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# UṬṬAṄKITA SANSKRIT VIDYĀ ARAṆYA EPIGRAPHS

## VOLUME - IV

## PART - I

## SANSKRIT INSCRIPTIONS 600 TO 650 A.D.

*Trimurti-Elephanta Caves, 7th Century*

*Published by*

UṬṬAṄKITA VIDYĀ ARAṆYA TRUST
MYSORE

2009

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**Edited by :**

**Dr. J. SUNDARAM**

*Senior Research Officer (Retd.)*
*Ministry of Defence & Senior Epigraphist (Retd.)*
*Archaelogical Survey of India, Mysore*

**UṬṬAṄKITA VIDYĀ ARAṆYA TRUST**
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**2009**

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## ॥समर्पणम्॥

करुणारसपूर्णहृदं कलिकिल्बिषभीक्ततापहरम् ।
करधृतदण्डकमण्डलुमाचार्यं भजत शङ्करं काञ्च्याम् ॥१॥
उट्टङ्कितपदपूर्वा विद्यारण्येतिनामिका संस्था ।
काञ्चीवरपीठगतैराचार्यैःश्रीचन्द्रशेखरेन्द्रयतिवर्यैः ॥२॥
आचारे व्यवहारे भाषायां सम्प्रदायकार्येषु ।
सत्यपि भेदे धर्मः सर्वेषां वैदिको ह्येकः ॥३॥
इत्यर्थं बोधयितुं शासनमूलेन भारतीयानाम् ।
आचार्यैरालोचितमेतत्कार्यं समष्टिरूपधरम् ॥४॥
ताम्राश्मदारुनाणककाञ्चनरजतेषूट्टङ्कितान्यनेकत्र ।
शासनजिज्ञासूनामितरेषां स्थापितानि सुबोधार्थम् ॥५॥
राजादिशासनान्यन्यानि च तत्र तत्र पठितानि बुधैः ।
संगृह्य च संशोध्य च कालक्रमेण सुयोजितान्यत्र ॥६॥
क्रिस्तोः परं चतुर्थशतकतः षष्ठशतकान्तकालगतानाम् ।
ग्रह-राम-रामश्शसंख्याकशासनानां मूलं ग्रथितं ह्यत्र ॥७॥
आङ्ग्लानुवादसहितमुपोद्घातटिप्पण्यादियुक्तम् ।
सनैषां सुखबोधं परमाचार्यैश्च दर्शितेन पथा ॥८॥
तदिदं तृतीयपुष्पं द्वितीयपुष्पमिव मनोरञ्जकम् ।
परमाचार्यपदाब्जे समर्प्यते भक्तिभावेन ॥९॥

॥इति शम्॥

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# UTTANKITA VIDYA ARANYA TRUST

## *UNDER THE DIVINE PATRONAGE AND THE BLESSINGS OF*

*His Holiness Jagadguru Pujyasri Chandrasekharendra Sarasvati - Sankaracharya Swamigal of Sri Kanchi Kamakoti Pitha,*
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# FOREWORD

His Holiness Jagadguru Pujya Śri Chandraśēkharendra Saraswatī the Sankaracharya - Śwamigal of Śrī Kāñchī Kāmakotipitha who is now no more with us, was, as we all know, deeply interested in preserving and interpreting for the present and future generations in India and abroad, the relics of the glorious culture and civilization of India. His Holiness was very familiar with Epigraphy, the richest among the sources of the history of India's culture and civilization. The idea of delving into, and publishing in a codified manner as many as possible, if not all, the important Sanskrit inscriptions of India was conceived of by His Holiness and a Trust was formed under His instructions with a view to carry out this task. His Holiness named the Trust the Uttankita Vidya Araṇya Trust meaning a body of associates (interested in studying and publishing) 'The Forest of Engraved Knowledge'. This expression 'Vidyā Araṇya', when made into a compound word recalls to our mind the famous scholar -statesman-saint 'Vidyāraṇya' who was the guide to those princes who were instrumental in founding the great empire of Vijayanagara (also called Vidyanagara) at Hampi (in Bellary District, Karnataka State), in the 14th century A.D. and who was the only person comparable toĀdi Śaṅkarāchārya (the rejuvenator of the ancient Advaite School of Philosophy of the Vēdas). The first volume published by the Trust in 1985 was appropriately dedicated to his (Vidyāraṇya's) memory and contained sixteen inscriptions relating to that great soul.

While the Trust was just general and dedicatory, the further work of the Trust in pursuance of the objectives as laid down by the Paramacharyal was planned to be executed by publishing the Sanskrit and Sanskritic inscriptions found in India and

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neighbouring countries and which have been edited and published in several Indological publications, in a series of volumes as follows:

| | | | |
|---|---|---|---|
| Volume II | - | Epigraphs of the period | 257 B.C. to 320 A.D. |
| Volume III | - | Epigraphs of the period | 320-600 A.D. |
| Volume IV | - | (Consisting of I to III parts) | 600-800 A.D. |
| Volume V | - | " | 800-1000 A.D. |
| Volume VI | - | " | 1000-1200 A.D. |
| Volume VII | - | " | 1200-1400 A.D. |
| Volume VIII | - | " | 1400-1600 A.D. |

The periodisation of the inscriptions content of each of the above volumes was not meant to be rigidly adhered to but was left to be determined by the number of epigraphs that were included for each period.

It may also be pointed out here that the preparation of a volume for this series as envisaged is not as simple as it looks on the face of it. It is not a mechanical copying of the text and translation from what has already been published. Quite often the texts as published are written in roman and these have to be reduced to *Nāgarī* characters. Further a translation was not always given by the original editors and hence a translation has to be given anew. Mostly the concentration of the original editors had been on the aspects of political history found in the records. They did not give due stress to the good many technical terms occurring in the inscriptions. They were either left untranslated or if at all were inadequately interpreted. The Trust volume is meant to provide the translation of the Sanskrit texts and

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interpretation of the technical terms contained in the inscriptions. Further, as, in the volumes being produced by the Trust, all the inscriptions are being arranged in chronological sequence many significant facts which could not have struck those who edited these inscriptions in isolation, get revealed by the juxtaposition of the records. The purpose of the Trust volumes is to highlight such enlightening information provided by these inscriptions. The editor is expected to be equipped to deal with the inscriptions in their entirety. Further considering the limited funds in deposit with the Trust and consequent limitations in doling out remuneration, those drafted for this work are also expected to be such that are dedicated enough not to be affected by the quantum of fiscal remuneration.

The second volume containing two hundred and eighteen inscriptions selected from about three thousand and odd records, a majority of them being in Prakrit language was prepared and released in 1989. This volume covered the period from 257 B.C. (i.e.) from the date when inscriptions began to appear regularly to 320 A.D. when the Guptas began to rule.

It is very gratifying that the above volume could be got released by the holy hands of the Paramacharyal himself.

The third volume of the Uttankita Vidya Aranya Sanskrit Epigraphs concerned itself with the epigraphs pertaining to the period 320-600 A.D. a period which started with the emergence of the Guptas as the dominant power in Aryavarta (i.e.) most of Northern India, and lasted till 600 A.D. Some 345 inscriptions were selected to be dealt with in this volume. This volume was released by Pujya Sri Jayendra Sarasvati, the present head of the Sankara Math, Kanchi in 2002.

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The next volume was initially entrusted to Shri.V.S.Subrahmanya Sastri and myself in 1993. Shri Subrahmanya Sastri had informed me as to the things that were expected to be discussed in the volume by the Paramacharyal Chandrasekharendra Sarasvati as he was very close to him and guided me in the preparation of this volume especially, the Sanskrit texts. But Shri Sastri passed away in 1995 and it was left to me to carry on. This volume was planned to deal with inscriptions pertaining to the period 600 to 800 A.D. when the Guptas were seen on the wane, and splinter dynasties, who were probably subservient to the Guptas in the Gupta empire, began emerging. That was also the period when in India, south of the Vindhyas, after the decline of the Satavahanas, several dynasties had sprung up and were vying for dominance.

As the work progressed it become necessary due to the very large number of inscriptions to split this volume into 3 parts. Part I covers the period 600 - 650 A.D. The period 651 - 700 A.D. is covered in Part II. Sanskrit inscriptions in foreign countries and Indian Sanskrit inscriptions from 700 - 800 A.D. are covered in part III.

The value of the work envisaged and being done for the Trust was well appreciated and expressed by the Director of Epigraphy (Dr.K.V.Ramesh) in his D.O.No.55/1 (15) 84, dated 13.1.1984. He said "The Project undertaken by the Uttankita Vidya Aranya Trust, of publishing the text of all available Sanskrit inscriptions in a series of Volumes, cannot be considered as repetitive or as mere duplication of any work done or being done by the Central Government Agency concerned, or so far as I learn by any of the State Government agencies. - "The completion of this project undertaken by the Uttankita Vidya

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Aranya Trust is bound to make a significant contribution for the progress of Indological researches'.

Dr.K.V.Ramesh, who became Joint Director-General in the Archaeological Survey of India and then superannuated continues to be the adviser to the Trust and participates in its deliberations. Shri.M.N.Katti, Dr.M.D.Sampath, and Dr.K.M.Bhadri, the present Director (Epigraphy) and the staff of the Epigraphy Office helped the editor in his work by enabling him to utilise the facilities in that Office.

**J. Sundaram**

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# PREFACE

A detailed note regarding the constitution of the Trust, the objectives, the task undertaken, etc. have already been published in volumes I, II & III. However for ready reference a brief note is given below:

In ancient India there was no systematic attempt to maintain chronicles of history in the commonly understood meaning of the term. Information gathered from records such as Literary, Epigraphic, Numismatic, Archaeology and Monumental have to be utilised to re-construct this lost history of the glorious days of India. Of all these sources for the reconstruction of the early Indian History, Epigraphic records are the most important and irrefutable. India's significant contributions to world culture were made in early period. It is imperative that India's past be made known to not only the present generation of India but also to the world at large.

In the above context the late Sri Paramacharya of Sri Kanchi Kamakotipeetam His Holiness Jagadguru Sri Chandrasekharandra Saraswathi who was deeply interested in preserving and interpreting the culture and civilisation of India decided to set up a Trust for this purpose. He named it as **"Uttankita Vidya Aranya Trust"**. (Uttankita - sculpted, Vidya - Knowledge, Aranya - Forest) The Forest of Engraved Knowledge. The Trust has been registered in Mysore in April 1981 under the Indian Trusts Act. Incidentally the word "Vidya and Aranya" put together as one word is the name of the famous scholar who was the first to write commentaries on all the four vedas - Vidyaranya Scholar - Statesman - Saint who was also instrumental in founding the great Vijayanagara Empire in the 14th century.

The tasks undertaken by the Trust are, in brief, to organise, present and publish with adequate commentaries, the various inscriptions in Sanskrit that relate to four major fields of interest viz 1. History 2. Religion-cum-Philosophy 3. Literature i.e Kavyas 4. Grants, Proclamations and Orders i.e sasanas.

The inscriptions are in Prakrit language engraved in Brahmi script, Sanskrit language engraved in the same script, and in regional languages like Tamil, Kannada, Hindi, Bengali etc. Many of the

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inscriptions in regional languages have preambles in Sanskrit giving the contents of the texts in regional languages. All these inscriptions numbering around 12,000 were to be collected, indexed, collated etc. and researched.

For publishing the information in each inscription the format consists of title, date, script, language, donor / king, location, reference to the publication from which it has been taken up for presentation, the text and the summary, the last two being adequately annotated.

Taking into account, the historical dynasty changes the period to be covered has been organised as mentioned below:

Volume-I dedicated in memory of Saint Vidyaranya.
Volume II 257 B.C - 320 A.D
Volume III 320 A.D - 600 A.D
Volume IV Part I, 600 A.D – 650 A.D
Volume IV Part II 651 A.D - 700 A.D
Volume IV Part III 590 A.D - 700 A.D (Foreign Inscriptions)
and subsequent volumes upto 1600 A.D.

So far volumes I, II & III have been published. Volumes I,&II were released by His Holiness Sri Paramacharya himself in 1985 and 1989 respectively and Vol III by the present Sankaracharya Sri Jayachandra Saraswathi Swamigal in 2002,

| S.No. | Vol.No / No.of Ins. | Language | Size | No. of Pages | Price | Remark |
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| 5. | Vol. IV Part II 85 Ins. | " | " | 640 " | - | under preparation |
| 6. | Vol. IV Part III Foreign Ins. 75 Nos (Approxi.) | " | " | 544 | - | |

**Volumes for Subsequent periods are under preparation.**

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The Trust was constituted as per the advice of His Holiness with the late Dr. D.C. Sircar (Former Government Epigraphist and well known Prof. of Ancient Indian Culture as Chairman. Sri. P. Sabanayagam I.A.S. (Retd.) Former Secy, Ministry of Education & Culture G.O.I., as Vice Chairman. Dr. D.C. Sircar was succeeded by Prof. Pathak. The other members of the trust were Sri. C.S. Krishnamoorthi Retd., Vice President, Asian Development Bank, Manila Dr. B.N. Mukheriji, Prof. of Ancient History and Culture, Sri. V.S. Subramaniam of the Epigraphy Dept., and Sri. C. G. Rangabashyam I.A.S. Retd., Secy - Dept of Education, Tamil nadu Govt., Executive Trustee Special mention has to be made of the contribution, monetarily and physically, by Sri. C.S. Krishnamoorthi in donating and collecting funds, managing the Trust and ensuring the publication of volume I & II and preparation of volume III.

**Financial assistance was received over the years from:-**

i) Tirumalai Tirupati Devasthanam.

ii) Govt. of Uttar Pradesh,

iii) Contributions by the members of the board of trustees

iv) Contribution from the staff of Asian Development Bank of Manila

v) The Govt of India.

For the publication of this volume IV Part I, full assistance has been obtained from the **Dept. of Higher Education, Ministry of H.R.D, Govt. of India** for which the Trustees are most grateful.

As regards editorial staff, Sri. K. G. Krishnan, Former Chief Epigraphist of the Archaelogical Survey of India [ASI] compiled volumes II and III and edited them. But he was not able to finish volume III due to his illness. Dr. J. Sundaram former Senior Epigraphist, ASI was requested to step in and he has completed the edition of Vol III. Dr. Sundaram has continued and has compiled and edited volume IV Part I which is now being published. The Board of Trustees place on record their

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appreciation of the excellent work done by all these dedicated scholars and supporting staff.

During the last two decades the composition of the Trust has undergone changes due to the sad demise of some of the Trustees. The present Trust reconstituted as per the advice of His Holiness the present Sankaracharya of Kanchi consists of Sri. P. Sabanayagam I.A.S (Retd.) as Chairman and Sarvasri C. G. Rangabashyam, I.A.S, Sri. S. Chidambaresa Iyer, IRSEE (Retd.) Sri. P. K. Umashankar I.A.S. (Retd.), Dr. R Swaminathan IAS (Retd.) and Dr. A. M. Swaminathan I.A.S (Retd.) Executive Trustee as members. The members of the Trust place on record their gratitude to the previous Trustees for the dedicated work done by them.

The task undertaken by the Trust does not embrace all the sources available. Valuable source materials in Sanskrit and other languages are available in many Universities, Research Establishments and Libraries in India and abroad. The Trust hopes and looks forward to organizations, institutions and reputed Scholars undertaking similar projects, so that the world at large comes to know about the glorious culture and civilisation of India.

The Trustees hope and request that these volumes be purchased by scholars Libraries, Universities and other Institutions, read and circulated to a wide audience so that the noble objectives of the project are fulfilled.

CHENNAI
1.8.2006

**P. SABANAYAGAM**
Chairman
Uttankita Vidya Aranya Trust

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# TRIMURTI ON FRONT PAGE COVER

The **Trimurti**, the three headed bust is the focal point of the large cave temple, one of the six rock cut temples in the island of Elephanta known in the old days as Gharapuri, about 11 K.M. out in the sea facing Bombay (now known as Mumbai) harbour.

The **Trimurti** is a unique representation of Hinduism as the three head bust represents Brahma the creator, Vishnu the preserver and Shiva the Destroyer.

The rock cutting of these cave temples known as Elephanta Cave Temples began in the middle of the 6th century and reputed to have been at the instance of the Traikutaka or Kalachuri dynasties of Maharashtra and during the 8th and 10th centuries by the Rashtrakuta dynasty. Like the temples in Ellora near Aurangabad in Maharashtra these temples were not built but carved out of solid rock.

The largest among these cave temples is the one dedicated to Lord Shiva. It is 40 metre long 37 metres wide and 5 metres high. The ceiling is supported by rows of pillars which were originally decorated with frescos and on its walls is a series of panels depicting several forms of Shiva - as Lord Nataraja the Lord of cosmic dance; as Lord Yogeshwaran the Lord of the Yogis, spiritual leaders; as slaying the demon Andhaka; as marrying Goddess Parvathi and as restraining the waters of the Ganges.

In 1987 the Unesco declared these rock cut temples in the Elephanta caves as a World Heritage Site.

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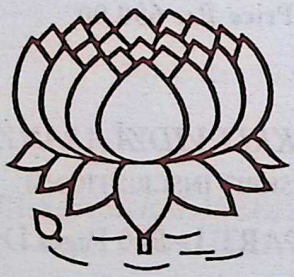

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# INTRODUCTION

Consequent on the waning of the power of the Guptas (by the end of the 5th century A.D.) and due to the confusion created by the invasion of Huna Toramana, the polity in northern India was staggered and those chiefships that were subordinate to the Guptas till they asserted themselves in seemingly independent status and began issuing charters in their own right. The scions of the Gupta family were also continuing their existence in and around the Pāṭalīputra pocket. In the early decades of the this succeeding period) (i.e) of the 7th century, two strong stable monarchies, the Pushpabhutis as represented by Rajyavarddhana and his brother Harshavarddhana based on Sthānvīśvara named as Kannan and that of the ruler of Gauḍa-dēśa based on Karnasuvarṇṇa (Śasāṅka) are seen to have emerged in North India. The line known as Maitrakas of Valabhi is seen to have been rulers of doubtful status of the restricted region of Saurāshṭra continuously for more than two and a half centuries from the first quarter of the 6th century upto about the middle of the 8th century.

The origin of the Pushpabhūtis is not clear. Possibly the first three rulers mentioned in the genealogy of these rulers as described in the charters issued by Harshavarddhana, i.e. Naravarddhana, Rajyavarddhana and Adityavarddhana, who bore only the title, *maharaja*, were feudatories of the Guptas. The last, Ādityavarddana had for his queen, Mahāsenaguptā dēvi, obviously the daughter of Mahāsēna-gupta, the lingering Gupta ruler (?). It seems that this alliance boosted the fortunes of this family. Her son, Prabhākaravarddhana is seen invested with imperial titles.

His son, Rājyavarddhana, as stated in the records of his brother Harshavarddhana, had whipped Dēvagupta (possibly the ruler of Māḷava) and other rulers and had vanquished his (other) enemies

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and finally had been treacherously killed in the mansion of his enemy (whose identity is revealed, as the king of Gauḍa/Karṇasuvarṇa - (Śaśāṅka) in *Harshacharitam* of Bāṇa and *Si-yu-ki* of Hiuen Tsang). From these accounts it becomes known that due to the military exploits of Rajyavarddhana, the Pushpabhūtis had penetrated at least upto Gauḍa- dēśa in the east and upto Māḷava in the west, where, his brother and successor, Harshavarddana came into confrontation with Pulikesin (II), the ruler of the Chāḷukya dynasty of Bādāmi in the Deccan. As Harshavarddhana had made a grant of a village inŚrāvastī-bhukti, as per the Madhuban plate (No.92) (and possibly on the strength of that plate having been found buried at Madhuban in the Azamgarh District of U.P.) Buhler had concluded that Harshavarddhana "had conquered at the time a very considerable portion of northern and central India" (*El,* I, p.71). Early in his reign Harshavarddhana must have been in Māḷava consolidating the gains made by his brother and it was only later that he shifted to Kanauj, making it his capital as a sequel to the killing of Gṛihavarman, the ruler of Kanauj who was his sister Rajyaśrī's husband, by Gauḍa Śaśāṅka, and then he moved to punish Sasanka, who had killed both Rājyavarddhana and Gṛihavarman.

As the charters of Harshavarddhana are prefaced with the statement that his victorious camp was well-equipped with boats *(nau)* elephants and horses it may appear that he had organised a navy consisting of river-craft in preparation to punishŚaśāṅka whose territory, Bengal is interspersed with the many branches and distributaries of the Gaṅgā and Brahmaputrā rivers and also to help the ruler of Prāgjyōtisha (Bhāskaravarman) to deal with Śaśāṅka, who is seen to have been harassed by him. Bhāskaravarman, the ruler of Prāgjyōtisha (in Assam) is seen to have sought to forge an alliance (subordinate?) with Harsha, against the common enemy the Gauḍa (See No.72). Though, his campaign against 'Saśāṅka did not result in the accomplishment of its object, (i.e.) the punishment of Śaśāṅka , it seems to have enabled Harshavarddhana to expand his sway upto the area ruled by Śaśāṅka in the east of India.

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It is problematic as to how much reliance is to be placed on the eulogy and encomiums heaped upon his patron, Harshavarddhana by Banabhatta in his *Harshacharitam* and on the statements made by Hiuen Tsang, the Chinese traveller, concerning Harshavarddhana as both had mutual admiration. It also seems possible that when the successors of Pulikesin II referred to Harshavarddana as the sovereign of the whole Uttarapatha (North India), and to have been defeated by their forbear, they might have been impelled by their desire to accentuate the glory of their forbear's checking the advance of Harshavarddhana towards the south. Even so, it appears that Harshavarddhana was the most important of the kings of north India during the first four or five decades of the seventh century. From the Madhuleam plates of Harshavardana we come to know that in some instances some people were employing villagers on the strength of forged charters.

Śaśāṅka, the ruler of Gauda, whose origins are not known, probably started his career as a *mahasamanta* (feudatory) of the Guptas (No. 4) but had grown powerful enough even to challenge the later Guptas, who were (themselves) lingering on in the Bihar region and also the Pushpabhūtis who had become dominant in the region west of his own kingdom and the Maukharis. He had also overpowered the rulers of Prāgjyōtisha, in the territory to the east of his own kingdom. The Dubi plates of Bhāskaravarman, the ruler of Prāgjyōtisha datable around 620 A.D., (No.62) indicates that the Gauḍa (probably Śaśāṅka) had carried his arms, into Prāgjyōtisha (Assam). This record also informs that Gauda was also equipped with a naval force which must have consisted of river craft. His domination seems to have also extended to the Orissa region. Śaśāṅka, is seen to have been acknowledged as his suzerein by the Śilōdbhava king Mādhavarāja as per an inscription from Gaṅjam, Orissa dated Gupta year 300 (619-20 A.D.) (No.61).

The Maitrakas of Valabhī claimed their descent from Bhaṭ-arka, a *senapati* (Commander of the army). Apparently he started his ruling career as a feudatory possibly of the Guptas,

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which fact also seems to be indicated by his and his dynasty's apparent adoption of the Gupta era for dating their records. His dynasty upto five generations from him is reflected to have been subordinate / feudatory to a sovereign power (very plausibly the Guptas as indicated above). Of Bhaṭārka's four sons who succeeded him one after another, the first one Dharasena I also described himself as *senapati*, the next Drōṇasimha as a *mahasamanta* who had been anointed to the kingship by his overlord (not named) and the next Dhruvasēna is stated to have been a devotee at the feet of a *parama-bhaṭṭāraka*. and in addition to being a *mahasamanta*. The successors in the line upto Dharasena II added only the title *maharaja* to their names. However by about 600 A.D. Śīlāditya I of this family seems to have emerged from any feudatoriness that seems to have dogged the Maitraka family till then, and become independent and extended the rule of Maitrakas upto the Vindhya region. This fact becomes clear from the records of the grandsons of Śīlāditya I which relate that their father, a son of Śīlāditya I, Dērabhata, as having had the region of the Vindhyas to rule. Probably late in the reign of Śīlāditya I the Maitrakas had also penetrated upto Mālava as a record of Kharagraha I, brother and successor of Śīlāditya I was issued from Ujjayini, the victorious camp (No.72a. Also see BL 1346-47).

Again a record of Gūrjara Jayabhaṭa dated (Kalachuri) year 456 (706 A.D.) (See *CII,* IV, P.82-96), credited Dadda II, Jayabhata III's great grandfather, with the generosity of having provided shelter to the Valabhīpati when he was attacked by Harsha. From this story also it becomes clear that by that time the Vallabhīpatis were not feudatories of any sovereign power, as, if that was the case the concerned Valabhīpati would have run to his overlord whoever it was, rather than to Dadda II who himself has been argued to have been a petty ruler who had become subordinate to Chālukya-Pulakēśin II, for escaping the chastisement by Harshavarddhana. Though there is no information on who that above said Vallabhīpati was, it is possible that it was Dhruvasena (II) Bālāditya, the

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grandson of Kharagraha I, the brother of Śīlāditya I. Possibly Harshavarddhana had married his daughter to him (as per Hiuen Tsang's account) after initially posing threat to him as part of his strategy to dominate Māḷava and the western region of India. This connection with Harshavarddhana might have prompted Dharasēna IV, the son of that Dhruvasēna II, to assume, for the first time among the rulers of this dynasty, the imperial titles, *mahārājādhirāja, paramēśvara* and *paramabhattāraka* (See *CII,* IV, p.iii, liii). The assumption of these titles could also have been on the strength of the rulership of the Maitrakas having extended upto the Māḷava and Vindhya regions as stated above. By about 648 A.D. Dharasēna IV seems to have also wrested Gujarat. This becomes evident from some of his records which are stated to have been issued from Bharukachcha (Broach, Kaira District, Gujarat) (BL 1357). Thus it can be said that this family of Maitrakas of Valabhi, though it might have had fluctuating fortunes was stable upto about the middle of the 8th century till the Arabs (Muslims) overthrew it.

In the Vindhya region or around it, we learn about several families which might have been independent. There was the dynasty Katachchuris on Kalachuris, in the central Indian region, which seems to have been powerful enough to have established an era, which is understood to have been adopted for dating their records by many kings over a wide area in central India during the 7th - 8th centuries A.D. This era has been calculated to have started either in 246 or in 248 A.D. This would suggest that their sovereign rule had started in either of those years. However, it is not known what their position was during the hegemony of the Guptas. When the power of the Guptas waned, this family's power seems to have expanded upto the Gujarat region adjoining the west coast of the peninsula, as stated by some scholars, while discussing the status of the Gurjjara dynasty, whose members issued their charters, from Nāndīpuri situated in the modern Broach district of Gujarat and who are understood to have dated their records in the Kalachuri-chēdi era. Some other ruling dynasties in that

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neighbourhood might have also come under the hegemony of the Katachuris as the years cited in their records are also attributed to this Kalachuri era by some scholars.

The said Gūrjjara dynasty (based at Nāndīpurī or Kāyavatāra or Bharukachchha, all in the modern Broach district of Gujarat) which figures in some records belonging to the 7th-8th century A.D. was possibly an earlier branch of the dynasty of the Gūrjjara - Pratihāras which rose to prominence in northern India in the first half of the 8th century A.D. and held a prominent position in North India for nearly two centuries thereafter. Though they did not refer to anyone as having been their sovereign, as stated above, it has been surmised that they had come under the dominance of Kalachuris as they are understood to have dated their records in the Kalachuri era. However, later when Chāḷukya Pulikēśin vigorously campaigned in the Lāta-Gujarat area, they seem to have bowed to his supremacy.

These Gūrjjaras, might have been one of the various groups of foreign invaders who had settled down in the Rajaputana area and got integrated with the local people in the earlier period. Apart from them, the different dynasties of Guhilas who figure in some inscriptions from the western (Rājaputana) region (See No.111, 126) during this period also might have belonged to probably another group of foreigners who had accompanied invaders (i.e) the Hūṇas. They are seen to have established principalities in the Rajaputana region during this period. They are now represented in the ruling family or princely family associated with Mewar.

The Kumbhakarṇas of Sthalakanagara (of which family one ruler Bhānushēṇa probably with the official name Śīlagṛiha, figures in two charters found at Thalner, Dhulia District - No.23 A and B) was apparently another such family of foreign origin. The above said Katachuris and Maitrakas of Valabhi, might have also originated from some nobles, army commanders and chiefs, who had been serving under the Hunas who invaded India in about the middle of the 5th century A.D. (See *USVAE*.

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III,No.114, 186). Also see No.l22 The ruler Harivarmman with the *alias* name Mamma boasted that even such rulers who were well-rooted in the soil bowed to him.) When these groups settled down here, to get assimilated in the local tradition and to impress the people in general and their subjects in particular, that they were not different from them, they are seen to have got their genealogies fabricated by the obliging brahmins, tracing their origin from epic heroes, like Karna of *Mahabharatam* fame and Kumbhakarna, the tragic brother of Rāvaṇa, the villain of the other epic, *Śrīmad-Rāmāyanam.*

Some of these foreigners also claimed descent from Agni (God of fire) or from a hero who had sprung from the sacrificial fire of either the ancient sage Vasishṭha, or Agastya etc. (Sircar, D.C., *The Guhilas of Kishkindha,* P. 17-23). Some of these foreigners also claimed to have descended from the union of a *kshatriya* and a brahmin lady (getting themselves styled as *brahma-ksatriyas*) (*Ibid.,* P.6-11). [In this frenzy of tracing their genealogy from epic personages the rulers of Prāgjy otisha, who could not have been foreigners, who had settled in India, also claimed descent from Naraka, the recalcitrant son of Lord Kṛishṇa as born to Bhūmidēvi (deified earth), There after it also became a routine for kings of local origin to compare themselves with epic and puranic heroes and famed kings of the ancient period, in long drawn out genealogical accounts prefacing their charters.]

Some of the soldiers of the Hūṇas or the foreign invader(s) also seem to have got assimilated in the local social milieu by getting themselves inducted as brahmins, invested with uncommon *gōtras*. This feature is very well reflected in the exotic names of the brahmins, listed as the recipients of grants issued by the rulers of Western India.

In this period, the inscriptions also reveal that there were several other minor families of rulers in Central India - Vindhya region whose status, independent or feudatory who might have been of foreign origin and whose status is left to the guess of scholars.

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For instance there were two branches of the dynasty of Rashtrakutas, (which dynasty was to replace the Chalukyas as the ruling power in the Deccan by the middle of the 8th century A.D.). They are seen to have been there in pockets in the Māḷava (western) portion of central India. As, in their charters these rulers are seen to have borne no titles, not even the title, they have been understood to have been petty or feudatory rulers.

One of these two branches is represented in the Uṇḍikavāṭikā grant (No.33) of which the provenance is not known, which though not dated, can be dated around 600 A.D. on historical consideration. It states that there was the rājā (ruler) Mānāṅka, who was the forehead mark of this (group of) Rāshtrakūṭas. His son was Dēvarāja. From him were born three (sons) who had vanquished rival claimants in their own family *(sapatna)*, who were puffed up with pride, in battles and appropriated their land (Kingdom) as well as their vast royal glory and wealth. Of them (the three), Bhavishya was one and his son was Abhimanyu. By him, stationed at Mānapura, for the increase of the religious merit of his parents, the village named Uṇḍikavātikā was granted to Jaṭābhārapravrajita' the dakshinaśiva (for the sake) the temple of Dakshina-Śiva at Pēṭhapaṅgaraka. Apparently that Mānapura had been built by the abovesaid Mānānka who could have named it after himself. However, one Mānapura is also mentioned as the place wherein one Pulindabhaṭa had built a temple of Pishṭapurikādēvi during the reign-period of Śarvanātha of Uchchakalpa family (another family of rulers of this region) as per an inscription from Khōh, Nagauda District, M.P. dated in Gupta year 214 (533-34 A.B.) (*USVAE*, III, No.228). One cannot say if both the above stated Mānapuras were the same and if, they were the same, how that Manapura had come into the possession of (Rāshṭrakūṭa Abhimanyu from) Uchchakalpa Śarvanātha. The confusion is further accentuated when it is seen that an inscription from the same Khōh (No. 1) dated in the Gupta year 209 (528-529 A.D.) in the reign period of *maharaja* Samkshōbha of the family of *nṛipati* Parivrājaka (another family of the region)

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Susarman, states that one Chhoḍugomi had built a temple of Bhagavatī Pishṭapurī which was intended to constitute the ladder for him to ascend to heaven and that the king Saṁkshōbha had granted half the village of Opāṇi in Manināgapēṭha to that temple. Pulindabhaṭa of the Khōh record referred to above is also stated to have got granted two villages in the same territorial division, Maṇināgapēṭha to the temple built by him after receiving the same from his ruler, Śarwanātha, seemingly indicating that within the span of five years Maṇināgapēṭha had changed hands. (In this connection, attention can be drawn to an inscription at Bhumarā, again in Nagaudh District, *USVAE*, III, No. 19), dated in the Mahā-Magha-samvatsara (of the 12 years Jupiter Cycle) (508-09 A.D.) during the kingship of *parivrājaka mahārāja.* Hasti (the father of the above stated Saṁkshōbha), which interestingly refers to the territorial division, Sarwanātha-bhōga (i.e.) the territory in the enjoyment of Śarwanātha, who is understood to have been the same Uchchakalpa Śarwanātha referred to above, as situated within the kingdom of *mahārāja* Hasti. Sircar, D.C. had argued that it was quite possible for the otherwise independent king (Śarwanātha) to have held a fief (bhoga) in the kingdom of another king (Samkshobha) (*EI*, XXXIII, p. 170-171) But it is also likely that Sarvanatha was then a feudatory of Parivrāja Hasti on that date and subsequently had become independent. From the above it may be seen that these dynasties, *nṛipati*-Parivrājaka, Rāshṭrakūṭa and the other based at Uchchakalpa were alternately ruling the territory covered by the modern Nagaudh and Jabalpur Districts of Madhya Pradesh. (also see *USVAE*, III, No.203; *EI*, VIII, p.283).

The Khōh plates of Samkshōbha dated Gupta year 209 (518-519 A.D. No.l) referred to above informs that Hasti the father of Samkshōbha, was governing Ḍahala-rājyam among the eighteen forest kingdoms. These forest kingdoms (are understood to have been) situated in the region of the Vindhya mountains which seem to have been existing even from the period of Asoka Maurya (3rd century B.C.) (The *aṭavī* mentioned in theAśōkan rock edict XIII, as having been conquered by Asoka (see *USVAE*, II, No. 16). Samudragupta of the Gupta dynasty

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claimed to have reduced all the *atavi-rajas* to the position of his servants (*Ibid.*, Ill, No.20). These *atavi* or *atavi-rajas* have been understood as referring to the small principalities situated in the forest region in the spread of the Vindhya mountains. The identity of these forest kingdoms has been elaborately discussed by Hiralal (*EI*, VIII, p.286). The inscription of Samkshobha (Khoh plate) dated in the Gupta year 209 equated to maha-Asvayuja samvatsara (528-29 A.D.) (No.l) referred to above is the last inscription of the *nripati*-Parivrajaka family so far available. (It may be pointed out that the family invariably dated their records in the so called Jupiter Cycle era). The last available inscription of a ruler of Uchchakalpa, again is that of Sarvanatha dated Gupta year 214 (533-34 A.B) (*USVAE*, III, No.228).

The Asanapt (Keonjhar District, Orissa) inscription of Satrubhaja dated C.550 A.D. (*Ibid.*, No.255) when it attributes the epithet, *Vindhya-tavinatha* to that king of the Nagavamsa, indicated that the independent existence of these above rulers of the *atavi* (forest) region had been continuing uptil then and had extinguished by him. Nothing more is heard of even of this Satrubhanja nor of the dynasty to which he belonged nor of the *atavi* kingdoms.

The other family of Rashtrakutas which traced its claimed descent from one Durgaraja (No., 89) whose son was Sri-Govindaraja, Govindaraja's son was Sri-Svamikaraja and his son was sri-Nannaraja, who was the moon among all kings. He is evidenced to have been ruling the area around Tiwarkhed in Multai Tahsil, Betul District in the central portion of Madhya Pradesh. This charter (No. 89) (which does not seem to be properly drafted) is dated in Saka 553 (631 A.D.) in the reign of Sri-Nannaraja (his seal carried the legend Yuddhasura. (The Multai and Sangalooda plates of the same king (dealt with below) evidence that he also had a secondary official name sri-Yuddhasura). The draft of the record makes it appear that Sri-Nannaraja had either an alternate name Sankaragana or had a feudatory named Sankaragana. It is noteworthy that none of the rulers of this line, from Durgaraja downwards

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was invested with any title excepting the modest Sri Nannaraja is said to have received the *panchamahasabdas* even though he was a moon among rulers and probably had his own feudatory by name Sankaragana. (cf. Ramesh, K.V., *Chalukyas* of *vajapi* p.172).

In the (eastern region (i.e.) the eastern most part of the modern Madhya Pradesh - in the territory which was known as Dakshina-kosala (covered by portions of the modern Raigarh, Raipur, Bilaspur, Chattisgarh Districts of Madhya Pradesh and Sambalpur, Bolangir districts of Orissa (Shastri, Ajay Mitra, *Inscriptions of the Sarabhauriya, Panduvamsis and Somavamsis*. II, p.105, n.20) - in the sixth century A.D., there was the family of rulers who issued their characters from Sarabhapura [(not identified. It was a city apparently named so after Sarabha, the progenitor of the dynasty, (after whom the family got named as Sarabhauriya) ] which was ruling in this area since the last quarter of the 5th century A.D. The last two rulers of this dynasty, Maha-Sudevaraja and maha-Pravararaja are seen to have issued their charters datable around the last quarter of the sixth century A.D. from Sripura (modern Sirpur in Raipur District). (See *USVAE*, III, Nos.308, 319). Either these rulers had moved their kingship to the Sirpur area on their own for some reason not known or they had been forced to shift to Sripura from Sarabhapura due to pressure from some inimical force. However, even from Sripura, they are seen to have been ousted in about the beginning of the seventh century A.D. by the Panduvamsis.

This Panduvamsi dynasty, apparently also referred to as the Somavamsi dynasty seems to have lasted as rulers at Sripura only upto about the middle of the seventh century A.D. Chalukya Pulikesin II claimed, in his Aihole record (verse 26) that the Kosala and Kalingas were overawed by the might of his army. It is possible that this meant that they were subjugated and that the Kosala (ruler) referred to was Panduvamsi Mahasivagupta who is understood to have been ruling in Dakshina Kosala with headquarters at Sripur in the first half of seventh century A.D. Panduvamsi Mahasivagupta is seen to have ruled upto

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his year 57. Significantly, however, after that Mahasivagupta's time what happened to the Panduvamsis is not known (See *The Classical Age,* p. 190, 222). [It is not known if and how this line of Panduvamsis or Somavamsis of Sirpur was connected with the Pandavas of Mekala, (the country around the Amarakantaka hills - in the erstwhile Rewa State, Central India - see *EI,* XXVII, p. 135), a copper plate charter issued by Bharatabala of which family in about the second half of the 5th century A.D. has been dealt with in Vol.III of this series (No.113A) - It may be significant that the name of the first who bore each king of the line except in the case of the first two is given in the record which recalls the practice ) of the Pushpabhutis who used to give the name of the queens while describing the genealogy in their charters, or with kings of the 9th century A.D. who described themselves as *Somakula-tilaka* and *Trikalingadhipati* (See *EI,* VI, p.93 f. *et al.,*) in some records from Sambalpur and Cuttack districts of Orissa).

In the adjacent (i.e) Orissa region to the east of the above mentioned territory (i.e.) in the Kalingas (which consisted of Tosala, Utkala and Kalinga - See *USVAE*, III, 231 n.5) the family styled as *Ganga-amala-kula* (based at Kalinganagara?) is seen to have risen into prominence in the sixth century A.D. displacing the Matharas. This family is usually understood as having branched off 'the Ganga family that was ruling on the border between Tamilnadu and Mysore (old state now merged in Karnataka) in the south. However, excepting the similarity in names these two Ganga families (One ruling in Kalinga and the other in the south) are seen to have been different. It can be seen that the southern dynasty invoked God Vishnu at the beginning of their records unlike the Ganga family of the north. This family of Gangas of Kalinga was greatly devoted to God Gokarnasvamin installed on the top of the hill known as Mahendrachala, the hill which is an ornament of the region (this is referred to only in this family's records of the seventh century onward dated Ganga year 128 (624 A.D.) - e.g. No.70) And again the southern family referred to their dynasty as Jahnaveya-kula (excepting in a few instances),

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and state that they belonged to Kanvayana-sagotra and claimed that their progenitor was one Kongani-maharaja. The family of Gangas of Kalinga (Orissa region) on the other hand, does not trace any genealogy at all. The rulers of the southern family do not also date their records in the Ganga era, which, has been calculated to have commenced from 496-97 A.D. which date seems to have rather coincided with the start of the rule of the Gangas of Kalinga. (The available records of the Gangas of the Kalinga region do not reveal as to who was the progenitor of that family whose regnal reckoning might have given a start to this Ganga era. There is an opinion that this Ganga era had its origin in the regnal reckoning of *Trikalingadhipati* Indravarman whose record dated year 39 - *USVAE*, III, No.231 - is the earliest of this family so far found. However as the year 39 of a reign seems to have been a rarity among these rulers, it is possible that the Ganga reckoning started with the regnal reckoning of the predecessor of the abovesaid Indravarman, about whom no information has come forth so far. (The Tumburuvamsa era as quoted in the Andhavaram Plates of Indravarman - No. 82 - was apparently the same as Ganga era, though no explanation for this different nomenclature is available).

Whereas the above said Ganga family (northern) claims to have been ruling the Trikalingas, a charter found at Patiakella, Cuttack District, Orissa (No.35), probably dated around the beginning of 6th century A.D. refers to one *paramamahesvara* sri-Sagguyayyan born in Maudgala-kula as one who was ruling from Varttanoka (modern Birani in Ganjam District?) in Dakshina-Tosali and to a *maharaja* Sivaraja who was possibly his feudatory. It is also seen that whereas maharaja Sivaraja was the ruler in Dakshina-Tosali, being subordinate to Sagguyayan, a family of rulers, whose names had the suffix datta, and whose subordinate status was indicated by their titles, *maha-pratihara. maharaja. mahasamanta* (as in Nos.63-64) or *mahabaladhikrita. antaranga. mahasandhi-vigrahika* (as in No.67) or *maha-pratihara maharaja* (as in No.69) was ruling in Uttara-Tosali in about the beginning

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of 6th century A.D. and is stated to have been under the overlordship of someone who is referred to only as *parama-daivat-adhidaivata-parama-bhattaraka* (further these Dattas are stated to have made the grants as *rajadatti* - No.67 - for the accumulation of merit to the *parama-bhattarakapada*) The overlord of the Dattas of Uttara-Tosali might have been the same Sagguyayyan. In effect it would appear that Sagguyayyan and possibly his dynasty was sovereign in both Uttara and Dakshina-Tosali, (Tosala having been one of the three Kalingas). at about the beginning of 6th century A.D. Whereas in Ganga year 39 - C.535 A.D. (*USVAE*. Ill, p.231) Ganga Indravarman as seen above claimed to have become the lord of the three Kalingas *(tri-Kalingadhipati)* in the Ganga year 79 (575 A.D. (*Ibid.*, No.277), and Ganga Hastivarman in year 80 (576 A.D.) (*Ibid.*, No.279) and Indravarman in Ganga year 128 (624 A.D.) (No.70) claimed to have been only the lord of all Kalinga *(sakala-kalinga-adhirajya)*. The amendment to *tri* to *sakala* with reference to Kalinga in these Ganga records was possibly meant to gloss over this fact of the loss of Tosali out of the three Kalingas to them (also see *EI*, III, p. 130 f; *Ibid.*, XIII, p.212 f; *Ibid.*. XVIII, p.307-333). (However it may be stated that apart from the Patiakella charter no other record of that family of Maudgalas has come forth so far).

In this context, it may also be pointed out that as per a copper plate charter from Sumandala, Ganjam District, Orissa (*USVAE*, III, No.268) dated in Gupta year 250 (569 A.D.) one Prithivivigraha-bhattaraka was ruling over Kalinga-rashtra and his feudatory *(tat padanuddhyatah)*. *maharaja* - Dharmma-raja, belonging to the family of *maharaja* Ubhaya, born of Bappadevi, a devotee of the Sun, being stationed in Padmakholi (modern Padmakhol in the erstwhile native state of Khalikott now merged with Ganjam district, Orissa) made a grant of a village along with a sandalwood garden in Parakkalamarga-vishaya after receiving it as a gift (from his overlord) to a group of brahmins, as *agrahara*.

As per the Kanas plate dated Gupta year 280 (559-60) A.D. (*USVAE*. III, No. 313) one sri Lokavigraha-bhattaraka

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entitled *parama-daivat-adhidaivata* is stated to have been ruling in Tosali along with the eighteen forest kingdoms. (The interpretation, "The description of Tosali as comprising eighteen forest states in our record" - *EI* - XXVIII, p.330 does not seem to be warranted by the text of the record which runs - *Tosalyam sa-ashtadasa-atavi-rajyayam-prasasati*. i.e. Tosali was part of a Kalinga and the eighteen forest kingdoms were separate from it situated to the west (possibly including Dakshina-kosala as per the drafter of these records). Possibly this Lokavigraha was the successor or descendant of Prithivivigraha of the Sumandala charter noted above. From these evidences also it would appear that these *vigrahas* had penetrated into Tosali in Kalinga from the eighteen forest kingdoms during this period, driving away the Gangas (for short periods).

In this same Kalinga region, a dynasty which is understood to have been a branch of the Cholas of Tamilnadu is also evidenced to have been ruling over the territory extending from southern Kalinga to what is now known as Godavari district in Andhra Pradesh (Nos. 10,25), probably around the first decade of the seventh century A.D. It appears to have been a short lived dynasty as no more records other than the above-cited have come forth.

In this medley of confusing data available, one can only speculate upon the position and period of rule in Kalinga of the various dynasties mentioned above. It may be mentioned here that possibly by the ninth century a dynasty belonging to Somakula and bearing names similar to those of the Somavamsis of Dakshina-kosala, Sivagupta, Bhavagupta etc. claimed to have become Trilingadhipatis, which claim is seen justified by their records being found in Kalinga. (They seem to have had the Dakshina-kosala also under then- control, See *EI,* III, p.327, 349-50 etc.)

In the region of the Western Deccan also a few ruling families are evidenced to have been there in some pockets in the early decades of the 7th century A.D. There was a family of Mauryyas, two records of which family belonging to the

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region of Goa and datable around 600 A.D. have been included in this volume Nos.30,31 and in the northern Konkan (No.4). In the same western region, there were also the Kadambas of Vanavasi and the Alupas, as per the Aihole inscription (verse 9). All these three ruling families had been subjugated by Kirttivarman Chalukya I by about the last quarter of the 6th century A.D. But the rulers belonging to these families seem to have resurrected during the period of the confusion, when there was a tussle between Mangalaraja, who wanted the succession to go to his own son and Pulikesin II, the son of Kirttivarman I who asserted his claim finally. Pulikesin II is stated to have subdued the rulers of these two families Alupa and Kadamba (verse 18-20 of the Aihole inscription). (It can be expected that Pulikesin II must have dealt with such rulers who had supported Mangalesa. But the details are not available. The Aihole inscription tells about the Appayika and one Govinda. They might have been the supporters of Mangalesa but no more details about them are available. Whereas the Mauryyas the Goa region and Kadambas seem to have faded away, the Alupa seems to have become completely subservient to the Chalukyas and he and the Ganga (Western Ganga of Talakkad) are stated to have been revelling in their subservience to Pulakesin II. (If the Martura grant of Satyasraya - No.7 -is assignable to Mangalesa, it would appear that the Kadamba, had married a princess of his family to Mangalesa and Aluka (Alupa) who seems to have been attached to that Kadamba princess having accompanied her had joined the entourage of Mangalesa, and while aiding him in his battles in Kallura in the eastern region-in the neighbourhood of Pishtakapura, had given up his life. From this, it appears that the Kadamba and Alupa had become the allies of Mangalesa and that is why Pulikesin II had to tackle them both and subjugate them. Thereafter, atleast the Aluka (Alupa) seems to have remained subservient to the line of Pulikesin II - (See Ramesh, K.V., *The Chalukyas of Vatapi*. p.69,134-136).

Thus, it is seen that so many ruling families had concentrated in the region of Central India, eastern Madhya Pradesh and

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Orissa during this period. Some of them are definitely indicated to have been sovereign and some others are clearly stated to have been feudatory. With regard to the others, to imagine them to have been feudatory to one or the other of the ruling families, which had been otherwise known as sovereign in and around the respective regions is hazardous, on the basis of the titles and attributes which are added to their names or the absence of them.

For instance, there is the title, *samadhigata-pancha-mahasabda* which refers to the acquirement of the privilege of having sounded (before them when they set out on tour?) the five-great instruments 'enumerated by some as a horn, a tabor, a conch-shell, a kettle-drum and a gong" as a privilege from his overlord by a feudatory. (In some parts of North India this title is understood to have referred to the titles beginning with the word *maha* like *maha-pratihara: maha-sandhi-vigrahika* etc. (See No. 123; Sircar, D.C., IEG, p.230). But S.K. Aiyangar (*JBBRAS*, New series, I, (1925), p.241-243) pertinently asks *Ibid.*. p.243) if a single person can be understood to have held the five great offices simultaneously?) However, it is seen that this title is found among the attributes of Pulikesin II, a known sovereign Chalukyan emperor (No 58). Again, the Panduvamsi ruler, Mahesiva Tivara, who claimed to have acquired the overlordship *(adhipatya)* of the whole of Kosala and is extolled in the seals attached to his plates as the auspicious pillar of the mansion that is the community of rulers of the earth, is also attributed with this title (Nos.11,14). Again this title is seen added among the attributes of Sri-Dadda II of the early Gurjara dynasty (No.96), the description of whose background in his records and the statement in the Aihole inscription (No.99) that the Gurjaras had submitted to Pulikesin II (verse 22) indicated his independent existence. (Also see Umeta Plates of Dadda (III) where the king is referred to as *samadhigata pancha-mahasabda maharajadhiraja* - No. 117) if they had seen feudatory to the Katachchuris, as is usually supposed, this separate mention of the submission of Gurjaras to Pulikesin II would have been superfluous as

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already Katachchuris are said to have been plundered of their fortune in battle by Mangalaraja, Pulikesin II's predecessor (verse 12). Again Rashtrakuta Nannaraja (No.89) who probably had his own feudatory also is seen invested with a similar title (*prapta-pancha-mahasabha*). It is possible that title *samadhigata-panchamahasabda* had been included among his titles by some forbear of the ruler concerned who started his career as a feudatory and even after he or his successors had become independent, the above title continued to be attached to his name, without concern for its significance.

Again the title *maharaja* is stated to have undergone a devaluation to be applied to feudatory rulers, during the period subsequent to the period of Guptas (dealt with in Volume III of this series) when sovereign rulers had begun adopting the titles, *parama-bhattaraka maharajadhiraja* etc. However this assumption is seen to have been inapplicable in many cases dealt with in this volume.

For instance Samkshobba, who was born in the dynasty of rulers descended from *nripati-parivrajaka* Susarmman, as the son of *maharaja* sri-Hastin, who was ruling the Dahala kingdom among the eighteen forest kingdoms, which was held in succession in the dynasty, is credited only with the title *maharaja* (each one in this line of rulers except Susarman, the progenitor of the line who bore no title, also had only the title *maharaja* prefixed to his name) (No. 1). He is not reflected to have been a feudatory of any sovereign power. Again, Taralasvami and his father sri-Nannaraja, who was the light in the dynasty of Katachchuri, which was uprooted by Pulikesin II, (as referred to above) bore only the title *maharaja* (No.5). Indravarmman, a fore-head mark in the stainless family of Ganga, who had gained the overlordship of the whole Kalinga, through the wielding of his sword, is also seen to have sported only the title *maharaja* (No.70). Of course, the above rulers are not evidenced to have spread their tentacles, further afield in the areas around their kingdoms, independently.

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Of the dynasty of the Maitrakas of Valabhi, Dharasena H (C.570-604 A.D.) was himself entitled only as *maharaja paramesvara* in good many of his charters and in some bore, the epithet, *mahasamanta* in addition, and thus has been understood to have been atleast a nominal feudatory of some sovereign power in the region (Katachchuri or Maukharis?), is, however, understood to have had his own feudatory - A line of rulers, called Garulaka which is seen represented by one Simhaditya bearing the titles, *samanta maharaja*. (which same titles were borne by his father and uncle also whose grandfather was a senapati without any other attribute) is stated to have made a grant of land to a brahmana as per a charter from Palitana, Kathiawar, Gujarat, dated Gupta year 255 (574 A.D.) is understood to have been a feudatory of the Maitrakas of Valabhi (*USVAE*. No.278; El, XI, p. 17).

It is also seen that many of the sovereign rulers were satisfied with only the title *parama-mahesvara* (agreat devotee of Isvara-Siva) as a prefix to their names. Sagguyayyan (who is referred to as *parama-bhattaraka* by his subordinate ruler *maharaja* Sivaraja) was one such (No.35). The rulers Sankaragana and Buddharaja also found this title adequate. (The rulers of the dynasty of Maitrakas of Valabhi from Siladitya I upto Dhruvasena (II) Baiaditya who were apparently independent rulers were also content with qualifying their names with only the above title).

Many kings, who were avowedly independent sovereigns did not care to add any title to their names. Many of the rulers of Katachchuri family which was a powerful sovereign dynasty, Madhavavannan of the Silodbhava dynasty (of. Nos. 74,75,94,95), Varamalata, (whose dynastic details have not been revealed (No.76), Polavira of the dynasty of the Western Gangas of Talakkad (No.3), Mangalaraja of the Chalukya dynasty (No.6) did not also sport any title, but all these were sovereign rulers.

In the light of what has been detailed above, it can be seen that whereas the titles, *parama bhattaraka maharaja-*

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*dhiraja* etc. definitely pointed to the sovereign imperial status of the rulers concerned, the shortened list of titles, the titles themselves as assumed by the concerned) rulers and inclusion of the phrases like *samadhigata-panchasabda* among the attributes of a ruler did not alwaysmdicate the actual status, independent or feudatory of the rulers concerned. In North India especially after the demise of Harshavarddhana who in the first half of the seventh century A.D. tried to consolidate a major portion of north India into a single empire, the various ruling families which were cowed down during Harshavarddhana's time, again sprang up as more or less independent units of kingships till a good many of them were again absorbed into the empires of the Paramaras Gurjara-Paratiharas, Palas etc.

It was during this period that the Arab inroads into India started. The Arabs who had islamised the people in the countries they had invaded and conquered, uptil then and had also succeeded to a great extent in the Sindh region of India found a check in both their activities when they invaded Gujarat.

Kavi (Broach district) plate and Prince of Wales Museum Plates of (Gurjara?) Jayabhata (IV) dated (Kalachuri?) year 486 (736 A.D.?) and the Navsari plates of Pulakesiraja (Kalachuri year) 490 (739 A.D.) refer to the invasion of the Gujarat-Saurashtra region by the Tajjikas (Arabs). The records of Jayabhata (IV) tell that he had vanquished the Tajjikas in the city of Valabhipati (i.e. Surashtra). However a record dated only three years later states that the Tajjika army had already over run the prosperous territories of Samdhara (Sindh), Kachchalla (Kutch) Saurashtra (which contains Valachi referred to in Jayabhata's plates), Chavotaka (Chapotkata?) Maurya (it is noteworthy that there was a Maurya family ruling some principality in the Gujarat region in the first half of the 8th century - see *CII,* IV, p.XLIII, 4, XLIV, XLIII, n.4. Also see Aihole Instcription of Pulikesin II - verse 9 which says that Kirttivarman I was the night of doom to the Mauryas, Nala and Kadamba and verse 20 of the same inscription which says that Pulikesin II had put aside the Mauryyas. However the Mauryyas are seen to have resurrected soon after being embarassed by the Chalukyas.

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Also see *The Classical Age,* p. 158, p. 161-162, *EI.* XXXII, p.207-09), Gurjara and other kingdoms and was intent on proceeding southward after conquering Navasarika-vishaya. (The story in the records of Jayabhata (IV) indicates that). Though Gurajara Jayabhata could hold up the Tajjikas for some time, he had subsequently succumbed. However, we learn that it was left to one Pulikesiraja-Avanijanasraya (apparently backed by the might of the Chalukya empire) to rout them and turn them back (cf. *CII.* IV, p.iv-lvi-lxiv). His inscription enlightens us as to why the Tajjikas made no further attempt to invade and conquer the south. The Chalukyas of Badami and their successors, Rashtrakutas were very mighty rulers in the Deccan and they provided the bulwark for stemming the Tajjikas' invasion (in this direction). The Arabs, not only (had) abandoned their intentions to conquer these regions in the north of the west coast at that time but some of them seem to have settled down there and had taken up service under the Rashtrakutas as reflected in a charter from Chinchani, belonging to the reign period of Indra III (the date cited therein-corresponds to 926 A.D.) Actually this record states that one Madhumati (Mahmud) belonging to the Tajika community had been entrusted with the whole mandala of Samyana to govern by Krishna II (878-915 A.D.) Indra Ill's predecessor. (*EI,* XXXVI, p.50 f).

South of the Vindhyas, in the Deccan, after the extinction of the rule of the dynasty of the Satavahanas, *.

* The name Satavahana, signifies "one who had Sata as his vehicle." As per Monier Williams' ' *Sanskrit-English Dictionary.* Sata was a *gandharva* (a semi-divine being)" who accroding to the legend, was changed into a lion", on which the king named Satavaha or Satavahana was discovered riding when a child (p. 1200). It is also stated that the sovereign of that name was so-called on his having ridden on a Yaksha called Sali or due to his association with the tree-named Sal (Ibid., p. 1068). The last explanation seems quite plausible in the context of the ancient tribes and their rulers having been tree-totem worshippers (e.g. Kadamba etc. - See Sircar, D.C., *Successors of the Satavahanas.* p. 159 n, 230-31). The dynasty of the Satavahanas is also understood to have been identical with the Andhras or Andhra-

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bhrityas in the Puranic list of kings. The term, Andhras is stated to signify a group *(jati)* of people. However it may be seen that Andhra is mentioned as the name of a monster slain by God Vishnu, (Lord Krishna) in the *Vishnu-sahasranama* (verse 101). As usually in ancient Indian tradition, foreigners were depicted as monsters, required to be subdued or eliminated by divine intervention, the monster Andhra slain by God Vishnu might have symbolised a group of foreigners and that the destruction of their dominance might have been indicated in the said verse. The term Andhra-bhritya (servant of Andhra) may thus mean that the Satavahanas, were once servants of the group of Andhras or the servant-group among the Andhras. In effect, it is possible to understand that the Satavahanas themselves were a foreign group. This understanding seems reasonable in the context of the constant influx of foreign groups into the West of India (The Sakas are also stated to have been one such group of foreigners), which had spread its sway from Malava to probably Kadalur, near the confluence of the river Pennai (south) with the Bay of Bengal in Tamilnadu, ** had declined about the middle of the 3rd century A.D., and in succession various dynasties, some of whom had presumably been subordinates or feudatories of the Satavahanas, (i.e.) Abhiras, Matharas, Ikshavakus, the early Pallavas, Vakatakas, Vishnukundis, Kadambas etc. had exercised independent authority in different regions, upto about the middle of the sixth century A.D. as indicated in the previous volume, then in the middle of the sixth century A.D. the Chalukyas with their capital at Badami (Vatapi) rose into prominence in the Deccan. This dynasty steadily gained dominance in the whole of the Deccan from the Gujarat region in the north-west upto the Kanara region in the south west (i.e.) along the region of the long coast of the Arabian Sea and on the east of the Deccan from the Chattisgadh-Kalinga region in the north upto the northern frontier of Tamilnadu in the south.

** It is significant that the ship type coins of the Satavahanas have been found from the Chinna-Ganjam area in Andhra Pradesh in the north upto Cuddalore in the south (i.e.) along the coast of the Bay of Bengal. That this strip of territory was involved in sea-borne trade even from ancient times is revealed by the finding of a hoard of punch-marked coins at Mambalam - (Melange - now a suburb of Chennai, indicating that the nearby Mylapur was one of the trading ports visited by foreign vessels), and the finding of Roman vestiges in Kanchipuram (Roman amphorae was found in the excavations there) and at Arikamedu near Pondicherry (during the excavations) (the Poduca mentioned by foreign - Roman -authors of ancient times) etc.

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It was Mangalesa at the end of the 6th century and his successor Pulikesin II of the Chalukyan, dynasty who are seen to have achieved this consolidation, Possibly they also wanted to penetrate into the Malava region and then it was that Pulikesin II came into conflict with Harshavarddhana in the initial decades of the seventh century A.D. The Chalukya Pulikesin II and his successors confirmed their hold over the relatively distant north western Deccan (Satara region) region by stationing their brothers and brother's children as Viceroys there. This strategy enabled them to dominate that area for nearly one and a half centuries till this dynasty's successor dynasty, the Rashtrakutas took over. In the south eastern region, Pulikesin II had conquered and penetrated upto Vengi, and therein, again stationed his brother Vishnuvarddhana, who seems to have aided him in his campaigns, in more or less independent charge, to consolidate and perpetuate his hold. These viceroys in the north west and south east were allowed to pass on their rulership in the respective regions to their own progeny, of course under the suzereinty of the Chalukya ruler at Badami.

Chalukya Pulakesin II had pushed on further south from Vengi. He made Mahendravarman I Pallava who was holding the Guntur-Nellore refion to flee down south to the vicinity of Kanchipuram. However Mahendravarman I Pallava made a stand at Pullalur near Kanchipuram and forced Pulikesin II to retreat. In effect it seems Mahendravarman I Pallav had lost the Guntur-Nellore region to the north of his dominion and had to be content with the territory, Kanchipuram and south-wards. Even though, his son Narasimhavarman I led a campaign into the Chalukyan territory and advanced upto Badami and captured and occupied for sometime, the dominance was shortlived and his victory proved pyrrhic. Pulikesin I's son Vikramaditya I repaired the damages done to his family and resurrected the dominance of the Chalukyas. The Pallavas had to suffer repeated onslaughts into their territory by Chalukya Vikramaditya I and his successors. The Chalukyan dominance in the Deccan from the Gujarat region in the north-west upto the Guntur-

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Nellore region in the south-east remained unimpaired for more than a century and half thereafter. The Chalukyas also kept up the feuding with the rulers in the north of their dominions.

The Pallavas even before being pushed down south from the Guntur-Nellore region by the Chalukya Pulakesin II, had penetrated down south to the region of the river Kaveri during the latter half of the sixth century A.D. during the reign period of Simhavarman (probably this exploit was achieved by prince Simhavishnu). (See Pallankoyil plates of Simhavarman - *USVAE.* HI, No.224).

Before the loss of the Guntur-Nellore region to the chalukyas Kanchipuram seems to have been at the southern limit though it was the chief city of the Pallava dominions and on their being restricted to Tamilnadu that town became the capital of their kingdom, and was situated at the northern fringe of their kingdom which now extended upto the Kaveri region in the south. That Mahendravarman I Pallava could block the progress of Chalukya Pulakesin II southwards further at Pullalur and that his son Narasimhavarman I could retaliate, invade the Chalukyan core territory and occupy their capital for sometime, speak highly of their valour and determination as both strategically and tactically the Pallavas and more generally Tondaimandalam and Tamilnadu were at a disadvantage. Chalukyas could command a vast horde of hardy people to man their armies whereas the Pallavas had at their command only a heat-emaciated throng of troops. The resources at n the command of the Chalukya were far richer than that of the Pallavas. Further, the gradient of the country south of the Vindhyas, runs east and south, which again was to the advantage of the invader from the north. The Pallavas had also to contend against the animosity of the Western Gangas of Talakkad, who were strong enough to keep the Pallavas on tenterhooks from the west (i.e.) on the border of the erstwhile Mysore State, and the Pandyas to the south who were also attacking them time again. (Even in the 9th century the Pandyas had penetrated into the heart of the Pallava kingdom (i.e. Tondaimandalam). They were however

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thrown back by Nandivarman HI Pallava after defeating them at Tellaru. Even then Pallava Nandivarman III had to acquiesce in their occupation of a portion of Pallava territory on the north of the river Kaveri which had been the dividing line between the Pallava and Pandya territories till then).

But in spite of the above said disadvantages; it may be pointed out that the Pallavas are seen to have been very good tacticians. Mahendravarman I drew the invading forces of Chalukya Pulakesin II from Guntur-Nellore region south upto Pullalur, fifteen miles form Kanchipuram, his capital and then attacked him, defeated him and made him return. Similarly Paramesvaravarman I Pallava, also, in view of the circumstances prevailing then, withdrew from Tondaimandalam to the region of the river Kaveri, (in the face of the invasion by Chalukya Vikramaditya I), thus drawing him deep down to the south and then delivered a crushing blow to him as described in the Kuram charter of Paramesvaravarman.

South of the Pallava empire, (i.e.) south of the Kaveri region in the extreme south of the peninsula the Pandyas were dominant. Initially they do not seem to have seriously entertained intentions of interfering in the politics of the country to the north of the region held by them. But later they were repeatedly advancing upto and into the Pallava territory requiring military action by the Pallava to check them. It is stated that even after the Kalabhras (of whom not much is known) had been eclipsed, the Cholas (who are known to have been the rulers of the region of the lower reaches of the river Kaveri from very early times had not resurrected along with the Pandyas. Their traditional territory had been divided between the Pallavas and Pandyas. The Pallavas had become dominant in the portion of Tamilnadu north of the river Kaveri and the Pandyas in the south of that river. The Cholas seem to have been left in the cold. Some scions of the old Chola family seem to have remained content with occupying a feudatory position under the Pallavas.

Some branches of that family are seen to have got dispersed. Possibly the Telugu Chodas who were ruling in the Renandu

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country in the Rayalaseema area of Andhra Pradesh in the 7th-9th centuries A.D. and the dynasty of rulers who are seen to have been ruling in Kalinga at the beginning of the 7th century (Nos. 1-25) were splinters of the old Chola dynasty). In effect, the river Kaveri in Tamilnadu is seen to have become the border between the areas controlled by the Pallavas and Pandyas. In the feuds with the Pallavas, the Chalukyas are understood by some scholars to have struck up an alliance with the Pandyas. This may seem to be justified when it is seen that the Aihole inscription of Pulakesin II says that that king patronised the Pandyas, Chola and Kerala and promoted their prosperity (verse 31). However this understanding is seen to be belied by the claims of Chalukya Vikramaditya I and his successors that they had conquered and subdued the Pandyas, occupied their capital-town Madurai and penetrated upto the cape Kumari.

While the Pallava charters evidence the battles they had to fight with the Pandyas, it is the Velvikkudi grant of Pandya Nedunchezian datable around the middle of the 8th century A.D. which informs that apart from their tussle with the Pallavas, the Pandyas were concerting their efforts to extend their sway and influence into the Chera country to their, west and into the Kongu region (the Salem-Coimbatore region) thus had come into conflict with the Western Gangas of Talakkadu to gain predominance over the Kongu country.

The family of the Western Gangas which was ruling in the eastern portion of the erstwhile Mysore State were in a relatively dominant position in the area west of the Pallava kingdom. It is noteworthy that their records begin with the adoration to God Vishnu in the aphorism, *Jitam bhagavata gata-ghana-gagan-abhena Padmanabhena*). They are stated to have belonged to *Jahnaveya-kula* and *Kanavayana-sagotra*. It is not known when and how they came and established themselves in the region. These Western Gangas are seen to have been contending with the Pandyas for dominance over the Kongu region as stated above and to have been fighting frequent battles with the Pallavas. Though initially their relationship

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with the Pallavas is seen to have been quite cordial, they seem to have become staunch subordinate allies of the Chalukyas of Badami later, as made out in the Aihole inscription frequently referred to above and other charters of the Chalukyas, and kept constantly harassing the Pallavas in fulfilment of this role of theirs.

On the south-western comer of the Peninsular India the line of the Chera kings and their subjects seem to have been occupied in dealing with Pandyas to their east and with the traders from the west, Arabia, Armenia, etc. to their west. (It is noteworthy that, quite a number of these traders had settled down on the west coast after marrying local women.) The Chera kings seem to have liberally patronised Sanskrit language. Generally the people of the Chera country seem to have been very keen on establishing an identity distinct from the Tamils of the Pandyan country. The evolution of the Malayalam language from a dialect of Tamil might have started during this period.

It may be pointed out that the advent of the Pallavas into the northern portion of Tamilnadu had far-reaching consequences for the social, cultural, religious and linguistic history of South India (Tamilnadu). Asoka's (3rd century B.C.) edicts have not been so far found in Tamilnadu. However, possibly Hindu or Brahminical culture had penetrated there about Asoka's time. The Tamil literature of the period 200 B.C.C to 300 A.D. which is characteristically described as Sangam literature reflects the acquaintance of the Tamil people of that period with the two Sanskrit epics ' *Srimad-Ramayanam and Mahabharatam.* A few of the Tamil poets of that period are also known to have been brahmins. However the inscriptions of that period written in characters seemingly adapted from Brahmi which is now known as Tamil-Brahmi are all in Tamil language and they indicate the great influence, the Jains wielded there. (It appears that the Jains, representing a missionary religion, in Tamilnadu, adopted the Tamil language to reach the people there). There is no evidence of Brahminical institutions having been incorporated in the social and religious practices there at that time. There is no evidence of institutionalised temples.

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It was only by the end of the Sangam period in about the 4th-5th century A.D. the Chola king, Kochchenganan is reputed to have built 70 fine temples of Siva. However, there is no information on the type of those structures and the forms of worship adopted therein.

The advent of the Pallavas changed the picture enormously. Mahendravarman I Pallava who stolidly became a monarch of Tamilnadu, introduced Sanskrit for inscriptions, as reflected in the inscriptions of his period included in the last and present volumes of this series. A new script, *Grantha* amalgamating the Tamil and the southern variety of the Brahmi script, (to write the Sanskrit text) was evolved to write the Sanskrit part of the inscriptions. A new format for presenting the text of the charters with a text in Sanskrit containing mainly the geneaology and eulogy of the king-issuer of the charter being given at the beginning followed by a vernacular (Tamil) text concentrating on the business portion of the charter had been promulgated by the Pallavas. This was copied by the Pandyas. (The Velvikkudi grant of Nedunchezhian (C. 770 A.D.) may be said to be the first such specimen of the adaptation of the Pallava format for the charters by the Pandyas).

No epigraphical record of the Cheras pertaining to this period has come forth. However, from the evidence of their records of the later period, it is seen that they, too had adopted the script called Pallava-grantha developed by the Pallavas, for writing Sanskrit texts. (Both the Pandyas and Cheras used a cursive form of the Tamil script, called Vatteluttu for writing the Tamil part of their inscriptions).

The records of the Western Gangas were written in the so-called Telugu-Kannada script of the early period.

It was Mahendravarman I who began cutting temples out of rock in Tamilnadu with the images of Gods also probably cut in the rock inside those caves and thus had presented long lasting monuments. However, there is no record indicating any arrangement made by him for the worship of those deities inside those temples. The Tamil inscription of Narasimhavarman

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I Pallava from Tirukkalukkunram is the first in Tamilnadu to refer to *valippattu-puram* (land or village or some such gift earmarked for worship) but it does not give any other detail. Though the Udeyandram charter of Nadivarman I granting *brahmadeyam* (*USVAE*. Ill, No. 179) and the Pallankovil grant of Simhavarman (No.224) granting a village to a Jain establishment after relieving the same of tax obligations belong to the period prior to Mahendravarman I, and both follow the pattern of a Sanskrit text followed by a Tamil text. Without questioning their authenticity, it can be said that it was the Kuram grant of Paramesvaravarman I the great grandson of Mahendravarman I was the first grant which set the pattern for *brahmdeyam* grants in the Tamil country. After a preface in Sanskrit containing a long drawn out eulogy and the genealogy of the Pallava family and especially of Paramesvaravarman I's battle against Chalukya Vikramaditya I, the grant refers to the construction of a temple in bricks, provision of land for the supply of food-offerings to the deity in the temple, for the periodical maintenance of the temple - premises, for the life - maintenance of the brahmin-priests engaged for conducting the worship to the deity and provision of a tank for the purposes of the temple and most important of all to the creation of a *brahmadeyam* wherein shares were set apart for twenty brahmins, for the maintenance of the brahmin priests engaed for service in the temple and for the exposition of *Mahabharatam* in a hall in the village. A reservour fed through a channel from the river Cheyaru was also provided for the irrigation of the land granted. The Tamil text, which actually elaborated the business portion of the record, also referred to several economic terms which seem to have been in common parlance at that time and which apparently were put down in writing for the first time, in this inscriptional record, As per this record, one is led to conclude that the concept of *brahmadeyam* of a set pattern was brought into the Tamil country for the first time by the Pallavas. (The pattern set by this Kuram charter for issuing charters was invariably followed in the charters issued subsequently in Tamilnadu). Thus, the temples became brahminical institutions, with brahminical worship therein, the brahmin-orientation being

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further buttressed by the *brahmadeyams* that were created adjacent to the temples. (But the Velvikkudi grant says that Velvikkudi was granted to a brahmin or brahmins even during Sangam times (i.e.) by Mudukudumi Peruvaludi - (i.e.) in the fourth century A.D. The grant does not elaborate as to the terms under which that land or village was granted earlier in the fourth century A.D. But the brahmin who had that village it restored to him in the 8th century took it as, he *brahmadeyam* and began distributing it in shares to several brahmins and others as in brahmadeyam grants made by Nandivarman II Pallavamalla who seems /to have been co-eval or contemporaneous with 'Maranjadaiyan who issued the Velvikkudi record. One interesting feature of the Velvikkudi record is that it refers to *"sabhaiyodu ottadu"* in accordance with the dictates of the *Sabha* evidencing that a *sabha* was already there. If there was a *sabha*. its character is not revealed in the charter (i.e.) if it compared with *sabha's* of later times. However this grant followed the pattern set by the Kuram grant, i.e., a Sanskrit text prefacing a Tamil text). That these *brahmadeyams* of Tamilnadu were different in character from the *agraharams* (and *brahmadeyams*) of the regions north of Tamilnadu, was a reflection on the characteristic needs of this region of the country.

Apart from the introduction of Sanskrit in inscriptions, the Pallavas very well patronised that language. The great Sanskrit poet, Bharavi, is reputed to have adorned the court of either Simhavishnu or Mahendravarman I. The content of his poetical work, *Kiratarjuniyam* is seen to have been depicted in a panel on the rock at Mahabalipuram. The other great Sanskrit poet Dandi is also reputed to have adorned the court of Narasimhavarman I Pallava, son and successor of Mahendravarman I, Mahendravarman I himself was a Sanskrit poet and litterateur of no mean order. The Pallava monarch Nandivarman II of the latter part of the 8th century A.D. is also attributed with high scholarship in Sanskrit.

The Western Gangas of Talakkad, who also rose into prominence coeval with the Pallavas and Chalukyas of Badami

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also adopted the pattern set by the Pallavas in drafting charters, setting out the text both in Sanskrit and the local language, Kannada. Many of the this Western Ganga dynasty of rulers also claimed scholarship in Sanskrit. (Of them) Durvvinita (latter half of the 6th century A.D.?) claimed to have authored many Sanskrit literary works.

It is a speciality of the period subsequent to 600 A.D.that many kings were or boasted to have been versatile scholars in all the arts and sciences.Especially the science of statecraft and *Dharmasastra* or code of regulations or ordering one's life in Sanskrit and claimed to have been assiduously studying by them Possibly reigning kings arranged to have their princes adequately educated to equip them to run the government when the rulership devolved upon them.

Some peculiarities and special words used in the inscriptions of the period can be analysed here:

Even rulers like Bhanudatta and Somadatta, who were petty rulers acknowledging their feudatoriness to a *parama-bhattaraka*. by calling themselves as *mahasamanta* etc., and Madhavavarman, of the Silodbhava dynasty (No.74 & 75) whose status is uncertain as in Gupta year 300 he acknowledged his feudatoriness to Gauda Sasanka - No.61), etc. addressed their order regarding their charters to *sri-samanta. mahasamanta. maharaja (rajanaka in No.74), rajaputra. kumaramatya. uparika. vishayapati. dandapasika or dandanayaka* (74) and such others, *samanta* and *maharaja* referred to feudatories. If the ruler himself was a feudatory, to which feudatories did these rulers address their charters. As such it appears that those who drafted these charters had a standard form before them which they copied without a second thought to their relevance to the ruler and the record in question.

*Bhumi-chhidra-nyaya* (referred to as *avani-randhra nyaya* in No.2 etc.) as understood at present pertained to the exemptions and privileges attendant on bringing new land under cultivation granted to the entrepreneur to compensate the expenses incurred by him in the course of this effort (he having taken the initiative

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in this regard) to encourage such extension of cultivation. (As had been understood by the British administrators of the nineteenth century there was the system in India whereby land newly brought under cultivation was entitled to an exemption from the land-tax for a period of time and to pay a graduated rising scale of the land-tax in the succeeding years). Very frequently the charters recording grants of villages or plots of land during this period dealt with in this volume include this phrase while detailing the rights and privileges, the donees could enjoy. In most such cases, where whole villages were granted it is seen that the records had already specified the exemptions from the payment of taxes and levies the granted land could enjoy. It may be seen that in the Madhuban and sanskhera plates of Harsha, it is recorded that the village Somakunda was already being enjoyed by brahmana Vamarathya, on the strength of a forged charter, which fact indicated that Vamarathya was having the said village under cultivation. This was also highlighted in the Madhuban and Banskhera plates of Harshavardhana by the direction from the donor-king to the residents (husbandsmen and others) of the villages granted to be deferential to the donees and to pay them the due taxes (in kind and gold and other contributions due to the king). So when the record said that the villages had been granted in accordance with the rule, *bhumi-chchhidra-nyaya*) the reference could not have been to the cutting of the ground (for cultivation) for the first time. So the introduction of this phrase (in the charter) might have also been a meaning-less cliche in emulation of an original charter, where virgin land had been granted or the phrase could have had a significance different from that has been understood so far).

In the same way there are the charters of the Valabhi and such families belonging to the Western region (Nos.38, 39, 40, 44, 45-46) (Katachchuri Buddharaja) 79 (Gurjjara Dadda II) 88 (Valabhi) 93 (Valabhi) 96 (Katachchuri Dadda II), 97 (Valabhi) 1002 (Valabhi) 93 (Valabhi) 96 (Katachchuri Dadda II), 97 (Valabhi) 102 (Valabhi), 105 (Valabhi) 107 (Gurjjara Dadda II) 110 (Chalukya Vijayaraja - Kaira Dt. 113 (? Valabhi)

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114 (Valabhi) etc. where even when plots of definite dimensions had been granted said that what had been granted already to gods (temples) and *brahmanas* (it is possible that the reference was to grants made to the temples but which were being administered as *brahmadeyan* by brahmins) were excepted from the purview of the grant, (which clause could have had relevance only in cases where whole villages were granted). In this context it may be pointed out, that the charters issued by the Maitrakas of Valabhi (Nos.97, 102, 105, 118, 119) while stating the exception from the purview of the grant, added *brahmana vimsati* (1/20 of the land in the villages alloted to brahmana/brahmanas). This suggests that (at the time of the Maitrakas of Valabhi) in the Sourashtra region, there was an ordained rule according to which, 1/20 of the land in the villages was allotted to brahmana/brahmanas).(for theirmaintenance and to help them to carry out their specified duties by virtue of their being *brahmanas* which are seen specified in other charters as six in number - (i.e.) *adhyayana* (study of the scriptures); *adhyapana* (teaching); *yajana* (sacrificing), *yajana* (guiding the performance of sacrifices); *dana* gifting (i.e.) being munificant), pratigraha (receiving gifts), apart from carrying out the *panchamahayajnas* referred to below. (Vidyaranya, the spiritual guide of the founders of the Vijayanagar empire, had laid down that 1/20 of the produce of land in villages should be set apart for the benefit of brahmins - (Mahalingam, T.V., *South Indian Polity,* p. 163)

Often the charters use the phrase, *chatur-widya samanya* (i.e. common to the four Vedas) while stating the antecedents and credentials of the brahmin-grantees. This phrase is seen juxtaposed to the name of a place. Hence it can be understood that the place mentioned was common to the adherents of all the four Vedas or that the place concerned had a Vedic institution imparting instruction in all the four Vedas of which the grantee brahmin or brahmins were *alumnus*. (Indupurevu had a ghatikawhich is definitely known to have been a vedic institution and a brahmin was a *samanya* of that *ghatika* (No.86). (Incidentally this inscription also clarifies that *unchasa* referred to a plot

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of land). It is also possible that the *gotra* the name of which occurs in sequence in the contexts concerned was common to the adherents of all four Vedas (i.e.) *Rig, Yajur, Sama, and Atharva*. This phrase is found mentioned in association with Sthalakanagara (No.23) Simhapura (No.85, 102, 113) Valabhi (No.88) Jambusara (No. 110) Vanikpura (No.Ill) Kanyakubja (No.117) Anarttapura (No.118) Udumbara-gahvara (No.119). The inscription from Gavidhumat (No. 122) refers to *traividyamandiram* - an institution which was specialising only in 3 *Vedas*). The gotra of the Brahmins is often referred to as a gotra. It is not known why.

The grantee brahmins in the charters are often seen described as *sa-brahmachari. Brahmachar* is ordinarily understood to refer to a bachelor or a youth still at the stage of learning and education. It seems possible that these grantee-brahmins were bachelors who had just come out of the Vedic school and that it was the practice of the kings to equip such youths with the financial where-withal (land) to get a wife and settle down in life. But sometimes even the fathers of the grantees seem to be referred to as *sa-brahmachari*. So it is possible that the brahmins concerned were or were expected to continue their studies of the Vedas and such even after coming out of the Vedic school and marrying and settling down in life. This is probably indicated by the clause found in many of the charters that the grant was made to enable the grantee to perform the *panchamahayajna*.

The rituals, *panchamahayajna*. consisted of what are termed as *bali. charu. vaisvadeva. agnihotra* and *atithya* the last of which is ordinarily omitted mention but where mentioned it is stated to be *havana* (See No. 5, 107 B) which are meant to propitiate, *brahma. deva. pitri. manushya and bhuta*.

*bali* - an offering of portions of food, such as gram, rice etc. to cetain gods, semi-divine beings, household divinities, spirits, men, birds, other animals and all creatures including even lifeless objects, made before the daily meal by arranging

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portions of food in a circle or by throwing them into the air outside the house or into the fire-this is also called *bhuta-yajna*.

*charu* - an oblation of rice, barley and pulse boiled with butter and milk for presentation to the gods or manes. It is of interest to note that *bali. charu* were among the services that were expected to be executed in the temples (e.g., No.l) or to be executed on behalf of the gods in the temple.

*Vaisvadeva* - religious ceremony which ought to be performed morning and evening and especially before midday meal (it consists of the homage paid to the Visvedevah followed by the *bali* or *havana* or offerings of small portions of the cooked food to all the gods who give the food and especially to the God of fire who bears the offering to heaven.

*agnihotra* - oblation to Agni (chiefly of milk, oil and sour gruel, (Also see *USVAE*. Ill, No.237).

*atithya* - hospitality, i.e. feeding of guests (or *havana* - If it is understood as sacrificing it must be seen that *havana* has been taken care of in *agnihotra*. this is extra and inadmissible - No.5, No.107 B). Also see *yajnavalkya smriti* (with the commentary of Mihakshaka (ed to R. Gharpare (Bombay 1914).

As in the bygone period of the Gupta, during this period dealt with in this volume also the brahmins were given the pride of place in society and the brahmins functioned as the fulcrum of the institutions.

Though one grant was made to a *sudra* (No.98) and several grants were made to Hindu temples (41, 44) (Valabhi) 48 (Somavamsi) 76 (?) 84 (Somavamsi), 85 (Somavamsi), 101 (Valabhi) 109 (?) Ill (Guhilot), 115 (Guhilot) 137 (Guhilot) 100 (?), Jain establishments 8 (Chalukya), 49 (Chalukya - Sendraka) and Buddhist establishments 9 (Bhoja), 36 (Valabhi), 37 (Valabhi), 39 (Valabhi) 42 also (Valabhi) the Maitrakas of Valabhi claimed to have extended equal patronage to Hindu Jain and Buddhist establishmens also. In their charters their grants were mostly

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made to the establishments around the *vihara* established by Dudda, the sister's daughter of dhruvasena I. (C. 216-535 A.D.) the majority of the charters are of grants made to brahmins (Even the Valabhi charters granting land to Buddhist establishments said that the establishment could enjoy the land in the same way as a *brahmadeyam* and none should prevent those in charge of the grantee establishment from tilling the land themselves 'or having it tilled or having it conveyed) - But there has been some confusion in the use of the words *agrahara* and *brahmadeyam*. both of which were grants made to brahmins. These terms seem to have had a different significance. This difference may be examined here as they seem to have referred to different practices.

*Agrahara* - denoted a settlement of brahmins with a temple of God Siva in front and a temple of God Vishnu on the other side (*USVAE*. I, p. 161). It is also stated that it denotes "rent-free land given to brahmins; a rent-free village, a brahmana village". Sircar, D.C., *IEG*, p. 10). However inscriptions indicate that *agraharas* were villages granted to brahmin/brahmins making them (brahmin/brahmins) as the lords of villages, with the residents therein (including brahmins) who were there already, rendered as the serfs, of the grantee/grantees. The earliest such charters, as available, are the two issued by Samudragupta, one of which has come forth from Nalanda, dated in the year 5 (325 A.D.) (*USVAE*. Ill, No. 10) and the other from Gaya dated in the year 9 (328 A.D.) (Ibid., No. 13). In both, the king addressed his order to the *grama-valatkausas* (which phrase has been interpreted by Krishnan as "persons attached to the treasury" but it must be pointed out that the body was particular to the village) as headed by the *brahmanas* of the villages granted (2 in the case of the former and one in the case of the latter). The villages were granted to a single brahmin in each case, as *sa-uparika-oddesena-agrahara* (interpreted by Krishnan as *agrahara* along with the income from taxes. However, it may be pointed out that *uparikara*. was only one of the several taxes and levies or an extra tax from which exemption was granted or which is stated to have accompanied

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the grant of villages or land (see *Ibid.*. No. 113 A; *Ibid.*. IV, No.5, 38, 44 etc.) It is also understood to have denoted "additional taxes", unfixed taxes", minor taxes" or tax paid by the temporary tenants" (Sircar, D.C., *IEG.* p.352). As such this may make it appear that the grantees of the *agrahara* had been given entitlement only to *uparikara*. But subsequently when it is found stated in these charters that the villages or village authorities as addressed by the king were enjoined to remit to the donee of the charter, all *pratyaya* or revenue (due to the king) both in kind (as measured) or paid in gold and further to obey the commands of the donee, and be subservient to him, it is made evident that the phase *"sa-uparikara-oddesena-agrahara* could have meant only that (all taxes) inclusive of *uparikara* (i.e.) extra and miscellaneous levies, had been granted. The records further go on to say that the donees should not allow the tax-paying farmers *(kutumbi)* and artisans of other villages to enter (and settle down in?) the villages made into an *agrahara* in their favour and if such a thing happened the favour of *agrahara* (tenure) would be forfeited).

Inscriptionally the next record of the grant of an *agrahara* is the Tekkali Plates of Umavarman of the Pitribhakta dynasty (*USVAE.* Ill, No.27), dated year 9 (ascribed to C. 359 A.D.) This record tells about the order of the king to the *kutumbins* (husbandsmen) of the village, Astihavera intimating to them that he had granted that village to a brahmin, as an *agrahara* relieving it of all burdens of taxes (*sarwa-kara-bhara-pariharaih parihritya*) and thus making it an *a-kara-grahika-grama*. Thus having come to know this, they should follow the regulations pertaining to this status of the village and of the donee and remit to the donee all levies (due to the king) both which are measured (grain) and which are paid in gold, (also see Ibid.. No.37. Additionally this record says that the village granted as *agrahara* was detached from the enjoyment of *Dantayavagu* (meaning not clear) and that it was given the same status as the 36 *agraharas*). (also see *Ibid.*. No.41). A record of Salankayana Nandivarman dated C.391 A.D. (*Ibid.*, No.43)

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tells that a village was granted by the king to two brothers, as an everlasting *agrahara* as the villagers (all types) were ordered to pay to the donee the tolls, customary offerings and *vata-chayana* (demands of manual labour? See MW, *SED*. p. 1043, col.l). When in these charters it is stated that the villages granted were also exempted from the burden of taxes as cited above, the effect of it was apparently only to fulfil an official requirement as it had to be noted in the official revenue registers that the village would no more figure. However the exemption was not to extend to the husbandsmen in the village. They had to remit whatever taxes and levies as was assessed on the village by the king to the donee instead of to the king . Further in some of these grants of *agrahara*. the requirement of the villagers to be obedient to the donee is briefly stated that they should act in adherence to the dictates of (pertinent to the) *agraharas* (See *IBID*.. Ill, NO.27,231 etc.)

Coming to the present volume the Bonda and the Boloda plates of Mahasiva-Tivara (of the Panduvamsa dynasty of South Kosala) datable around 600 A.D., (*Ibid.* IV, No. 11 and No. 12 respectively) record that a village in each case was granted to several *brahmanas*. as listed. It is not stated to have been an *agrahara grant* However after addressing his order to all the residents of the concerned villages and after stating that this grant was made along with all taxes *(sarvva-kara-sametah)*. the king enjoined on the residents of those villages concerned to remit to the donees all the bhoga and bhaga (such as can be enjoyed by the king and extra taxes and other levies as were due to the king) and live happily.

The two charters Nos. 77, 92 recording the grant of *agrahara* by Harshavarddhana of the Pushpabhuti family clearly spelt out the characteristics of the agrahara. As per the Bhanskhera Plate dated in the Harsha year 22 (628-29 A.D.) (No.77) and the Madhuban Plate dated year 25 (631-32 A.D.) (No.92) the king addressed his order granting the charters to *mahasamanta. maharaja. daussadha-sadhanika. pramatara. yjasthaniya.*

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*kumaramatya. uparika. vishayapati. bhata-chata-sevaka.* etc. and (the residents of the *janapada* assembled in the villages, Markkatasagara in Ahichchhatra (as in the earlier one) and Somakundaka (as in the later one) asking them to note that the above cited villages granted along with *udranga* and all the levies as also such levies payable to the members of the royal family, and with every sort of exemption *sarva-parihrita-pariharo.* after severing their connection with the *vishaya* concerned and *(vishayad-updhrita-pinda)* with the right to pass the villages granted in inheritance to sons and grandsons, and thus guaranteeing that the grants made would last for ever and in adherence to the rule, *bhumi-chchhidra-nyaya* and in accordance with the rule of receiving gifts, with the status of an *agrahara* had been granted to two brahmanas (named in each case) respectively specialising in Bahvricha (Rigveda) and *Chhandoga* (Samaveda). The addressees were asked to approve it. The residents of the janapada (territorial division?) were asked to be attentive to (take the commands of) the donees and remit to them (donees) (all taxes), those (taxes) that were weighed or and such within were measured and such *bhoga* (portion of the produce due to the king), and *bhoga* (such things that the king was entitled to enjoy from the village and each item best in the village) and serve him. In the second case (No.92) it is stated (further) that the village Somakundaka that was granted was being enjoyed on the strength of a forged charter till then and hence it was taken away from Vamarathya (obviously a brahmin already in enjoyment of the village) and granted to two different brahmins (one of Rig veda and the other of Sama-veda). Many more such grants of *agrahara* with the same stipulations were made (Nos. 11, 12, 14, 16, 34, 47, 56, 63, 70, 71, 80, 82, 108, 132, 134-137, etc.).

The Mallar Plates of Mahasivagupta (No.56) witnessed the grant of a village to a Buddhist establishment whereby Mahasivagupta is stated to have ordered the residents (and probably the householders) of the village named Taradamsaka to pay to that Buddhist establishment the *bhoga* and *bhaga* as

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properly due and live happily. Such grants of villages are said to have been made to the Buddhist *vihara* as *dev-agrahara* (also see Nos. 39, 78, 114 etc.).

When a charter says that the grant was made as *sarva-kara-pariharena agrahari-kritva* (No. 10. 25, 108, 116, 120, 128, 135, 136, 137) or *agrahari kritya* (No.63 etc.) it is not known if the grantee could enjoy the granted village as an *agrahara* i.e. if he could expect to he paid all the *bhoga* and *bhagam* and to be served by the villagers).

*Brahmadeyam* - Though it was also a grant of a village or a plots of land to a single or a group of brahmins very often exempt from taxes with so many privileges attached, it is seen to have had a significance different from that of an *agrahara*. In the Malavalli (Shimoga District, Karnataka) inscription, dated in the regnal year one (C. 235 A.D.) of Vishnukada Chutukulananda-Satakarni (of the Chuta-Satakami dynasty) (*USVAE*. II, No. 172) the king addressed his order to the *mahavallabha* and *rajjuka* (possibly the overall administrtor of the concerned territorial division and or surveyor of land) to intimate to them that he had entrusted to a brahmin as *brahmadeyam* the village Malapalli, which had been (earlier) granted as *devabhogam* (what is granted for the enjoyment of god or temple) along with house-sites for the abode of the *brahmanas* and including the cultivated land and forest-land attached to the village *(sa-hala-atavi)* with all *pariharas*. with a bear to the entry therein of the *bhatas* (itinerant troops?) and with entitlement to all the siddhis *(dan-adhamana-vikraya* - right of gifting, or mortgaging or selling of the concerned land) (i.e. with all proprietory rights). Another inscription from the same plate Malavalli dated about one century later than the above inscription dated in the reign of Kadamba Mayuravarman (*Ibid*.. Ill, 4) seems to record that several villages which were granted to God Malapallideva (God of Malavalli) with all *pariharas (sarwa-pariharena)* earlier had been entrusted as *brahmadeyam* to a brahmin with the stipulation that the increase in produce *(riddhi)* alone (increase in produce as a result of their bringing fresh land under the plough?) need be

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contributed to the temple. These two records of the 3rd and 4th centures A.D. evidence the linking of the grant of *brahmadeyam* with the temple of the locality even in early times. (It can be interpreted that in these two cases the village Malapalli which had been granted for the enjoyment of some temple was entrusted to the brahmin, possibly on the understanding that he would contribute a share of the yield of grain in that village or probably the tax-income from the village for the purposes of the temple. It is also possible that the concerned village had been attached to the temple but was gifted to a brahmin (or to a group of brahmins) just to boost the brahmanical colour to the temple complex) as seen in the Kuram grant of Paramesvaravarman I. These would seem to be the precursors of the *devadana-brahmadeyam* as are found mentioned in the Tamilnadu records of the 10th - 11th centuries A.D.). As the *brahmadeyam* was apparently enjoined to contribute for the expenses in the temple, it can be surmised that the contribution was what would have ordinarily gone to the king. (As such, these inscriptions make it appear that these *brahmadeyams* were not exempt from the payment of taxes to the king but had to pay the taxes to the temple).

That the grant of *pariharas* was not at first restricted to *brahmadeyams* is illustrated by the Nasik inscription of Gautamiputra Satakarni as per which in his year 8 (C.124 A.D.) the king is stated to have granted to the ascetics who had assembled or were to assemble on a hill called Trirasmi (*USVAE*. II, No. 119) plots of land with *pariharas* as detailed therein as *a-pravesyam. anavamasrsyam. a-lavana-khadakam a-rashtra sam-vinayikam* and all such kinds of *pariharas*. Again Pulimavi (C. 152 A.D.) granted a village in exchange to *bhikshus* (Buddhist) living on Trirasmi hill with the *pariharas* detailed as above but there termed as *bhikshu-hala-pariharam* (*Ibid.*, No. 137). For the first time the Hathigumpha inscription of Kharavela of Kalinga associated *pariharam* with *brahmadeyam* and it stated that the king had granted to brahmins many villages with *jayaparahara*. (*USVAE*. II, No.67). Next to him, as per inscriptional records, Jayavarman of Brihatphalayana

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sagotra around 300 A.D. (*Ibid.*, No.204) made a grant of a village in 24 shares to 7 brahmins as *brahmadeyam* and endowed the grant with *pariharas*. which are detailed here-as *a-pravesyam an-avamarsyam. a-lavana-khadakam, a-rashtra-samvinayikam* and all kinds of pariharas. The Mayidavolu C.P.Inscription of Pallava Yuvamaharaja Sivaskandavarman (around 330 A.D., *Ibid.*, Ill, No.6) recorded the grant of a village to two brahmins. Here the *pariharas* were illustrated with five beginning with *a-lavana-khatakam* which are here said to be *brahmadeya-pariharas* which accompanied the grant. Following this Pallava Kumaravishnu II (C. 400 A.D.) also granted 432 *pattika* of land to a brahmin in accordance with *brahmadeya-maryyada* and the *hala-nyaya* excluding *devabhoga* with all *pariharas*. (*Ibid.*, No.49). Following this another Pallava, Skandavarman (C. 434 A.d.) granted the village Omgodu excluding such land that was in the enjoyment of temples *(deva bhoga-hala-varjjam)* as *brahmadeyam* and as a *satvika-dana* along with the 18 kinds of *parihara* (*Ibid.*, No.75). When Yuvamaharaja Vishnugopa, another Pallava granted (C. 448 A.D.) the village Nedungaraye in shares to several individuals it was stated to have been granted as *saranikagramam*. When Pallava Sirnhavarman II granted (C. 455 A.d.) a village to a brahmin as *brahmadeyam* then also the grant was accompnaied with all kinds of *pariharas* (Ibid.. No. Ill) (In all the above safeguarding clause was there, "excluding such land granted for the enjoyment of temples). Another Sirnhavarman granted a village to eight brahmins as *brahmadeyam* (C. 456-57 A.D.) no doubt excluding what was *devabhoga hala* (land under the plough for the benefit of the temple. But he added the clause *vasat-bhogya-maryyadoaya* obliging the grantees to live in the granted village to reap the benefit of the grant (*Ibid.*, to read the benefit of the grant (*Ibid.*. No. 112). This grant is also stated to have been made with the accompaniment of the 18 kinds ., No. 112). This grant is also stated to have been made with the accompaniment of the 18 kinds of *pariharas* (which are no where fully listed). Possibly the charter of Pallava Sirnhavarman for the first time gave the longest list of taxes which the brahmin Vishnusarman, the grantee of the village Vilavetti as *brarimaaeyam* (*Ibid*

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No. 119) he could enjoy,the list given here has to relationship with the *pariharas* as given in earlier charters., The list of taxes to which the grantee of the *brahmadeyam* was exempted given (here as follows: (taxes *(karani)* on metal and leather workers (Loha *charmmakara*). Shop-keepers cloth-declared (*apana - pattakaral* spies (?) moving about with different garments *(pravaranchara)* rope-jugglers or dancers *(rajju-pratihara),* shop keepers *(Apanajivika)*; levies *(deyadini)* on barbarians and outcastes *(nahala)*, mask-actors *(mukha-charakas)* water-diviners *(kupadarsakas)*. weavers *(tantravaya for tantuvayas)*, gamblers *(dyuta)*, marriage *(vivaha)*. and barbers *(napita*. contributions from artisans).

Coming to the period dealt with in the present volume, *brahmadeyam* grants are stated to have been made (*brahamadanda-mana* -land measured by the measuring rod of *brahmadeyam* - No. 132) as *sarvva-kara-bharaih parihritya* (No. 132), or *parihrita-sarwa-parihara* (No. 17) or *sarvapida varjjita* (No.69) or *Sarvva-vishti-jemaka-kara-bharaparihino or sarva-parihara, sarva-niradeya* (No.58), freed from all pangas (No.20, 30, 45 - these charters are from the Goa region) of simply *sa-bhogam* (No.66) or *a-kari-kritya* (No.74) or *sarvva-partiharena-brahmadeyi-kritya* (No. 127). One charter adds *sa-bhrishtikam* (No.91-*Bhrishti* is also mentioned here as a type of land) and another charter (No.2) says that the grant was made *sarva-adeya-visuddha* and *antah-siddhika* (right to internal administration or the right to the eight types of *siddhis viz., nidhi, nikshepa, jala, pashana,* etc.) Another charter (no. 123) says that the grant had been made *muktapamsu-kara-vishti a-chata-bhata-pravesam agraharatdena* (did it partake of the charter of *agrahara* ?)

That the *brahmadeyam* grantees were expected to reclaim land is brought out by the mention that land long lying waste was granted to them (See No.63,64,67B, 69).

While referring to the taxes from which the grantees were exempted it is interesting to note that the grants made by Pulikesin II, the Chalukya ruler and the grants of Harshavardhana

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reflect that the villagers were being obliged to pay some levies to the members of the royal family (87, 77, 92). The former refers to *sarva-raja-kul-adeya-sahitah* and the " latter refer to *sarvva-raia-kul-abhavva-ratvaya*.

A charter of Dbhruvasena II of Valabhi (No.93) refers to *Kumara-bhoga-brahmadeyam-kshetra* (probably granted as *brahmadeyam* by *kumara-prince*).

When Asankitavarman, probably a Bhoja granted land (called *vamsa-vataka-bamboo* forest ?) to a brahmin he exempted it from all *pangas*. (See No.20, 30,43).

There are some charters wherein the entitlements of the donee are not specified (No.6, 10, 15, 18, 23, 30, 33, 49, 64, 66, 74A & B, 70, 75, 81, 86, 89, 90, 94, 103, 104, 112, 131, 133, 138).

The charters especially of the Maitrakas of Valabhi Gurjjaras Katachuris list the several taxes from which the donees were exempted as follows. They say that the grant was made with *sa-udranga* (As per inspirational evidence *udranga* is understood as the land-tax (see / *USVAE*, III, p.32 was first mentioned as one of the exemptions when a village was granted as an *agrahara* to brahmin as per an inscription of Bharatbala of the Pandavas of Mekala (*USVAE*, III, 113 A). The udranga is stated to have been one of the exemptions granted in respect of two villages granted to a buddhist *vihara* and the villagers were asked to hand over those taxes exempted to the *vihara* and be obedient to the administrators of the *vihara* (Ibid., No. 188, C.P. Ins. of Maharaja Bhuta dated C.506 A.D.) *sa-uparikara* (with extra levies) *sarvv-adana sangrahya* (with the right to receive all gifts) *sarvva-ditya-vishti-parihino* (with exemption from gifts, obligation to render free labour - here the charter of the Gurjjaras and Katachuris and *pratibhedika* of which the meaning is not clear), *sa-bhuta vata pratyaya* (obligation to make over treasures brought in by ghosts or wind), *sa-hiranyadeya* (the obligation to in remit taxes), *sa-das-aparadha*, the right over rendering free labour) freedom from interference from all royal officials. It may appear that

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the grantee was eligible to be paid the taxes by the residents. But actually it appears that he was only freed from the obligation to pay the taxes mentioned or to render free labour as these charters say that while the grantee tilled the land or hand the land tilled on the strength of the granted land being given to him as *brahmadeyam (brahmadeya-sthitiya)* he should not be hindered (See No.30, 37, 38, 39, 40 42, 44, 45, 119 etc.)

When maharajadhiraja Jayanaga of Karnasuvarnna granted a village to a brahmin he granted it as per *akshayini-dharma* (No. 13). We find the words *satka* and *ganganika* in this inscription). The charter of Sambhuyayyan (No.35) refers to the grant made as *akshaya-nivi-dharmma* and the charter of Madhavaraja, 1he Silodbhava (No.61) refers to the grant as made as *akshayaniyo*).

It is of interest to note that one inscription of the time of Sivagupta Balarjuna (No.85) referred to several qualifications of the brahmins to be eligible to succeed to the land granted to brahmins (They were not to be addicted to gambling, harlots etc. and had to have their mouth clean. They had to perform *agnihotra* and should be scholars in all the *vedangas*. He was also barred them from serving, gifting or mortgaging the land.

An inscription (No. 101) of Dhruvasena II of the family of Maitrakas of Valabhi dated (Gupta) year 320 Ashadha Su.l from Bhamoda-Mahota (Bhavnagar) states that Dhruvasena (I ?) had made the grant as *gudadanam* to the temple of Goodess Kottammahika-devi-pada. It is not clear what *gudadanam* meant.

It is interesting that the charters from Bengal (No.24) refer to the land having been granted after purchasing the same from the king and after appealing to the king for the grant of that land. The king is stated to have given his approval as *Dharmmasastras* say that 1/6 of the merit of granting even a tiny piece of land that is even such land that has been lying waste goes to the king. The grantor agreed to pay the

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taxes on the land (also see *USVAE*, III, No.280 - Gopachandra; Ibid. IV, 224-Sasanka).

An inscription of Eastern Chalukya Vishnuvardhana from Satara, Maharashtra (No.59) states that a village which was granted to two brahmin brothers was out of bounds to *chata. bhata and kusidadinam*. Chata and bhata are understood to have been probably royal officials, royal servants, "*Kusida* is known to have been money lendees *(kusida)*. Thus from this charter it is known that moneylenders were busy in that village even as early as the 7th Centurry A.D. This gives an inkling to the fact how liquid cash or capital was hard to come by during those times.

An inscription of Dhavalappadeva, probably a Guhilot from Dabok, Udaipur, Mewad (No.Ill) mentions *graishmika* and Saradya lands (land cultivated during summer and autumn - *Sarad* respectively ?). This record also mentions *arahatta* - well (or a device for drawing water from a well) and land under irrigation from such *arahatta. pushkarini ghali* with reference to land.

A charter of Siladitya I mentions *arddhika-pratyayavapi* among the boundaries. Arddhika is understood as land where a cultivator was expected to share at the rate of 50/50 of the produce with his landlord. He was associated with a vapi or stepwell.

A charter of sri-Jayanaga-deva of Karnnasuvarnna (No. 13) refers to *vishaya-mudra* the seal of the *vishaya* indicating that in Bengal region each *vishaya* had its own seal.

The Senakapat inscription of Sivagupta Balarjuna (No. 84) says that the two *halis* of land in the village Gudasarkara along with *Krishna-tala* was granted. If this *krishna-tala* was the same as the black-cotton soil well suited for cultivation of cotton, it is of interest that such soil existed in Raipur District of M.P. (of. *USVAE,* III, No. 124) The Devagiri plates of Kadamba Mrigesavarman, as can be expected refers to a grant of land forty *nivarttanas* in extent which was *krishna-bhumi* (*USVAE,* III, No. 124).

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An inscription (No.30) of Mauryya Anirjjitavarmman from Bandora (Goa territory) dated in (his regnal) year 29 (C.600 A.D.) which records the grant of *khajjana-halam* (a plot of land), *vataka, griha-. sthana-bhumi* (house-site) and *rashtra-kuta-tataka* says that while the brahmana enjoy the land reclaimed after bunding the saline water should not be molested, it is also seen that an inscription from Goa territory mentions the *kodraya* (inferior type of grain No. 19). *Khajjanam-* and *Pukkolli-kajjanam* - (Nos.15, 18 as types of land),dammging saline water of the sea (No.30) and *panga* (probably referring to land tax), collection of wood, grass and mud (19 C & D, No.20, No.43) and *rashtrakuta-tataka* (tank associated with rashtrakuta (No.30) also occur only in inscriptions that pertain to Goa region. *Khajjana-parimanam setavas-cha.* occurs in an inscription of Bhoja Prithiva-mallavarman from Goa territory (No. 18). It may also be seen that the grant portion of the charters of the kings of the Western coast start with *dese*.

The inscription of Tivara, of the Panduvamsi family (No. 11) entitles the grantee to enjoy *aputrika*-veni which is understood as signifying intestate land, (also see 16).

The Kaira Plates of Vijayaraja mentions pattika or pattika, which seems to have denoted a share (No. 110)

An inscription of Dhruhlana from Rajaputana (No.41) seems to refer to the origin of Sri-Dadhyas - Brahmanas and their contributions to a temple of Devi. Incidentally this inscription quotes a verse from *Devi-Mahatmyam,* thus indicating that the said work (*Devi-Mahatmyam* and *Markandeya-puranam* of which this former is a part, had become popular by about 609 A.D.)

Some interesting features presented by the inscriptions included in this volume may be pointed out.

The Bhamodra-Mahota plates of Dhruvasena II (No. 101) refers to *Prapiya-vapi* indicating that there were separate wells for supply of drinking water.

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*Arahatta*, a device for drawing water from a well is mentioned only in the Dabok inscription of Dhavalappadeva (No.121) which is from Rajaputana.

Some how the brahmins adherents of Atharva-veda seem to have been disfavored during this period. This is revealed when the two charters issued by Dadda II of Early Gurjjara Dynasty (No.79 and 96) are compared. This is also evident from the Sirpur inscription of Sivagupta Balarjuna (No.84) and the Kudarkot inscription of Marvarmman alias Mamma (No. 122). Incidentally it may be mentioned that both refer to grants to establish institutions of vedic learning. This latter (No. 122) refers to the king's domination even over kings, who were well rooted in the soil (Verse 9).

Most of the inscriptions of Valabhi mentioned vapi or step-well or reservoir of water. These charters of Maitrakas of -valabhi also mention the following words. *gudadanam* (Meaning is uncertain - No. 101), Vatika-kupaka (No.39) *drangika* (No.44, 93) *saulkika* (No.44). *rupaka* (No. 101), *kedara* (No.91' No. 11) *kedara-kshetram* (No. 119) *khanda-kedara-kshetram* (No. 119) *sami-kedara-kshetram* (No.119) *satka* (with reference to association of a person with land (No.39, 88, 113) *pratyaya* (also defining one's relationship with land) (No.39, 40) *grama-kankata* (Border of village ? No. 102, 105), *padavartta* (measure of land (No.40, 444, 88), *prakrishta-kshetram* (No.88) *ganja* (treasury ? No. 101) *pattaka* (113) *Kataka-mana* (standards measure of Kataka-No. 119) *undani* (a type of land No. 110), *darika* (No. 119) *takaka-vaha, tataka-parivaha* (No.91) *Bhrishtika* (Land set apart or piper betal leaf or threshing ground (No.91, 119) and *dvi-hala* (a stated measurement of land No. 119) and *palli* as the surffix in the name of villages.

The patetes from Nidhanpur, Sylhet District, Bangaladesh (No.73) mentions (*Ganganika* (dry river-bed ?) *brihat-jatali*, a kind of tree ?) and *gartta* (hollow) of *kumbhara* (potter) as topographical features.

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The Khurda (Orissa) plates of Salilodbhava Madhava-raja (No.75) mentions the plot of land of *kumbhara* (potter).

Different land measures and specifications of the plot are evidenced. *Raja-mana* or royal standard rod is mentioned only in the inscriptions of Chalukya Pulikesin II (No.68, 86). the *aharas* also seem to have had their own standard measure. An inscription of Dhruvasena II, the Maitrakas of Valabhi mentions - *khetaka mana* that was used to define land in *Khetahadra-vishaya* (No.91). an inscription of Dadda II of the while defining Gurjjara dynasty from Sankheda (Baroda District) No. 107), refers to *khataka-vishaya and tad-vishya mana Vrihipaddy-pittaka-vapam kshetram*). A *brahmadeyam-danda-mana*. the measuring rod special to the *brahmadeyam* is also mentioned in an inscription from Tekkali (Ganjam District) of maharaja Indravarman of the Eastern Ganga dynasty (No. 119). Usually the extent of land is indicated by *nivarttana* No.2, 8, 23, 33, 49, 81, 86, 89) or *padavartta* (No.49, 44, 88, 93, 113). Incidentally it may be mentioned that an inscription of Pulikesin II seem to equate *aditya-unchhasappannasam* with *pancha-vimsati-nivarttanam* (No.86). Whereas *padavartta* and *nivarttana* can be understood as the areas that could be covered by a man, within a fixed period of time, *hali* (no. 84) seems to have referred to land that could be tilled with one plough (No. 17) *Vrihi-dvi-pitauka-vapam* (No. 101 A &B) or *vrihi-dasa-prastha-vapam* (No. 107) (Land that could be sown with *pitauka or dasa-prastha* of seed) are also mentioned. An inscription of Western Ganga refers to *khndukavapa - kshtam* (No.27). When two inscriptions of Dhruvasena (Nos. 102 A, 105 B) refer to *bhakti-sata-pramana kshetam*, it is not known as to what *bhakti* referred to Muraja (No.138) also seems to have been a land measure in the Kalinga region. An inscription of Taralasvamin od the Katchachuri Family (No.5) mentions *Vrihipitaka vapam-kshetram* as measured by *brihan-mana* or as measued by or the measure of the *vishaya* (No.107) *dron-vapa-satam* is also mentioned as a specified. area of land (No.24).

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# LIST OF INSCRIPTIONS

| No. | Title | Date |
|---|---|---|
| 1. | Khōh Plates of Maharaja Saṁkshōbha | 528-29 A.D. |
| 2. | Nagardhan Plates of Svāmirāja | 573 A.D. |
| 3. | Tagare Plates of Polavīra | C.580 A.D. |
| 4. | Rohtasagaḍh Stone Seal - Matrix of Mahāsāmanta Śaśāṅkadēva | C.595 A.D. |
| 5. | Māṅkaṇī Plates of Taralasvāmin | 595-96 A.D. |
| 6. | Nerur Plates of Maṅgalarāja | C.597 A.D. |
| 7. | Mārutūr Grant of Satyāśraya | 598-99 A.D. (or 616 A.D.) |
| 8. | Hūli Plates of Maṅgalarāja | C.600 A.D. |
| 9. | Hiregutti Plates of Bhoja Aśaṅkita | C.600 A.D. |
| 10. | Tāṇṛivaḍa Grant of Pṛthivīmahārāja | C.600 A.D. |
| 11. | Bōndā Plates of Mahāśiva Tīvara | C.600 A.D. |
| 12. | Baloda Plates of Tīvaradeva | C.600 A.D. |
| 13. | Vappaghoshavāṭa Grant of Jayanāga | C.600 A.D. |
| 14. | Aḍhabhāra Plates of Mahā-Nannarāja | C.600 A.D. |
| 15. | Arga Plates of Kapilavarman | C.600 A.D. |
| 16. | Tiruvanantapuram Plates of Mahāśiva Tivararāja | C.600 A.D. |
| 17. | Grant of Bhōja Pṛithīvīmallavarman-A | C.600 A.D. |
| 18. | Grant of Bhōja Pṛithivīmallavarman-B | C.600 A.D. |
| 19. | Two Further grants of Bhōja' Pṛithivīmallavarman-C and D | C.600 A.D. |
| 20. | Kāpōli plates of Aśaṅkitavarman | C.600 A.D. |
| 21. | Biruda Inscription at Pallavaram | C.600 A.D. |
| 22. | Biruda Inscription at Kāñchipuram | C.600 A.D. |
| 23. | Thāḷnēr Plates of Bhānushēṇa-A & B | C.600 A.D. |

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|---|---|
| 24. Egra Plates of the time of Śāśāṅka | C.600 A.D. |
| 25. Gollavalli Grant of Pṛithivī-Mahārāja | C.600 A.D. |
| 26. Gandharvesara Temple Pillar Inscription of the time of Bālārjuna | C.600 A.D. |
| 27. Kirumorekoli Grant of Mushkara | C.600 A.D. |
| 28. Chezārla Inscription of Mahēndṛavikrama Maharāja | C.600 A.D. |
| 29. Pallava Inscription from Amarāvati | C.600 A.D. |
| 30. Bandora Plates of Maurya Anirjjitavarman | C.600 A.D. |
| 31. Sivapura (Goa) Plates of Chandravarman | C.600 A.D. |
| 32. Midnapore Plates of Śaśāṅka A and B | C.600 A.D. |
| 33. Uṇḍikavāṭikā Grant of Abhimanyu | C.600 A.D. |
| 34. Āraṅg Plate of Bhīmasēna II | 601 A.D. |
| 35. Paṭiakellā Grant of Mahārāja Śivaraja | 602.A.D. |
| 36. Vala Plates of Śīlāditya | 605 A.D. |
| 37. Wala-Palitana Plates of Śīlāditya I | 605-606 A.D. |
| 38. Navalākhī Plates of Śīlāditya | 605/606 A.D. |
| 39. Wala Plates of Śīlāditya-I | 605-606 A.D. |
| 40. Vala Plates of Śīlāditya-I saṁ 287 | 606 A.D. |
| 41. Dadhimatī-Mātā Inscription of the time of Dhruhlāṇa | 607-608 A.D. |
| 42. Vala Plates of Śīlāditya | C.609 A.D. |
| 43. Goa Plate of Prithivi-Vallabhamahārāja | 609-10 A.D. |
| 44. Dhāṅk Plates of Sīlāditya-I | 609-10 A.D. |
| 45. Sarsavṇī Plates of Buddharāja | 610 A.D. |
| 46. Vadner Plates of Buddharāja | 610 A.D. |
| 47. Bārdāl's Plates of Mahñāivagupta, Year 9 | C610 A.D. |
| 48. Sirpur Stone Inscription of Śivagupta | C.610 A.D. |
| 49. Lakshmesvar Inscription | C.610 A.D. |
| 50. Tiruchirappalli Cave Inscriptions - A and B | C.610 A.D. |

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| 51. Biruda Inscription at Tiruchirāppalli | C.610 A.D. |
| 52. Kudimiyamalai Music Inscription | C.610 A.D. |
| 53. Tirumayyam Music Inscription | C.610 A.D. |
| 54. Beam Inscription of Lalitāṅkura | C.610 A.D. |
| 55. Cave Inscription of Dalavanur | C.610 A.D. |
| 56. Mallar Plates of Mahā-Śivagupta | C.610 A.D. |
| 57. Hyderabad Plates of Pulakēśi II | 613 A.D. |
| 58. Kandalgam Plates of Pulakēśi II | 615-15 A.D. |
| 59. Satara Plates of Vishṇuvarddhana I | 616 A.D. |
| 60. Bonda Plates of Mahāśivagupta | 616 A.D. |
| 61. Gañjam Plates of Śaśāṅkarāja Śilodbhava Mādhavarāja | 619-20 A.D. |
| 62. Dubi Plates of Bhāskaravarman | C.620 A.D. |
| 63. Balasore Plates of Śrī-Bhānu | C.620 A.D. |
| 64. Kanas Plates of Bhānudatta | C.620 A.D. |
| 65. Sonpat Copper Seal Inscription of Harshavarddhana | C.620 A.D. |
| 66. Modlimb Plates of Pulakēśi II | C.620 A.D. |
| 67. Seorō Plates of Sōmadatta - A and B | C.620 A.D. |
| 68. Nerur Plates of Pulikēśi II | C.620 A.D. |
| 69. Seoro Plate of Bhānudatta | C.620 A.D. |
| 70. Śrīkākulam Plates of Indravarman | 624 A.D. |
| 71. Chezarla Inscription of Pṛithivīyuvarāja | C.625 A.D. |
| 72. Nalanda Seal of Bhāskaravarman | C.625 A.D. |
| 73. Nidhanpur Plates of Bhāskaravarman | C.625 A.D. |
| 74. Buguda Plates of Mādhavavarman | C.625 A.D. |
| 75. Khurda Plates of Mādhavaraja | C.625 A.D. |
| 76. Vasantgaḍh Inscription of Varmalāta | 625 A.D. |
| 77. Banskhēra Plate of Harsha | 628-629 A.D. |
| 78. Bōteād Plates of Dhruvasēna II Bālāditya | 629 A.D. |

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| 79. Kairā Plates of Dadda (Praśantarāga) - A | 629 A.D. |
| 80. Lodhia Plates of Mahāśivagupta Year 57. | C.630 A.D. |
| 81. Timmāpuram Plates of Vishṇuvarddhana (I) | C.630 A.D. |
| 82. Andhavaram Plates of Indravarman | 630 A.D. |
| 83. Sirpur Inscription of the time of Bālārjuna | C.630 A.D. |
| 84. Senakapat Inscription of the time of Śivagupta - Bālārjuna | C.630 A.D. |
| 85. Sirpur Stone Inscription of the time of Mahāśivagupta Bālārjuna | C.630 A.D. |
| 86. Tumbeyanuru Grant of Pulakēśin II | C.630 A.D. |
| 87. Lohaner Plates of Pulikēśi II | C.630 A.D. |
| 88. L.D.Institute Copper Plate of Dhruvasēna II | 630-31 A.D. |
| 89. Tiwarkhēd Plates of Rāshṭrakūṭa Nannaraja | 631 A.D. |
| 90. Kopparam Plates of Pulakēśi II | 631 A.D. |
| 91. Plates of Dhruvasēna II - Saṁ 312 | 631-632 A.D. |
| 92. Madhuban Plates of Harsha | 631-632 A.D. |
| 93. Goras Plates of Dhruvasena ii | 632 A.D. |
| 94. Purushōttampur Plates of Sainyabhīta Mādhavavarman II Śrīnivasa | 633 A.D. |
| 95. Puri Plates of Mādhavavarman | 633 A.D. |
| 96. Kaira Plates of Dadda II Praśāntarāga-B | 633 or 634 A.D. |
| 97. Dana Plates of Dhruvasēna (II) Bālāditya | 633-34 A.D. |
| 98. Bedirūr Grant of Bhuvikrama | 634 A.D. |
| 99. Aihole Inscription of Pulakēśi II | 634-35 A.D. |
| 100. Muṇḍēśvari Inscription of Udayasēna | 637 A.D. |
| 101. Bhamodra Mohota Plates of Dhruvasēna II | 639-40 A.D. |
| 102. Nogawa Plates of Dhruvasēna II-A | 639-40 A.D. |
| 103. Hosur Plates of Satyāśraya (Pulakēśin II) | C.640 A.D. |

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| 104. Chiplun Plates of Pulakēśi II | C.640 A.D. |
| 105. Nogawa Plates of Dhruvasēna II - B | 640-41 A.D. |
| 106. Saṅkhēḍā Plates of Rangaraja (Kalachuri) 391=641 A.D. | 641 A.D. |
| 107. Śaṇkhēḍa Plates of Dadda II - A & B | 642 A.D. |
| 108. Śrīkākulam Plates of Indravarman - Year 146 | 642 A.D. |
| 109. Sakrai Stone Inscription V.S.699 | 643 A.D. |
| 110. Kaira Plates of Vijayarāja | 643-44 A.D. |
| 111. Dabok Inscription of Dhavalappadeva | 644 A.D. |
| 112. Niḍupaṛu Grant of Jayasimha I | 645 A.D. |
| 113. Bhavnagar Plates of Dharasēna (IV) - A | 645-46 A.D. |
| 114. Bhavnagar Plate of Dharasena IV - B | 645-46 A.D. |
| 115. Sāmōli Inscription of Śīlāditya | 646 A.D. |
| 116. Purle Plates of Indravarman | 646 A.D. |
| 117. Umētā Plates of Dadda II | 648-49 A.D. |
| 118. Alīnā Plates of Dharasēna IV | 649-50 A.D. |
| 119. Kheda (Kaira) Plates of Dharasena IV | 649-50 A.D. |
| 120. Chipurupalle Plates of Vishnuvarddhana | 650 A.D. |
| 121. Nirmand Plate of Samudrasēna | 650 A.D. |
| 122. Stone Inscription from Kudarkot (Gavi Dhūmat) | C. 650 A.D. |
| 123. Semaria Plate of Paṇḍuvarman | C. 650 A.D. |
| 124. Paṭṭadakal Inscription of Seventh Century | C. 650 A.D. |
| 125. Mau Pedestal Inscription of Nāgēndravarman | C. 650 A.D. |
| 126. Kalyanpur Inscription of the time of Padda | C. 650 A.D. |
| 127. Kondanagūru Grant of Indravarman | C.650 A.D. |
| 128. Peddavēgi Plates of Jayasimha I | C.650 A.D. |
| 129. Lakkha Mandal (Madha) Prasasti | C.650 A.D. |
| 130. Indian Museum Plates of Rāṇaka Jayavarman | C.650 A.D. |

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| 83. Sirpur Inscription of the time of Bālārjuna | C.630 A.D. |
| 84. Senakapat Inscription of the time of Śivagupta - Bālārjuna | C.630 A.D. |
| 85. Sirpur Stone Inscription of the time of Mahāśivagupta Bālārjuna | C.630 A.D. |
| 86. Tumbeyanuru Grant of Pulakēśin II | C.630 A.D. |
| 87. Lohaner Plates of Pulikēśi II | C.630 A.D. |
| 88. L.D.Institute Copper Plate of Dhruvasēna II | 630-31 A.D. |
| 89. Tiwarkhēd Plates of Rāshṭrakūṭa Nannaraja | 631 A.D. |
| 90. Kopparam Plates of Pulakēśi II | 631 A.D. |
| 91. Plates of Dhruvasēna II - Saṁ 312 | 631-632 A.D. |
| 92. Madhuban Plates of Harsha | 631-632 A.D. |
| 93. Goras Plates of Dhruvasena ii | 632 A.D. |
| 94. Purushōttampur Plates of Sainyabhīta Mādhavavarman II Śrīnivasa | 633 A.D. |
| 95. Puri Plates of Mādhavavarman | 633 A.D. |
| 96. Kaira Plates of Dadda II Praśāntarāga-B | 633 or 634 A.D. |
| 97. Dana Plates of Dhruvasēna (II) Bālāditya | 633-34 A.D. |
| 98. Bedirūr Grant of Bhuvikrama | 634 A.D. |
| 99. Aihole Inscription of Pulakēśi II | 634-35 A.D. |
| 100. Muṇḍēśvari Inscription of Udayasēna | 637 A.D. |
| 101. Bhamodra Mohota Plates of Dhruvasēna II | 639-40 A.D. |
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| 105. Nogawa Plates of Dhruvasēna II - B | 640-41 A.D. |
| 106. Saṅkhēḍā Plates of Rangaraja (Kalachuri) 391=641 A.D. | 641 A.D. |
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| 116. Purle Plates of Indravarman | 646 A.D. |
| 117. Umētā Plates of Dadda II | 648-49 A.D. |
| 118. Alīnā Plates of Dharasēna IV | 649-50 A.D. |
| 119. Kheda (Kaira) Plates of Dharasena IV | 649-50 A.D. |
| 120. Chipurupalle Plates of Vishnuvarddhana | 650 A.D. |
| 121. Nirmand Plate of Samudrasēna | 650 A.D. |
| 122. Stone Inscription from Kudarkot (Gavi Dhūmat) | C. 650 A.D. |
| 123. Ṣemaria Plate of Paṇḍuvarman | C. 650 A.D. |
| 124. Paṭṭadakal Inscription of Seventh Century | C. 650 A.D. |
| 125. Mau Pedestal Inscription of Nāgēndravarman | C. 650 A.D. |
| 126. Kalyanpur Inscription of the time of Padda | C. 650 A.D. |
| 127. Kondanagūru Grant of Indravarman | C.650 A.D. |
| 128. Peddavēgi Plates of Jayasimha I | C.650 A.D. |
| 129. Lakkha Mandal (Madha) Prasasti | C.650 A.D. |
| 130. Indian Museum Plates of Rāṇaka Jayavarman | C.650 A.D. |

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131. Indian Museum Plates of Mahārāja Jayavarmadeva C.650 A.D.
132. Tekkali Plates of Mahārāja Indravarman 650 A.D.
133. Dhanantara Plates of Sāmantavarman C.650 A.D.
134. Baradipada Plates of Nandaraja Deva C.650 A.D.
135. Malgā Plates of Sāmanta Indraraja C.650 A.D.
136. Pulibumra Grant of Jayasimha I C.650 A.D.
137. Mallār plates of Śivagupta C.650 A.D.
138. Kāma Nalinākshīpur Plates of Jayavarman C.650 A.D.

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# No.1

# KHŌH PLATES OF MAHARAJA SAṀKSHŌBHA

| | | |
|---|---|---|
| Location | : | Khōh, [1] Nāgaudh State, Baghalkhand Division, Central India. |
| Date | : | Gupta year 209, Mahā - Āśvayuja saṁvatsara [2] = 528 - 29 A.D. |
| script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | *mahārāja* Saṁkshōbha |
| Dynasty | : | Parivrājaka [3] |
| Reference | : | Fleet, J.F., *CII*, III, p.112-116. |

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Metres : 1, 2, & 3 *Anushṭubh* (4) *Upajāti*

ॐ नमो भगवते वासुदेवाय ॥ स्वस्ति नवोत्तरेब्दशतद्वये गुप्तनृपराज्यभुक्तौ श्रीमति प्रवर्द्धमानविजयराज्ये महाश्वयुजसंवत्सरे चैत्रमासशुक्लपक्षत्रयोदश्यामस्यां संवत्सरमासदिवसपूर्व्वायां तिथौ । चतुर्दशविद्यास्थानविदितपरमार्थस्य कपिलस्यैव महर्षेः सर्व्वतत्त्वज्ञस्य भरद्वाजसगोत्रस्य नृपतिपरिव्राजकसुशर्म्मणः कुलोत्पन्नेन महाराजश्रीदेवाढ्यपुत्रप्रनप्त्रा महाराज श्रीप्रभञ्जनप्रनप्त्रा महाराजश्रीदामोदरनप्त्रा गोसहस्रहस्त्यश्वहिरण्यानेकभूमिप्रदस्य गुरुपितृमातृपूजातत्परस्यात्यन्तदेवब्राह्मण भक्तस्यानेकसमरशतविजयिनः साष्टादशाटवीराज्याभ्यन्तरं डहालाराज्यमन्वयागतं सम्यक् पालयिष्णोरनेकगुणविख्यातयशसो महाराजश्रीहस्तिनः सुतेन वर्ण्णाश्रमधर्म्मस्थापनानिरतेन परमभागवतेनात्यन्तपितृभक्तेन स्ववंशामोदकरेण महाराजश्रीसंक्षोभेण मातापित्रोरात्मनश्च पुण्याभिवृद्धये छोडुगोमिविज्ञाप्त्या तमेव च स्वर्ग्गसोपानपंक्तिमारोपयता भगवत्याः पिष्टपुर्याः कारितकदेवकुले बलिचरुसत्रोपयोगार्थं खण्डस्फुटितसंस्कारार्थञ्च मणिनागपेठे ओपाणिग्रामस्यार्द्धं चोरद्रोहकवर्ज्जं ताम्रशासनेनातिसृष्टं । तदस्मत्कुलोत्थैः मत्पादपिण्डोपजीविभिर्व्वा कालान्तरेष्वपि न व्याघातः कार्य्यः। एवमाज्ञापिते योन्यथा कुर्य्यात्तमहं देहान्तरगतोपि महतावध्यानेन निर्द्दहियं । उक्तञ्च भगवता परमर्षिणा वेदव्यासेन व्यासेन।

पूर्व्वदत्तां द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठिर ।
महीम्महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनं ॥१॥

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बहुभिः वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥२॥

षष्टिं वर्षसहस्राणि स्वर्गे मोदति भूमिदः ।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥३॥

भूमिप्रदानान्नपरं प्रदानं दानाद्विशिष्टं परिपालनञ्च ।
सर्व्वेतिसृष्टां परिपाल्य भूमिं नृपा नृगाद्यस्त्रिदिवं प्रपन्नाः ॥४॥

लिखितञ्च शासनं जीवितनप्त्रा भुजंगदासपुत्रेश्वरदासेनेति।
स्वमुखाज्ञा । चैत्र दि २० ९॥

## Translation

Oṁ ! Obeisance to Vāsudēva, the Bhagavān

Well being! In the year two hundred and nine of the kingship of the Gupta rulers, (coincidental with) the Mahā - Aśvayuja year[2], on the day of the thirteenth phase of the bright fortnight of the Chaitra month; in the year month and day as specified above, [2]

By the *mahārāja* śrī Saṁkshōbha, a great devotee of Bhagavān (God Vāsudēva - Vishṇu), who is (also) greatly devoted to (his) father, who has gladdened his family/dynasty (by his eminence), who is intent on establishing the order (of life) in accordance with the codes governing the (observance of) the caste (system) and stages of life,

Who is the son of mahārāja srī Hastin, who had gifted thousands of cows, elephants, horses, gold and extensive land, who was absorbed in devotion to his elders, father and mother, who was reverential towards Gods, and *brāhmaṇas* (or divine *brāhmaṇās*), who had secured victories in hundreds of battles, who was effectively governing the Ḍabhāla (Ḍahāla)[4] kingdom in the midst of eighteen forest kingdoms[5], who was well-known for his (excellent qualities).

who is the grandson of *maharaja* śrī - Dāmōdara

who is the great-grandson of *mahārāja* śrī - Prabhañjana

who is the son's great-grandson of *mahārāja* - śrī - Dēvāḍhya

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who is born in the family (dynasty) of the saint among kings *(nṛipati - parivrājaka)*[5] Suśarmman, who belonged to Bhāradvāja - sagōtra, who was conversant with all the truths (essential knowledge), who was a sainty ascetic like Kapila,[6] who had got to know the essences of (all) the fourteen branches of learning. [7]

Half of the village Opāṇi [8] in Maṇināgapēṭha,[8] freed from (the interference of) robbers and traitors,[9] has been granted for the increase of religious merit of his parents and his own self through a copper plate charter, for use in the (carrying out of) the rituals, *bali, charu* and *sattra*[10] and for attendance to the repairs of what gets broken and damaged (in the premises) of the temple of the worshipful (*Bhagavati*) Pishṭapurī, [11] constructed to form a ladder (for him)[12] to ascend to heaven, [10] on the supplication of Chhōḍugōmi. [12]

This grant having been so ordered [13] should not be thwarted either by those descended in our line, or by those who eke out a living by serving at our feet or (by) those that get control of this region in future times. If any does otherwise. I will burn (consume) him with great contempt even after I had passed on into another body. It has also been said by Vyāsa, the coordinator of the Vēdas, the great worshipful sage (Then four of the usual verses follow)

(This charter has been) written by Īśvaradāsa, son of Bhujaṁga - dāsa and grandson of Jīvita)

This is mine own oral order. Chaitra day 29. [14]

## Notes

1. Khōh is stated to be a village about three miles south west of Uchahra, the present capital of the erstwhile native state of Nagaudh or Nāgaundh in the Baghelkhand division of Central India (*CII*, III - Fleet, p.93-94). This set of copper plates is also stated to have been found somewhere in the valley near the village of Khōh" (which literally means a cave) (*Ibid.*, p.112). It is interesting to note that all the charters of this Parivrājaka (?) family have been found only in the same valley or in its neighbourhood.

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2. Tha mahā - Āśvayuja - samvatsara mentioned here is stated to have been according to a reckoning known as 'the 12 year (?) Jupiter cycle''. That is, it is a reckoning associated with the planet, Jupiter's movement. This planet which sets when the Sun comes near it, reappears between 25 and 31 days later. The (particular) year is named after the *nakshatra* or asterism in which Jupiter reappears (As the lunar months are named Chaitra etc., on the basis of the coincidence of the particular asterism, Chaitra, etc., with the full-moon day in that month, the years of the Jupiter cycle may seem to have been named after the twelve lunar months). Sometimes the word *mahā* is found prefixed to the name of the particular *nakshatra* after which the year is named. The order of this cycle is as follows: 1) Kārttika or mahā - Kārttika, 2) Maīgaśira or mahā - Mārgaśira; 3) Pausha or mahā - Pausha; 4) Māgha or mahā - Māgha; 5) Phālguna or mahā - Phālguna; 6) Chaitra or mahā - Chaitra; 7) Vaiśākha or mahā - Vaiśākha; 8) Jyēshṭha or mahā - Jyēshṭha; 9) Āshāḍha or mahā - Āshādha; 10) Śrāvaṇa or mahā - Śrāvaṇa; 11) Bhādrapada or mahā - Bhādrapada; 12) Āśvayuja or mahā - Āśvayuja. Further as in twelve solar years Jupiter's reappearance occurs only eleven times, one of the solar years within the cycle is regarded as suppressed (Sircar, D.C., *Indian Epigraphy*, p.288-289. Also see *CII*, III - Fleet, Introduction p.101-124). This cycle is seen cited in all the records of the family which is termed here as the Parivrājaka. The earliest mention of this reckoning is found in the Khōh Plates of *mahārāja* Hastin (*Ibid.*, p.93 f; *USVAE* B-144). In that charter Gupta year 156 (475-76 A.D.) is seen equated to the mahā - Vaiśākha saṁvatsara.

3. Here as well as in the other grant (Bētul plates - *EI*, VIII, p.284 f) of this same ruler Saṁkshōbha, the progenitor of this family, Suśarmman is referred to only as *nṛipati - parivrājaka* which phrase lends itself to the interpretation, that he was a saint among kings or a king with a saintly disposition. However in the records of Saṁkshōbha's father, Hastin, his grandfather, *mahārāja* Dēvāḍhya, from whom the geneaology is traced is stated to have been born in *nṛipati - parivrājaka - kula* (See *CII*, III - Fleet, p.93 f; *Ibid.*, p.102 f and *Ibid*, p.106 f). In view of this mention in Hastin's grants, this family has been designated as the Parivrājaka dynasty (See *Ibid.*, p.95 n.)

4. Ḍabhāla - rājyam seems to have been a kingdom formed of some area around the place, Ḍabhāla which is ''undoubtedly the older form of Ḍāhala, Dāhāla, Ḍahalā or Ḍahāla which seems to represent the modern Bundēlkhand'' (*CII*, III - Fleet, p.113-114; Also see CII, III (Revised) p.22). Fleet, again drew attention

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to the existence of one Ḍabhaura on the Allahabad - Jabalpur railway about fourteen miles east of Māṇikpur and fifty miles east by north of Kālañjara (*CII*, III (Fleet), p.114 n.1). Ḍabhāla - rājyam, is stated to have been one of the eighteen *aṭavī* (forest, kingdoms (also see note 1 above). As only Hastin, the father of Saṁkshōbha is stated to have been intent on governing well the Ḍabhāla - kingdom, it would appear that it was only Hastin, of this family who got that kingdom to rule, possibly independently. Whether his father and grandfather were rulers at all and if yes what was the territory they ruled over, are not known from any source. It may be pointed out that not only Hastin and his son, Saṅkshōbha but his father and grandfather also bore the title *mahārāja*, which during the concerned period was usually borne only by feudatories. If they were feudatories, the question as to who was or were their sovereign / sovereigns is also only open to speculation (cf. *EI*, VIII, p.286). The status of Suśarmman, who is stated to have been a scholar as also one of saintly disposition and as also of the progenitor of this family is not also revealed. The text of the record also does not warrant the assumption that *maharāja* Saṁkshōbha was ruling "Ḍabhāla - rājyam which had come to him by inheritance together with all the country included in the eighteen forest kingdoms" (Ibid., p.285)

5. The *ashṭā - daśa - aṭavī - rājyam* or the region consisting the eighteen forest kingdoms has been speculated to have existed somewhere in the direction of Chhattīsgarh, and that it had been subdued by Samudragupta (Ibid., p.286). "The Ataví country which comprised no less than the eighteen tiny kingdoms" is also stated to have corresponded "to the forests spread through and along with Bundelkhand and Baghelkhand" (*CII*, III (Revised) p.22, Also *USVAE*, III n.10 under No.20; Also see *CII*, III - Fleet p.13 n.7). Apparently these forest kingdoms were spread in the Vindhya region.

6. Kapila was a great sage who is stated to have been the fifth incarnation of God Hari and as one who went about the world imparting knowledge. He is considered as the founder of the Sāṅkhya system of Philosophy. (See Dikshitar, V.R.R., *The Purana Index*, I, p.311-312; Dowson, John, *Hindu Classical Dictionary*, p.150).

7. The fourteen branches of learning (*Chaturddaśa - vidyā - sthāna*) were the four Vēdas, the six *vēdāṅgas*, the Puraṇas, the Mīmāmśā system of philosophy, the Nyāya system, and Dharma or law (*CII*, III - Fleet - p.115 n.8).

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8. The village Ōpāṇi has not been identified. Maṇināga - pēṭha, the geographical division has not also been identified. Possibly it was a *pēṭha*, or a small territorial unit originally associated with a chief named Maṇināga (Also see *Ibid.*, p.116 n.2; Also Sircar, D.C. *Ind.Ep.Gloss.*, p.249).

9. This is reminiscent of the pharse *a-chāṭa - bhaṭa - prāvēśyam* occuring in other records.

10. In other records *bali, charu* and *sattram* are referred to in the context of the *phañcha - mahā - yajñas*. The entertainment of guests (*ātithya,* forming part of that "five great rituals"), is often left unspecified. The *sattra* or establishment for free feeding (from the food-offerings in the temple mentioned here) as mentioned here took care of the *ātithya* part of the *pañcha - mahā - yajnas* (cf. *CII*, III - Fleet, p.116 n.3).

11. This Goddess Pishṭapurī must have been the guardian deity of the dynasty of rulers mentioned in this record. Possibly this Goddess got the name from the name of the place, where She was originally worshipped. However, the identity of this Pishṭapurī is not ascertainable (cf. *Ibid.,* p.113 n.2). The place where the temple of this deity was constructed by Chhōḍugōmi is not also mentioned.

12. The suffix *gōmi* in the name of the supplicant Chhōḍugōmi, might indicate that he was the head of a monastic establishment (Sircar, D.C., *Ind.Ep.Gloss.*, p.118). From the run of the text followig the reference to the supplication of Chhōdugōmin, it would appear that it was he who had constructed the temple of Bhagavatī Pishṭapurī for securing emancipation to his own self and that the ruler was only requested to make the grant of the village for carrying out the tasks mentioned, in that temple.

13. It is a noteworthy feature in this record that the ruler did not address the order regarding the grant to an executor (*ājñapti*) or a host of officials as in the other records of the period for carrying out the formalities to have the grant given effect to. The charter is in the form of a statement recording the oral order of the ruler. However the imprecation on the violators of the order regarding the grant and the final authentication are couched in the first person of the ruler.

14. The date of the grant as given in a preface of the record was the day of the thirteenth phase of the bright fortnight in the month Chaitra. Here at the end, this date the 29th day in the month Chaitra is given possibly as the date of the drafting and issue of the order regarding the grant. As it appears that this latter date was the next day after the issue of the oral order, it can be concluded that here the system of Pūrṇimānta reckoning of the months was in vogue.

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# No.2

## NAGARDHAN PLATES OF SVĀMIRĀJA

| | | |
|---|---|---|
| Location | : | Nagardhan, Ramtek Tahsil, Nagpur District |
| Date | : | Year 322 = 573 A.D. |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Svāmirāja |
| Dynasty | : | ....[2] |
| Reference | : | Mirashi, V.V., *EI*, XXVIII, p.1-11 |

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ॐ स्वस्ति । नान्दीवर्द्धनात् भट्टारकपादानुध्यातः परममाहेश्वरः श्रीस्वामिराजः कुशली । तदनुद्धचातभ्रातृनन्नराजः सव्वनिव स्वान्नाजस्थानीयोपरि कदाण्डपाशिकचाटभटदूतसंप्रेषणिकद्राङ्गिकादीन् समनुवर्ण्य संपूजयत्यस्तु वो विदितम् । यथा महामात्रगणस्थविरकलिङ्गकेटभ शेलदेव प्रदीप्तभट शिवदेवभटद्वय मातृस्वामि गणदेव कोङ्कभट हस्तिवैद्यसामस्वामि असंगत पीलुपतिमाल्लायिक प्रभाकरप्रमुखगणसमूहाभ्यर्थनया मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये उपमन्युसगोत्र विद्वद्वाजसनेय दिवाकरमौद्गल्यसगोत्र देवस्वामिकौशिकसगोत्र शङ्करभारद्वाजसगोत्र आदित्य औपमन्यवदामोदराद्याः काण्वाः गण सोम वत्स चण्डि सुप्रभ कुमारादयस्तैत्तिरिकाः छन्दोगेशानकौण्डिनसगोत्रकण्वौ रविचन्द्ररविगणौ वत्ससगोत्रकर्क्कस्वामी एतेभ्यः चिञ्चपट्टिकायां निवर्त्तनानि द्वादश शासननिमित्तम् दत्तानि । एवमेतेषां ब्राह्मणानां बलिचरुवैश्वदेवाग्निहोत्रादीनां क्रियाणां उत्सर्प्पणार्त्थं आषाढसंवत्सरे चैत्रामावास्यायां जाह्नवीमद्धये चटुकवटसंस्थितेन ग्रहोपरागे शूलनद्याः उत्तरतटे चलपुराग्रहारात्पश्चिमेन श्रीपर्णिकायाः पूर्व्वेण अङ्कोल्लिका नाम ग्रामः आचन्द्रार्क्कार्णवक्षितिधरदहनपवनव्योमसमकालीनः पुत्रपौत्रन्वयभोग्योव निरन्धन्यायेन सर्व्वादित्यविष्टिजेमककरभरपरिहीणः सव्वदियविशुद्धोन्तःसिद्धिकः उदकपूर्वम् भोगाय निसृष्टः । यतोस्मद्वंश्यैरन्यैश्चागामिविषयभोग पतिभिरनुमन्तव्यः पालयितव्यश्च । यो वा तत्फललवास्वादमात्रतृष्णासरिज्जलो र्म्मिभिरुह्यमान मानसोज्ञानपटलावृतमतिर्गिरि नदीजलतरङ्गभङ्गुरमायुर्गत्व रमश्वत्थपत्रचञ्चलं धनमासादयेत् स पञ्चमहापातकसंयुक्तः स्यादिति ॥ उक्तञ्च भगवता व्यासेन।

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बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्या तस्य तदा फलम् ॥१॥

षष्टिं वर्षसहस्राणि स्वर्गे मोदति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥२॥

उत्कीर्ण्णमितच्छासनं मातापित्रोः पुण्यावाप्तये चन्द्रपुत्रेण
क्षत्रियदुर्ग्गादित्येनेति । संवत्सरशतत्रये द्वाविंशत्यत्युत्तरे कार्त्तिक शुदि ५।

## Translation

Ōm ![3] Well - being ! From Nāndivarddhana..[4] Śrī - Svāmirāja, one who meditates on the feet of Bhaṭṭāraka[5], a great devotee of Mahēśvara, is well. His brother, Nannarāja, who meditates on him (his brother, Svāmirāja, the ruler) honours and orders his own [6] (officers) *rājasthānīya, uparika dāṇḍapāśika, chāṭa - bhaṭa - dūta - saṁprēshaṇika,*[7] *drāṅgika*[8] etc. May it be known to you. On the entreaty of the *gaṇa - samūha* (association of the *gaṇas*)[9], as represented by their leading members *(pramukha), mahāmātra,* [10], *gaṇasthavira,* [11] *kaliṅga* - Kēṭabha, [12] Rōladēva, Pradīpta - bhaṭa, two Śivadēva - bhaṭas, Mātṛisvāmi, Gaṇadēva, Koṅka- bhaṭa, *hasti-vaidya* Sāma - svāmi, Asaṅgata, *pīlupati* - Māllāyika, Prabhākara,

twelve *nivarttanas* (of land) in the (village) Chiñcha - paṭṭikā[13] have been given through (this) charter for the increase in religious merit and fame of my parents and self, to (the following *brāhmaṇas*)

Divākara, a scholar belonging to Upamanyu - sagōtra and Vājasanēya - śākhā

Dēvasvāmi of Maudgalya - sagōtra, Śaṅkara of Kauśika - sagōtra, Āditya of Bhāradvāja - sagōtra, Dāmōdara and others of the Aupamanyava (i.e. of Upamanyu - sagōtra) (all) of the Kāṇva (*śākhā*), Gaṇa, Sōma, Vatsa, Chaṇḍi. Suprabha and Kumāra and others of the Taittirīya (*śākhā*), Īśāna, the *chhandōga* (of the Sāma - vēda), Ravichandra, and Ravigaṇa of Kauṇḍina - sagōtra and of the Kāṇva - *śākhā* and Karkkasvāmin of Vatsa - sagōtra [14]

In the same way, to the same *brāhmaṇas* for the (regular) observance of the rituals, *bali, charu, vaiśvadēva, agnihōtra*

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and such, [15] the village Aṅkollikā,[16] on the northern bank of Śūla - river, [16] west of Achalapura - agrahāra,[16] and east of Śūla - parṇṇikā,[16], has been granted in accordance with the rule of *avani - randhra*, [16a] with due libation of water, for their enjoyment, to be valid till the moon, Sun, oceans, mountains, fire, wind and sky last, with the right to bequeath (the gifted village) in the line of sons and grandsons, with exemption from all donations/ remittances (payable to the king ?), forced labour, *jēmaka*[17], and all taxes and free from all (other) levies, and with the right of internal adjudication/ administration,[18]

on the occasion of the eclipse on the day of the new moon in the month of Chaitra in the Āshāḍha year, [19] being stationed at Chaṭuka - vaṭa in the midst of Jāhnavī - (river Gaṅgā)[20]

(The statement of the grant as above is followed by the usual exhortation and warnings and two of the usual verses, here cited as having been composed by *bhagavān* Vyāsa)

This charter (*śāsanam*) was inscribed by *kshatriya* Durggāditya son of Chandra for securing merit for (his ?) parents, [21] on the fifth day of the bright fortnight in the month of Kārttika in the year three hundred twentytwo [22] Seal : A gift of the corporation [23]

## Notes

1. Mirashi has argued at length to conclude that the year cited in the record, 322, must be referred to the Kalachuri - Chēdi era. In that case, as that era has been understood as having started in 248-249A.D., the year cited 322, would have corresponded to 570-71 or 571-72 (depending on the year having been expired or current). But the details of date as given in the record, are found to equate to the date 573 A.D., March 19. Hence Mirashi surmised that in some areas the Kalachuri - chēdi era had been deemed as having started in 250-51 A.D., (*EI*, XXVIII, p.5-6).

2. Mirashi seems to have concluded that the ruler Svāmirāja, and his brother Nannarāja, who actually issued the present charter, were predcessors of Durgarāja, whose great-grandson was Rāshṭrakūṭa, Nannarāja, who issued the Tiwarkhed plates and Multai plates (dealt with below) and thus he could be deemed to have belonged to the family of Rāshṭrakūṭas of Vidarbha

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(*EI*, XXVIII, p.2, 4, 7). However, it must be pointed out that unlike the two plates of Nannarāja referred to above, here Svāmirāja is not stated to have belonged to the Rāshṭrakūṭa family. Mirashi had also surmised that the *bhaṭṭāraka* at whose feet Svāmirāja meditated was probably his suzerain Kṛishṇarāja of the Kalachuri family (*Ibid.*, p.6). But from the tenor of the charter, it would appear that if at all Svāmirāja was a feudatory, his subserviece was only nominal. The *bhaṭṭāraka* referred to might have been Svāmirāja's own father or God. In view of the above uncertainties, the dynasty column is left blank.

3. The spiral at the start of the text of the record has been understood as representing *Om*.

4. The place Nāndīvarddhana was apparently the present day Nagardhan, where the present plates were discovered. It is also stated that actually the modern small village Nandipurī, about a mile south by east of Nagardhan might represent the ancient Nāndīvarddhana (*Ibid.*, p.8). It is also surmised that Nāndīvarddhana might have been the earlier capital of the family of Rāshṭrakūṭas of Vidarbha (*Ibid.*, p.7 n.2).

5. See note 2 above.

6. Though the charter is prefaced with a reference to Svāmirāja being in good health (*kuśali*), thus indicating that he was the reigning ruler, this referrence to his brother, Nannarāja, as addressing "his own" (*svān)* officers regarding the grant suggests that Nannarāja was enjoying at least a semi - independent status though subordinate to his brother (cf. *Ibid.*, p.10 n.3).

7. It appears that the *samprēshaṇika*, the officer having the authority to depute, had control over the *chāṭas, bhaṭas, and dūtas*, and could despatch one or the other for the execution of duties that were appropriate for each. (i.e.) *chāṭa* for keeping watch over the activities of the people; *bhaṭa* for police duties and *dūta* for carrying messages. (Sircar, D.C., *Ind.Ep.Gloss*, p.66-67, 51, 103 respectively).

8. *Draṅga* is stated to refer to either a town or a watch - station. Hence it is surmised that *drāṅgika*, the officer in charge of the *draṅga*, could have been the authority in charge of the collection of revenue (*Ibid.*, p.101). He could also have been the one in charge of the collection of customs duties. He could also have been a governor of a *draṅga* - city or town or fort.

9. *Gaṇa - samūha* was an assembly of corporate bodies or of guilds (*Ibid.*, p.109) which seems to have made the request to the ruler for the grant of the land of twelve *nivarttanas* to the brahmins mentioned, through their leading members.

10. *mahāmātra* as mentioned here was probably the executive of the *gaṇa - samūha* (cf. *Ibid.*, p.180). It is also possible that

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the term *mahāmātra* referred to the elephant rider (*EI*,XXVIII, p.8).

11. *Sthavira* is a term usually found to be applied to a Buddhist priest (Sircar, D.C., *op.cit.*, p.324). However basically it refers to one strong, powerful, old, venerable etc., (MW, *SED*, p.1265 col.2)

*Gaṇa - sthavira* as mentioned here was probably the chairman of the *gaṇa - samūha* (cf. *EI*, XXVIII, p.10). Mirashi has taken *mahā - mātra - gaṇa - sthavira* was a single designation referring to the president of the *mahā - matra - gaṇa*. This is possible if *mahāmātra* is taken to have referred to the elephant-rider and the reference was to a collective body of such elephant riders (*mahāmātra-gaṇa*). Then the *sthavīra* could have been the chief of that *gaṇa*.

12. It is not known if the term, Kaliṅga - kēṭabha was the designation of a functionary in the *gaṇa - samūha* or was a personal name. He and those whose names are mentioned subsequently might have represented the (different) *gaṇas*. The mention of Sāmasvāmi, who was a doctor attending on (ailing) elephants (*hasti - vaidya*), Māllāyika, who was a *pīlupati*, which designation might have indicated his having been the superintendent of the elephant-stable or the commander of the elephant-force (Sircar, D.C., *op.cit.*, p.250) and possibly the corporation of elephant - riders (*mahāmātra*) mentioned at the beginning as members of the *gaṇa - samūha* might be indicative of the character of that association. May be it was an organisation formed of the military establishment of the ruler. Mirashi has surmised that this *gaṇa samūha* was a corporation of the different branches constituting the elephant corps of the ruler, and that this fact also seems to be revealed by the presence of the emblem of elephant-goad on the seal (*Ibid.*, p.7-8, p.8 n.1-6).

According to Viśvarūpa, the oldest commentator of *Yājñavalkya-smṛiti*, *gaṇa* referred to "a corporation of elephant - drivers and others", according to some.

13. The village, Chiñchapaṭṭikā has been doubtfully identified with the modern village Chichāl, "about a mile and a half, north by east of Nagardhan (*EI*, XXVIII, p.8).

14. It is to be noted that the list of the *brāhmaṇas* who were the recipients of the grant of twelve *nivarttanas* in the village, Chiñchapaṭṭika has not been properly arranged. For instance, the *gōtra* to which Īśāna of the *chhandóga (Sāmavēda)* branch belonged is not mentioned.

15. The conjunction "in the same way (*ēvām*) here indicates that the grant of twelve *nivarttanas* in Chiñchapaṭṭikā as mentioned prior to this, was on the supplication of the *gaṇa - samūha*

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and the grant recorded subsequently was separate and made on his own by the ruler. The identity of the issuer of the second grant, whether it was Svāmirāja or his brother Nannarāja who issued the first charter is uncertain. (See note 20 below). Whereas the purpose for which the grant was made at the instance of the *gaṇa - samūha* is not stated, the subsequent grant to the same *brāhmaṇas* by the ruler is specifically stated to have been made for their observance of the rituals, *bali, charu, vaiśvadēva, agnihōtra* etc. (it is observable that while itemising the rituals, which go to form the *pañcha - mahāyajnas*, the first four, *bali*, etc. are specified. The fifth, *ātithya* - entertainment of guests is sought to be covered by the term *ādīnam*). It is possible that this feature was due to the non-specification of the purpose by the *gaṇa - samūha* while requesting the ruler to issue the charter to those *brāhmaṇas*.

16. Though the village Ankollikā can be understood as being represented by the modern village Arōlī, the villages, Achalapura - (agrahāra) and Śrīparṇikā, which as per the charter were to the west and east, respectively of Ankollikā, are not traceable now. The river Sūḷa on the northern bank of which Aṇkollika is stated to have been situated has been identified with the river now known as Sur. The modern village Aroli with which Aṅkollikā is identified is situated on the right bank of Sūr and not on its northern bank. It is also debatable if the above - mentioned Achalapura - agrahāra was the same as the Achalapura from which Nannarāja, a Rāshṭrakūṭa, issued the charter as contained in the Tiwarkhēd plates (dealt with below).

16. *Avani-randhra-nyāya* is the same as *Bhūmi-chhidra-nyāya*, and pertained to the right and privileges that could be enjoyed by one who brought some land under cultivation anew (See, *EI*, XXVIII, p.11 n.3)

17. *Jēmaka* was the meals or food which the villagers were obliged to provide to the royal officers on tour (Sircar, D.C., *op.cit.*, p.135. Mirashi refers to *Jēmaka - kara* as a cess levied on villagers for providing boarding to royal officers camping in the village - (*EI*, XXVIII, p.11 n.4).

However, in the phrase, *Jēmaka- kara - bhara - parihīṇaḥ*, if *kara* following Jēmaka is taken as a suffix of *Jēmaka, bhara* following it will become incomplete and meaningless.

18. *Antaḥ - siddhikaḥ* can be understood as the privilege of full control over internal administration without interference from any external authority. Sircar, (*op.cit*, p.3, 23). seems to have interpreted the phrase to mean the right conferred on the donee to receive and appropriate taxes payable to the village authorities as against the taxes payable to the king. Mirashi interpreted it as the right of "internal adjudication" (i.e.) to sit in judgement

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over and try justiciable cases arising within the village and appropriate fines as may be levied from the offenders tried.

19. The Āshāḍha - samvatsara cited here was apparently of the twelve year cycle of Jupiter. (See n.2 under Khōh plates of Saṁkshōbha dealt with above). In the Khōh plates of Saṁkhōbha (*CII*, III (Fleet), p.112-116) the year 209 of the Gupta year (528-529 A.D.) is found equated to Mahā - Āśvayuja - samvatsara. As such, having the date (528-529 A.D.) of the Khoh plates as the base, it can be seen that the date of the present charter, as argued and calculated by Mirashi, 573 A.D. corresponds to the Ashāḍha - samvatsara of the Jupiter cycle. As per these calculations, the present is the latest known date in the reckoning of the Jupiter cycle.

20. This claim of the issuer of this charter (whether it was Svāmirāja who is cited as the ruler at the time of the issue of this charter or his brother Nannarāja, who issued the first part as contained in the charter, is uncertain) that he was stationed at Chaṭuka - vaṭa (the banyan tree, the significance of the prefix, *chaṭuka* is not known - see *EI*, XXVIII, p.11 n.2) in the midst of the river Jāhnavī (Gaṅgā) is enigmatic. This would suggest that the issuer had gone to Prayāg or Gayā, in each of which pilgrim - spots there is a *vaṭa* or banyan tree, which is considered sacred, for taking a dip in the Gaṅgā river on the occasion of the solar eclipse as cited, and for making the grant to brāhmaṇas on the occasion to earn great merit (See Mirashi's remarks on this feature - *EI*, XXVIII, p.2 n.2. Also see Rithapur Plates of Bhavadattavarman - *USVAE*, III, No.194). However, the question arises as to whether Svāmirāja, the ruler or his brother Nannarāja had travelled all the way to Prayāg or Gayā passing through territories under the rulership of several other chiefs, starting several days in advance to enable him to reach the chosen spot Prayag or Gaya in time to be there on the day of the eclipse and if he had taken the same *brāhmaṇas* who had benefited at the behest of the *gaṇasamūha* with him to receive the grant or had made a notional grant at the sacred spot on the sacred occasion to be worked out in detail on return to his capital. However it must be seen that though Svāmirāja is cited as the ruler at the time of the issue of this charter, it was his brother, Nannarāja, who is definitely seen to have been the issuer of the first part of the charter on the supplication of the *gaṇasamūha*. So it seems possible that Svāmirāja, the ruler had taken off on a pilgrimage tour after deputing his brother to look after the affairs of the State in his absence. was at Prayāg or Gaya (the exact place where the *chaṭuka - vaṭa* was is not revealed in the charter) on the occasion of the (solar) eclipse, and had a dip in the Gaṅgā and made a notional grant to brahmins. The charter as it is could have been drawn up on his return

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to the capital incorporating both what his brother had granted to a set of brahmins at the supplication of the *gaṇa - samūha* as also what he himself had resolved while at Chaṭuka - vaṭa, in the middle of (the river) Gaṅgā. For the second grant there was no search for a fresh set of brahmins but the same set as had benefited by the first grant was also made the beneficiary of the second grant. This fact also seems to be indicated by the date, Kārttika śu.5 in the year 322, which must have been subsequent to the day of *amāvāsyā* in the month Chaitra, when Svāmirāja made the notional grant at Chaṭuka - vaṭa, which seems to have been the date of the engraving of the charter (cf. *USVAE*, III, No.194).

21. This is possibly a unique case where the one who engraved a charter was praying for securing religious merit for his own parents through his act of engraving. The engraver Durggāditya claims to have been a *kshatriya* which term usually referred to a member of the miliary caste. From the mention here one can infer that this *kshatriya* had opted for the profession of goldsmith (who usually is drafted to engrave records on copper plates) or was doing this duty ad hoc for earning religious merit to his parents (also see Kaira Plates of Vijayarāja dealt with below)

22. See notes 1 and 20 above).

23. Mirashi had read the legend on the seal as "*gaṇa - datti*" (he has given an eye-copy of the writing on the seal in the facsimile facing p.9 of *EI*, XXVIII). That is, as per this reading, the charter was authenticated by the seal of the *gaṇa- samūha*, which consequently can be understood to have "wielded considerable power in the state." (*Ibid.*, p.8). Above this legend, there is what is stated to be a "goad", which was possibly the emblem of the *gaṇa - samūha*. In effect, Mirashi has concluded that though this *gaṇa - samūha* had to request the ruler to make a grant of land on their behalf, it was allowed to affix its own seal to the charter. Stretching this argument, it can also be pointed out that the grant of a meagre twelve *nivarttanas* can be understood to have been made by the *gaṇa - samūha* from its own resouces and as, such divestment of land was beyond their rights, the royal approval to that grant was sought and it was such approval that is seen recorded in the charter. If all the above arguments hold good, it must be concluded that the latter part of the charter, which seems to have been a royal grant of a village, was engraved as a continuation of this charter of the *gaṇa - samūha* to economise on the use of copper-plates. The ruler, probably, did not mind the *gaṇasamūha* affixing its own seal to the whole charter.

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# No.3
# TAGARE PLATES OF POLAVĪRA

| | | |
|---|---|---|
| Location | : | Tagare, Belur Taluk, Hassan District, Karnataka |
| Date | : | C. 580 A.D.[1] |
| Script | : | Southern (early Kannaḍa) |
| Language | : | Sanskrit |
| King | : | Polavīra |
| Dynasty | : | Gaṅgas of Taḷakkāḍu |
| Reference | : | Narasimhachar, *MAR*, 1918, p.35-36 (Plate facing p.42); Ramesh, K.V., *Ins. of the Western Gangas*, p. 106 - 108. |

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Metre : Verses 1-3 *Anushṭubh*

स्वस्ति । जितं भगवता भुवनत्रयशङ्करशंकरेण । श्रीमद्गङ्गान्वयवियच्चन्द्रस्य महार्णवगंभीरस्य श्रीमन्माधववर्म्मणः प्रियतनयस्थ श्रीमत्कृष्णवर्म्ममहाराजस्य प्रियभागिनेयस्य पितुरन्वागतगुणगणयुक्तस्य अहिताविनीतस्य प्रियतनयः युधिष्ठिरोपमानो मेरुरिव गरीयान् क्षमासदृशक्षमायुक्तो संयत्यरिनरपनिर्व्विनीतः श्रीमत्कोङ्गणिमहाराजस्तस्यात्मजेन विद्याविनयसंपन्नेन विद्वद्विहगकल्पतरुणा शरच्चन्द्रावतातयशसा पोलवीरनाम्ना कान्ताविनीतांकितेन श्रीमत्कोङ्गणिमहाराजेन स्वधर्म्मयशोवृद्ध्यर्थं कौशिकसगोत्राय षट्कर्म्मनिरताय तैत्तिर्य्याय नागशर्म्मणे कण्णेळअरससिक्कंब आनन्दूरपेर्बार्बप्रभृतीन्साक्षिं कृत्वा सेन्द्रकविषये तत्र च वळाविदेशे वैशाखपौर्णमास्यां पलच्चोगेनामग्राममुदकपूर्वं सर्वपरिहारं दत्तः।

बहुभिर्वसुधा भुक्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥१॥

स्वं दातुं सुमहच्छक्यं दुःखमन्यार्त्थपालनम् ।
दानं वा पालनं वेति दानाच्छ्रेयोनुपालनम् ॥२॥

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स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ।
षष्टिवर्षसबस्राणि विष्ठायां जायते क्रिमिः॥३॥

## Summary

Victorious is God Śankara, the promoter of the (welfare of the) three worlds,[2]

In the firmament of the family of the Gaṅgas there was the moon, Mādhavavarman who was imposing in stature, and in grandeur who was comparable to that of the ocean.

His son, born of a sister of Krishṇavarma - mahārāja was Ahit - āvinīta, [3] who had inherited the (excellent) qualities of his father.[4]

His son was Ari - narapa - nirvvinīta (*alias*) śrīmat Koṅgaṇi - mahārāja, [3] who was like Yudhishṭhira, upright, lofty and eminent, splendid like (mount) Mēru and tolerant like the earth, who was never made to bow to enemy kings in battle [3]

His son was Polavīra, distinguished by the titles Kānt - āvinīta, [3] and Koṅgaṇi - mahārāja, who was scholarly, courteous, liberal like the *kalpa* tree to the birds that are the learned persons and had an unblemished and clear fame like the moon of the *śarad* season.

That Polavīra, for the increase of his own merit and glory, granted along with the due oblations of water, (with the entitlement to) all exemptions (*parihāra*), the village Palachchoge, in Vaḷāvi - dēśa which was itself in Sēndraka - vishaya, to Nāgaśarman of Kauśika - sagōtra, a Taittirīya (of Taitrīya - śākhā), who was engrossed in the sixfold duties (ordained for any brahmin),[5] in the presence of (with the following as) the witnesses - Kaṇṇeḷ - arasa, Sikkamba and the Perbārbas and others of Ānandūr.[6]

Three of the usual ending verses are cited here.

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(At the end there are two lines in Kannaḍa language, part of which says that those that wish this grant well will get merit and those that wish it ill will get the opprobrium of committing the five great sins. The rest of the writing is not intelligible.)

## Notes

1. This date has been given here in consideration of the possibility of Polavīra's father, Arī - narapa - nirvvinīta having been the same as Durvvinīta who had a long reign of over four decades or a brother of that Durvvinīta). It is seen that Durvvinīta's great - grandson Bhūvikrama ascended the throne in 609 A.D. as per the Bedirūr grant of that king (See note 4 below). However the Epigraphist has assessed that the palaeography of the writing is assignable to the middle of the 7th century A.D. (Ramesh, K.V., *op.cit.,* p.106).

2. The invocation of God Śiva as found here is unique among the Western Gaṅga records.

3. The titles *avinīta or nir-vvinīta* assumed by these kings had nothing opprobrious about them as they only indicated that these kings had not been subjugated and made to bow (before other kings) (cf. Ramesh, K.V., *op.cit.,* p.107, n.5). The title *kānt - āvinīta* of Polavīra, the king of the charter can be either split into two as *kānta* and *avinīta* (i.e.) attractive in mien and unsubdued or it can be understood as a single epithet meaning unsubdued by his beloved (wife).

4. This son of Mādhavavarman, born of a sister of Kṛishṇa - varma - mahārāja is found named as Avinīta (without the prefix *ahita*) - Koṅgaṇi - mahādhirāja and the name of the son of that Avinīta is given as Koṅgaṇi - mahādhirāja (or Koṅgaṇi - vṛiddharāja as found in some records) Durvvinīta in the other charters of this family. It is not clear if the name of that son, of Ahit-Āvinīta, (i.e.) Ari - narapa - nirvvinīta as cited in the present charter was another name of that Durvvinīta or if the latter was another son of Avinīta.

Durvvinīta's son's name is also found given as Mushkara Koṅgaṇi - mahādhirāja and not Polavīra in the other charters of this family. It is possible that Polavīra and his father Ari - narapa - nirvvinīta belonged to a collateral branch, which branched off after the time of Avinīta, carving out for themselves a portion of the Gaṅga territory for their independent rule. (Also see Ali, B.Sheik, *History of the Western Gaṅgas,* p.71-72).

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5. The six-fold duties ordained for a brahmin are :

*yajana* (performing sacrifices), *yājana* (conducting or directing the performance of sacrifices by others); *adhyayana* (studying the *vēdas, sāstras* etc); *adhyāpana* (teaching the *vēdas* and *śāstras* to others), *dāna* (giving gifts); *pratigraha* (receiving gifts).

6. It is possible that Kanneḷ - arasa and Sikkamba were the male and consort deities enshrined in Ānandūr. *Perbārbas* must have obviously referred to the great brahmins or brahmin elders. There are other instances where grants are stated to have been made in the immediate presence of Gods and brahmins, the latter of whom are conceived as tangible Gods on earth (Cf. Ramesh, K.V, *op.cit.,* p.108 and n.1).

## No.4

## ROHTASGADH STONE SEAL - MATRIX OF MAHĀSĀMANTA ŚAŚĀṄKADĒVA

| | | |
|---|---|---|
| Location | : | Rock at the hill-fort of Rohtāsgaḍh or Rōhitasgaḍh, Sahasram subdivision, Shahabad (Ara) District. |
| Date | : | C. 595 A.D.[2] |
| Script | : | Early Nāgarī. |
| Language | : | Sanskrit |
| King | : | ...[3] |
| Dynasty | : | ... |
| Reference | : | Fleet, J.F., *CII,* III, p.283-284 |

श्रीमहासामन्तशशाङ्कदेवस्य

### Translation

(This is) of srī - *mahāsāmanta* - Śaśāṅkadēva.

### Notes

1. The inscription as found on the rock is stated to be in reverse, counter-sunk. "It is plain that what we have here is a mould or matrix for casting copper seals in relief" (*CII,* III, p.283)

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2. Fleet (*Ibid.*, p.284) was inclined to ascribe this record to C.605 A.D. But see Midnapur Plate of Śaśāṅka (C. 600 A.D.) wherein this king was described as one who was ruling the earth indicating that his *samantaship* (feudatory status) had ended before that date. That is why the approximate date as above has been assigned to this record.

3. Even if this Śaśāṅkadēva is identifiable with the king of Karṇasuvarṇa in Eastern India, who is stated to have been the murderer of Rājyavardhana of Kanauj, elder brother of śrī - Harsha, his attribute, *mahāsāmanta* indicates that the present inscription belongs to a period when he was still a feudatory (Cf. *Ibid.* p.294 n.1).

## No.5

## MANKANI PLATES OF TARALASVAMIN

| | | |
|---|---|---|
| Location | : | Māṅkaṇī,[1] Sankheda Taluk, Baroda District. |
| Date | : | (Kalachuri) Year 346 = 595-96 A.D.(?)[2] |
| Script | : | Southern Brāhmī |
| Language | : | Sanskrit |
| King | : | Taralasvāmin[3] |
| Dynasty | : | ... (Kaṭachchuri)[4] |
| Reference | : | Dhruva, H.H. *EI*, II, p. 19 f; Gadre, A.S. *Imp.Ins. from the Baroda State*, I, p.4 f;1 Mirashi, V,V, *CII*, IV, p.160 f. |

## TEXT

(सिद्धं) स्वस्त्यवनतसामन्तामलमुकुटमणिनिधृष्टचरणयुगलारविन्दः घनतुहिनरजतशङ्खकुन्दकुमुदेन्दुकरनिकरप्रतानावदातयशोधवलितदिगन्तरालः कटच्चुरिकुलवेश्मप्रदीपः श्रीमहाराजणण्णः। तस्य सूनुः प्रभञ्जनइबोद्धूत वीचीचलितशब्दत्रस्तमीनकुलाकुलभ्रान्तिः प्रशोभितसलिलविलंघितोदधिकीर्त्तिः शिवचरणकमलाराधनपरः श्रीसूर्य्यभावुकः दात्मजः शत्रुवनितावदनकमल

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शोभाम्लानिकरः कल्पतरुरिवोपभुज्यमानाक्षीणविभवः खच्छो गाम्भीर्य्यवा नकलितसारः स्थित्यतिक्रमभीरुरुदधिरिव विजितारातितमोजालचन्द्रमा इव श्रीतरलस्वामी सव्वनिव स्वान् राजपादीयांश्च बोधयत्यस्तु वः संविदितं यथा मया मङ्कणिकाग्रामे उत्तरसीम्नि चतुर्द्दिशाघाटं बृहन्मानेन व्रीहिपिटकवापं क्षेत्रं सशिबरं सोद्रङ्गं भूतवातप्रत्यायारहितं ज्येष्ठसेनब्राह्मण जातूकर्ण्णसगोत्रवा-जिसनेयसब्रह्मचारिणे बलिचरुवैश्वदेवाग्निहोत्रहवनपञ्चमहायज्ञक्रियोत्सर्प्पणार्त्थं आचन्द्रार्कार्ण्णवक्षितिस्थितिसमकालीनं पुत्रपौत्रान्वयभोग्यमुदकातिसर्गेण प्रतिपादितं मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये अतोस्य ब्रह्मदेयस्थित्या कृषतः कर्षापयतो वा न कैश्चिद्वचासेधे वर्तितव्यमागामिराजभिरस्मद्वंश्यैर्व्वा भूमिदानफलमवेत्यायमस्मद्दायोनुमन्तव्यः पालयितव्यश्चेति उक्तं च भगवता व्यासेन॥ बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ षष्टिं वर्षसहस्राणि खर्ग्गे मोदति भूमिदः आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥ विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः कृष्णसर्प्पाभिजायन्ते ब्रह्मदेयहारकाः ॥ यानीह दत्तानि पुरा नरेन्द्रै र्द्दानानि धर्म्मार्त्थयशस्कराणि निर्म्माल्यवान्तप्रतिमानि तानि को नाम साधुः पुनराददीत॥ लिखितं चात्र सन्धिविग्रहिकेनादित्यभोगिकेन। संवत्सरशतत्रये षट्चत्वारिंशदुत्तरे ॥ ३४६

## Summary

Siddham.

Well! Śrī-mahārāja-Ṇaṇṇa, whose lotus-like pair of feet were being rubbed by the blemishless gems of the crowns of the feudatories subjugated by him, by whose unsullied clear fame, white like the thick snow, silver, conch, jasmine, lily and moon-beams had spread upto the corners of the quarters, was the light in the mansion that is the Kaṭachchuri family[5]

His son (is) Taraḷasvāmin, whose fame has crossed the oceans, agitated by the darting fishes terrified by the roar of waves, made turbulent by the strong winds, who is absorbed in worshipping the lotus-feet of (God) Śiva, who is the sister's husband of Śrī-Sūryya[7] and son of Dadā[7], who causes the lustre in the faces of the wives of his enemies to fade, who is like the divine Kalpa tree in that his wealth is being enjoyed (by the needy[8]) but, which however, does not get diminished, who is clean,

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and is like the ocean in grandeur, in his strength being inestimable (the ocean's wealth is unrevealed), and in being restrained and apprehensive of exceeding his limits (the ocean keeps within its bounds as if apprehensive of crossing the same) and is like the moon in his having vanquished the massive darkness that was his enemies (the moon dispels the darkness which is its enemy), informs/alerts his own as well as the king's (officers)[9], May it be known to you.

By me,a field capable of being sown with a *piṭaka*[10] of paddy measured by the big measure,well defined on the four boundaries in the northern quarter of the village Maṅkaṇikā[11], along (with the right to) *śibara*[12] and *udraṅga,* exempt from *bhūta-vāta - pratyāya*[11] has been granted with due oblations of water, to the *brāhmaṇa* Jyēshṭha-sēna, a student of Vājasanēya school belonging to Jātūkarṇṇa - sagōtra[13] for the due performance of the fivefold *mahāyajña* (daily)[14] rituals, *bali, charu, vaiśvadēva, agnihōtra-havana*[14] with a guarantee that the grant would last till the moon, sun,oceans and earth last, and that it could be enjoyed hereditarily in the line of sons and grandsons, for the increase in merit and fame of my parents and self. Since this has the status of *brahmadēya*[15] there should be no obstruction whether it is cultivated (by the grantee) or is got cultivated.

(This is followed by an appeal by the grantor-ruler to the future rulers, of his own family or other families to protect the grant and four of the usual verses in this regard attributed to worshipful Vyāsa.)

This has been written by *sandhi-vigrahika* Ādityabhōgika

In the year three hundred and forty-six-346[1]

## Notes

1. This charter consits of two plates, the latter of which was found as early as 1864 in the Sankheda Taluk of Baroda District and edited by H.H. Dhruva (Ref No.1) and the first plate of the same set became available only in the 50s of the 20th century through a resident of Māṅkaṇi and edited by A.S. Gadre (Ref. No.2)

2.This date which has been ascribed to the Kalachuri era corresponded to 595-96 A.D. However Mirashi has pointed out

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(*CII*, IV,p.161-62) that the writing on the plates is palaeographically ascribable to the seventh century A.D. Further the expression of this date as given at the end in numerals is in decimal figures, which mode was not in vogue in the 6-7th centuries A.D. These facts have led the scholars to suspect that this charter could be spurious. (of *CII*, IV, p.161 and n.2).

3. This name of the issuer of this charter is expressed without any regal titles. His father, Ṇaṇṇa (referred to as Dada in line 5) is invested with the only title *mahārāja*. Taraḷasvāmin is also stated to have been the husband of a sister of śrī-Sūryya. These names are otherwise unknown. These features also have led to the suspicion about the genuineness of this charter.

4. Mahājāraja Ṇaṇṇa is stated to have belonged to the Kaṭachchuri family. Further Taralasvamin is seen to have addressed his order in respect of this grant to *Svān raja- pādīyāṁś=cha* interpreted as "all his own officers as well as those of the venerable king". In the light of these it has been surmised that mahārāja Ṇaṇṇa might have been a subordinate of Śaṅkaragaṇa, father of Buddharāja (the Vaḍnēr and Sarsvaṇī plates issued by whom have been dealt with below) who also clamied to have belonged to the Kaṭachchuri family (See. *CII*, IV, p.161). As the above said Śaṅkaragaṇa (whose Ābhōṇa plates has been edited in *EI*, IX, p.296 f. as also in *CII*, IV, p.38 f) is found to have been ruling in the region of the Sankhēḍā taluk around Kalachuri year 347(597 A.D.) and that his father is stated to have been the son of Kṛishṇarāja, it seems possible that mahārāja Ṇaṇṇa and his son belonged to a splinter of the Kaṭachchuri family, which had no pretentions to sovereign rulership.

5. See Note 4 above.

6. It is stated that these attributes of Ṇaṇṇa and Taralasvāmin are reminiscent of similar attributes of other kings whose charters have been understood to have been genuine and as such, this fact also could lead one to suspect the genuineness of the present charter. However, as it is found that verbiage descriptions of the grandeur of the kings of this period were very common and that probably there was no hesitation in copying expressions from available charters this circumstance alone need not affect the genuineness of the charter. Actually the simplicity of the attributes and expressions as found in this charter make it possible that this charter is genuine.

7. It seems likely that the expressions *śrī-Sūryya-bhāvuka and Dad-ātmajaḥ* were intended to convey the meaning " he who

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was prosperous like or having the disposition of the Sun" and "the son of the above-said (Naṇṇa) (on amending *Dad-ātmajaḥ* to *tad-ātmajaḥ)* respectively. It is also possible that Srī-Sūryya-bha-vuka was the name of the son of Ṇaṇṇa and his son was Taraḷasvāmin.

8. It is noteworthy that here the drafter of this charter has very dexterously pointed out that the king's wealth kept constant and never got exhausted however much of it he distributed to the needy which is the case with the divine tree referred to.

9. From the context one can interpret the expression *svān rājapādīyaṁścha* as "those serving at the feet of his own self as well as those of king" or "as those serving as the royal subordinates". (the *pāda* suffix in *rājapādīya* might have also been just an honorific).

10. *Piṭaka* actually means a box or basket. It is rarely found to refer to a standard measure.(See Sircar, DC, *Ind.Ep.Gloss* p.251)

11. Maṅkaṇikā was obviously the present day Māṅkaṇī, the findspot of the charter.

12. For the explanation of these words see below.

13. Those that belong to the *gōtra* of Jātūkarṇṇa (correct from Jāṭūkarṇya) are Vāsishṭhas. Of them those that follow the Baudhāyana school cite a single *ṛishi-pravara* viz. Vāsishṭha (Brough, John, *op.cit.*, p.172-173) those that follow the Āpastamba school cite either a single *ṛishi-pravara* Vāsishṭha (*Ibid.*, p.177-178) or a three *ṛishi-pravara* Vāsishṭha, Atri and Jāṭūkarṇya (*Ibid.*, p.180). According to *Matsya-purāṇa* Jāṭūkarṇyas have a splendid three *ṛishi-pravara,* viz. Jāṭūkarṇya, Vasishṭha and Atri (*Ibid.*, p.185)

14. As *agnihōtra,* by itself signifies the prescribed ritual of oblation in fire, the addition of the suffix "havana" to it has to be understood as referring to the oblation in fire in the course of the performance of the ritual designated as *agnihōtra.*

15. It may be observed that this instance of the use of the word *brahmadēya* is unique among these records. It is not known if as used here, this term connoted all the charateristics of the tenure of land, that came to be known as *brahmadēyam.*

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# No.6

# NERUR PLATES OF MAṄGALARĀJA

| | | |
|---|---|---|
| Location | : | Nerur, Kūdal Division, Sāvanṭwāḍi State, Maharastra |
| Date | : | C. 597 A.D.[1] |
| Script | : | Early Kannaḍa |
| Language | : | Sanskrit |
| King | : | Maṅgalarāja |
| Dynasty | : | Chāḷukyas of Bādāmi |
| Reference | : | Fleet, J.F., *IA*, VII, p.161-162. |

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## TEXT

(Plate I)

स्वस्ति श्रीमतां स्वामिमहासेनपादानुध्यातानां मानव्यसगोत्राणां हारितीपुत्राणां चलिक्यानां वंशेसंभूतः मानवपुराणरामायणभरतेतिहासकुशलः नीतौ बृहस्पतिसमः अग्निष्टोमवाजपेयपौण्डरीकबहुसुवर्णाश्वमेधावभृथस्नानपवित्री कृतशरीरः स्वगुणैर्लोकिवल्लभोवल्लभः तस्य पुत्रः परमब्रह्मण्यः परराष्ट्रावमार्द्दि स्वराष्ट्रे न्यायानुवर्त्ती देवद्विजगुरुपूजानिरतः सकलमहीमण्डलव्यापिविमलयशाः स्वभुजबलपराक्रमोपार्जितान्यराजवित्तः वृषभगमननयननिनादः समदवरवारणविलासः सिंहविक्रमः नयविनयदानदयादाक्षिण्यसत्यसम्पदोपेतः शक्तित्रयसंपन्नः परमभागवतः मङ्गलराजः ॥ बभौ स वैन्यप्रतिमानकीर्त्तिस्तमः प्रमृद्रत्स्वगुणांशुजालैः तेन राज्ञा शङ्करगणपुत्रं गजतुरगपदातिकोशबलसम्पन्नं बुद्धजं विद्राव्य चलिक्यवंशसंभूतं अष्टादशसमरविजयिनं स्वामिराजं च हत्वा संवत्सर पूज्यतमायां कार्त्तिक द्वादश्यां कृतोपवासेनार्च्चितविष्णुना काश्यपसगोत्रस्य वेदवेदाङ्गविदुषः सुमति स्वामिनः पुत्राय वेदवेदाङ्गपारगाय प्रियस्वामिने कुलशीलवृत्तसम्पन्नाय कोङ्कणविषये निश्रेयसमुदकपूर्व्वं कुण्डितवाटकग्रामो दत्तः उक्तं च तेन राज्ञा योऽस्मत्कुलाभ्यन्तरोऽन्यो वा रागद्वेषलोभमोहाभिभूतो हिंस्यात् स पञ्चमहापातकोपपातकैस्संयुक्तस्स्यात् धर्म्मशास्त्रेष्वप्युक्तम् (plate III Imprecatory Verses)

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## Translation

Well being. In the dynasty of Chalikyas, who are affluent, whose minds are absorbed in the meditation on the feet of God Mahāsēna, who belong to Mānavya-sagōtra and who are the sons/ descendants of Hāritī

There was Vallabha, who was well-versed in the works of Manu (the codes), *purāṇas, Rāmāyaṇa, Bhārata* and *itihāsa,* who in the practice of state craft was equal to Bṛihaspati, whose body has been purified by the ceremonial bath on winding up the performance of the (rituals and sacrifices) *agnishṭōma, vājapēya, pauṇḍarīka, bahusuvarṇṇa* and *aśvamēdha* and who was dear to the world on account of his (excellent) qualities; his son is Maṁgala-rāja, who is pious (endowed with brahminical qualities) and deferential to *brāhmaṇas,* a devastator of enemy territories, and a dispenser of justice in his own country,one who is absorbed in the adoration and worship of gods, brāhmaṇas and preceptors/elders, one whose fame has spread throughout the earth, who has appropriated the wealth of other (enemy) kings by the might of his own arms, who has a gait, vision and voice of a bull, who is dashing like an elephant in rut, and is mighty like a lion, who is wealthy in proper-polite behaviour, charitable disposition, compassion, gallantry and truthfulnes, and who is highly devoted to Bhagavān (God Vishṇu).

That (Maṁgalarāja), who is renowed even as Vainya[2] and who has dispelled the darkness (of sins) by the flash of the rays of his good qualities, is shining forth.

By that king, having extirpated Buddha-rāja, well-equipped and strong with the forces of all the three types, elephants, horses and footmen and treasures and further after killing Svāmirāja, born in the family of Chālikyas, a victor in 18 battles.

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On the day of *dvādaśi* (twelfth day in the lunar fortnight) in the month, Kārttika, after having observed fast (on the eleventh day)[3] and after worshipping God Vishṇu, the village -Kuṇḍivāṭaka[4] in Koṁkaṇa-vishaya[4] has been granted with due libations of water, without any reservation, to Priya-svāmin, who has mastered the vēdas and its auxiliaries, who is endowed with the character and behaviour proper to a (cultured) family, who is the son of Sumati-svāmin, again a scholar in Vēdas and its auxiliaries, who belongs to Kāśyapa-sagōtra.

(Then there is the usual exhortation to protect and cautioning against ravishing this grant followed by four of the usual verses with the same import which are here attributed to *dharma-śāstras*.)

## Notes

1. This date has been assigned to this charter which does not specify the year of its issue, on historical considerations (See Ramesh, K.V. *op.cit.*, p.68-69).

2. Vainya was the offspring of Vēna, an evil king of yore, who died without issue. The arms of Vēna's dead body was churned by the sages to generate a successor king and then this Vainya (off-spring of Vēna) came out. Vainya was also known as Pṛithu and he was a pious, just ruler, who upheld *dharma*. The earth came to be known as Pṛithvi after his name. Born due to the grace of God Vishṇu, he is considered to have represented a particle of that God as also to have been an incarnation of that God (Dikshitar, VRR, *Purana Index*, Vol.II, 333; III, p.381-82; Also *IA*, VII, p.162 n.5).

3. The king is thus revealed to have been a devotee of Vishṇu and to have observed the *ekādaśī-vrata* though the record just says that after observing fast on the day of *ekādaśī* he made the grant. It may be mentioned that the day of *dvādaśī* in the bright fortnight of the lunar month Kārttika is celebrated as *Bṛindāvana - dvādaśī* when the *tulasī* plant is worshipped elaborately.

4. Kuṇḍivāṭaka has not been identified. Koṁkaṇa-vishaya is obviously the northern portion of the west coast region.

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# No.7

# MARUṬŪRA GRANT OF SATYĀŚRAYA

| | | |
|---|---|---|
| Location | : | Not ascertainable. |
| Date | : | R.Year 8 : 598-99 A.D.(?) (or 616 A.D.)[1] |
| Script and | : | Early Kannaḍa |
| Language | : | Sanskrit |
| King | : | Satyāśraya (Maṅgaḷarāja ?)[2] |
| Dynasty | : | Chāḷukyas of Bādāmi |
| Reference | : | Ramesan, N., *APGAS*, 6, p.11-39; i; Sankaranārayanan. *The Vishṇu kuṇḍis and their times, p. 194-197.* |

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## Text

Metres:
स्वस्ति ।

स्वामिमहासेनपादानुध्यातानां मानव्यसगोत्राणां हारीतीपुत्राणां चलुक्यकुल विपुलनभस्तलाक्रान्तगभस्तिमालालंकृतभास्कर सत्याश्रय श्रीपृथिवी वल्लभमहाराजः मातापितृपादानुध्यातः रिपुजनमृगकुलभयजननवाहनवरचर णचारामलनयनः शौर्योग्रदंष्ट्रप्रतापवीर्य्यविगोद्यतनृपतिसिंहसिंहविक्रान्तः स्वबाहुब लसामर्त्थ्योपार्ज्जितराज्यसम्पन्नः नयविनयविज्ञानदानदयादाक्षिण्य मतिबलो त्साहधैर्य्य स्थैर्य्यमाधुर्य्यगा म्भीर्य्यवीर्य्यत्यागब्रह्मण्यताद्यनेक गुणगणालंकृतशरीरः कृत्तिलकभूतः सुकृतानां स्मर्त्ता दुष्कृतानां विस्मर्त्ता निरुपहतपञ्चेन्द्रियशरीरः पवनबलचलितोत्तुङ्गभङ्गा वलिसहस्राकीर्ण्णज लनिधिवलयातिक्रान्तरिपुमण्डल विजयलब्धशरदमलशशलांच्छन मरीचिसंहतिधवळच्छायोपहसितयशाः।। बभौ स वैन्यप्रतिमानकीर्त्तिस्तमः प्रमृद्वन्स्वगुणांशुजालैः।। स राजा प्रवर्द्धमानराज्यविजय श्रीवर्षेष्टमे पिष्टपुरकादानग्रहणानन्तर्येण कलूरपुरावस्थितेन ज्येष्टमासस्यामावास्यायां सूर्य्यग्रहणे सावित्रीसुवर्च्चलारुन्धती स्वाहाशचीस मसौशील्यनयविनयदा नसद्वृत्तादराद्यनेकसद्गुणैरपहृतमनस्क कदम्बनामधेया

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ग्रिममहादेव्या स्वगुरुसमुदर्थसं कल्पसिद्धिसमृद्धिं, उपकुर्वता अन्यच्च मदर्थं यः स्वविषयोपभोग रक्षणविधिविधानान्यपहाय विषमविकृष्टाध्वानप्रत्यादानादिदुः खानगणयन्मङ्गलपुरादागम्य कल्लूराद्देवत्वमुपगत स्यालुकमहाराजस्याक्षय्यफलो भवत्वयमिति वसिष्ठसगोत्रचतु र्व्वेदविद्भ्यां ज्येष्ठकोण्डभीमस्वामिभ्यां चतुर्व्वेदविदे भारद्वाजसगोत्राय जन्नस्वामिने भारद्वाजसगोत्र एव चतुर्व्वेदविदे पाण्डुरंगस्वामिने गोतमसगोत्रायाशीतितार्कक दिवाकरस्वामिने अग्निवेश्यसगोत्रायाशीतितार्काय भोजस्वामिने काश्यपसगोत्रायाशीतितार्काय रेवस्वामिने भारद्वाजसगोत्र गृहीतसाहस्राय जन्नस्वामिने कौशिकसगोत्राय सहस्रतार्काय आदित्यस्वामिने भारद्वाजसगोत्र सहस्रतार्काय विष्णुस्वामिने वासिष्ठसगोत्राय वामस्वामिने काश्यपसगोत्र वर्ण्णत्रयनिवृत्ताय गोपस्वमिने च नटावटवट्टिप्परुवसहितमारुटूरन्नाम ग्राममग्रहारभोगन्यायेन दत्तवान् । उक्तं हि मानवे धर्म्मशास्त्रे ।

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिः तस्य तस्य तदा फलम् ॥२॥

षष्टिवर्षसहस्राणि स्वर्गे मोदति भूमिदः।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥३॥

स्वन्दातुं सुमहच्छक्यं दुःखमन्यस्य पालनम् ।
दानं वा पालनं वेति दानाच्छ्रेयोनुपालनम् ॥४॥ इति ॥

## Translation

Well being [3]

Satyāśraya Śri - Pṛithivīvallabha - mahārāja, who is the Sun with his (great) qualities serving as the (garland of)/(resplendent) rays permeating the whole vast sky that is the Chalukya family, which is descended from Hārītī and belongs to Mānavya - sagōtra, who meditates on the feet of his parents, whose clear eyes are his messengers and spies, who whether he uses vehicles or moves about on foot excites fear in the minds of his enemies who thus become like deer before him, he being a lion for those kings (lion among kings) violently pouncing upon them baring his terrible teeth that is his valour, who is courageous like the lion, who is blessed with the kingdom that has been won by him through the dexterity and strength of his arms, whose personality is embellished with a multitude of good qualities, like tact, humility, wisdom,

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munificent nature, sympathetic attitude, kindness, intelligence, strength, ardour, courage, firmness, sweet temperament, majesty, valour, liberality, austerity etc., who is complacent being one who is the foremost among those who have discharged their duties, who is one who remembers good turns done to him but forgets ills done to him, whose body is such where all the five sense - instruments are fully restrained, whose fame is faultless and white and thus could mock at the autumnal moon whose rays though otherwise brilliant are marred by the presence of the shadow (in the moon), having been earned through victories over the circle of enemies,even those beyond the oceans which have rows of numerous waves raised high through the strong force of the winds.

**Verse 1**

He shines with glory comparable to that of Vainya, the sheaf of the rays of his excellent qualities constantly dispelling the darkness (that is the sinful atmosphere)

That king, being camped at Kalūra - pura, [4] immediately after seizing Pishṭakapura [5] without obstruction while seizing it.

During the solar eclipse on the new-moon day in the month Jyēshṭa in the eighth auspicious victorious year of his escalating glorious reign.

For the emancipation of the *guru*[6] (father ?) of the chief queen named Kadamba - mahādēvī, [7] who has captivated the minds (of all) by her many exemplary qualities like chastity matching with that of Sāvitrī, Suvarchchalā, Arundhatī, Svāhā, and Śachī,[8] tact, humility, generosity, good behaviour and solicitousness and for the fulfilment in ample measure of her vow (commitment)[9]

and further for securing unending benefits to Āluka - mahārāja, who for her sake, abandoned his enjoyments and pleasues, as also the measures necessary for his own protection, who without minding the hardships in the shape of uneven (ground), impediments that were cutting him in his path, deserted locations and privations and all sorts of inconveniences and finally without counting on the

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rewards, had come down from Maṅgalapura and attained divinity at Kallūra, [10]

has given the village named Māruṭūra along with Natāvaṭa and Vaṭṭippaṛuva, [11], in conformity with the rule governing the enjoyment as *agrahāra*, [12]

to Jyēshṭhasvāmin, Koṇḍasvāmin, and Bhīmasvāmin, who were well-versed in the four *Vēdas* and who belong to Vāsishṭha - sagōtra;

(Janna) - svāmin, and (Pā)ṇḍaraṅgasvāmin well versed in the four *Vēdas* who belong to Bhāradvāja - sagōtra.

Divākara - svāmin (an expert in) eighty (kinds of) *tarkas* (debates) [13] belonging to Gautama - sagōtra

Bhō(ṛu) - svāmin, adept in the eighty (kinds of)

*tarkas*(debates), of Agnivēśya - sagōtra

Rēva - svāmin,adept in the eighty (kinds of) *tarkas* (debates) of Kāśyapa - sagōtra

Janna - svāmin, who has received initiation in the thousand[14] of Bhāradvāja - sagōtra

Āditya-svāmin, expert in the thousand (kinds of) *tarkas* (debates) [13] of Kauśika - sagōtra

Vishṇu-svāmin, expert in the thousand (kinds of) *tarkas*[13] of Bhāradvāja - sagōtra

(Vāma) - svāmin, of Vāsishṭha-sagōtra

Gōpa-svāmin who has turned away from the three *varṇas*[15] belonging to Kāśyapa - sagōtra.

(The grant is concluded with three of the usual verses here said to have been taken from the *Dharmma - śāstra* of Manu).

## Notes

1. There is an uncertainity about the identity of the king who is referred to here only as Satyāśraya -śrī - pṛithivī - vallabha. Some scholars (e.g. Sankaranārāyāṇan, *The Vishṇu - kuṇḍis and their times*, p.110-11) are inclined to assign the record to Pulakēśin II, on account of the mention of his seizure of Pishṭapura in the Vēngī country in the south - eastern direction from the

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Chāḷukyan capital, Bādāmi. But from the narration of the sequence of Pulakēśin II's conquests in the Aihoḷe inscription; one is led to understand that Pulakēśin II undertook the campaign towards the south east (Vēṅgī ?) and south almost at the end of his campaigning career (See Satara plates of Vishṇuvarddhana dated Śaka 539-617-18 A.D.) and as such the regnal year, eight, quoted in the record could not have been that of Pulakēśin's reign. Further the hemistitch of a verse comparing the king to the mythological king Vainya as given in this record is found only in the Nērur plates definitely assignable to Maṅgalēśa (dealt with above) and nowhere else (Cf. Ramesh, K.V., *op.cit.*, p.59-61, 65, 67, 69). Further Sankaranarayan himself in his notes (2, 3, 6, 7) on p.196 while giving the text of this same Māruṭura record has pointed out how, Udyama, Simhavikrama and Krit - tilaka-bhūtaḥ given as epithets of the king here are those attributed to Maṅgalēsa in other records. The epithet *sva - bāhubala - parākram - ōpārjjita - rājya - sampannaḥ* might indicate that Mangalēsa's succession to Kīrttivarman was not also uncontested (Sankaranarayan in *Ibid.*, notes has drawn attention to the fact that this epithet is seen applied to Kīrttivarman (I) also in the Mahākūta pillar inscription). Or it might have been just a boast. So in consideration of all these facts this charter is assigned to Maṅgalēśa.

2. On the basis of the arguments advanced above, it will have to be concluded that the title Satyāśraya had been assumed by Maṅgalēśa also. Probably, like the title Pṛithivī - vallabha, this title Satyāśraya also had been assumed by Pulakēśin I first and was adopted by the further descendents in the Chāḷukyan family. (Cf. Ramesh, K.V., *op.cit.*, p.34).

3. This same verse, is found in the Nērūr plates of Maṅgalēśa also (See above)

4. Kalūrapura has been identified with Kollūr in Guntur District of Andhra Pradesh.

5. Pishṭakapura was the old name of Piṭhapuram in East Godavari District of Andhra Pradesh.

6. The Sanskrit word *guru*,means "a revered person". It is commonly used to refer to the preceptor. Often, it is also seen to have been used to denote the father. Here this word could have as well referred to the preceptor of the queen mentioned. It has been understood as 'father' in the context of establishing her connection with the Āluka - mahārāja mentioned later in the sequence as another person for whose sake, the present grant was made (See Sankaranarayan, S, *op.cit.*, p.111; Ramesh, K.V., *op.cit.*, p.69).

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7. Ordinarily, the name Kadamba - Mahādēvī must indicate the lady's parental connection with the Kadamba family.

8. These are the famous legendary ladies known for their chastity.

Sāvitrī - Among the several ladies so named, the wife of Satyavat, king of Sālva (daughter of Aśvapati, king of Madra) is cited as a typical chaste wife (MW, *SED* p.1211, col.2)

Suvarchchalā - of the several ladies bearing that name who figure in the mythologies (*Purāṇa Index*, Vol. III, p.668) the consort of Sūrya, the Sun-God seems to be meant here.

Arundhatī - wife of sage Vasisṭha

Svāhā - a daughter of Daksha and wife of Agni (Rudra - Paśupati - Agni) (oblation in a sacrifice personified) - (MW, *SED*, p.1284, col.3; *Purāṇa Index*, III, p.735-36).

Śachī - wife of Indra, the lord of the celestials. *(Purāṇa Index)*, III, p.367).

9. The phrase, "*saṁkalpa - siddhim samṛiddhim = upakurvvatā*" if interpreted in the context of the grant of the village to brahmins, who were amply qualified in different branches of knowledge and as *upakurvāṇa* is stated to refer to a *brahma - chārin* or student who honours his teacher on completing his studies and is set to enter the phase of a *gṛihastha* - familyman - life (MW, *SED*, p.195 col.2) can mean that the intention of the grant was to equip those brahmins, who presumably had just finished their studies (for which they had taken a vow) to enter a family life.

10. This interpretation is in accordance with the opinions of some established scholars and as "*dēvatva*' is stated to mean 'divinity' or 'god-head' (MW. *SED*, p.493 col.1) rather than "lordship". However it must be pointed out that in this record, there is no mention of a battle at Kallūr, in which case only it can be imagined that Āluka-mahārāja laid down his life (in the service of the king and earned the gratitude of Satyāśraya, symbolically expressed by him by making a grant to brahmins - cf. Udayēndram plates of Nandivarman II Pallavamalla) and attained divinity. However, Kallūr is mentioned only as the place where Satyāśraya had camped at that time after receiving the subjection of Pishṭapuraka and not as a field of battle; Further an inscription at Mallām, Gudur Taluk, Nellore District dated in the year 15 (746 A.D.?) of Nandivarman (Butterworth, A., and Venugopal Chetty, V, *Nellore District Inscriptions*, Part I, p.429-30, Gudur - 54) refers to a benefaction made to a temple wherein one Aḷuvarasar (Āḷupa king) was involved as the supplicator. This testifies to the fact that the governors in that region still traced their origins in the Āḷupa country, some one and a half

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centuries later than the present Maruṭūru grant. It is possible that this, Āḷuvarśar of the Mallām inscription was a descendent of the Āḷuka - mahārāja of the present grant. These evidences suggest that Āluka-mahārāja of the present charter could have consented to take up the lordship of the area with his seat of government at Kallūru as a feudatory of Satyāśraya and guard the latter's interests in the region after his (Satyasraya's) return to his capital Bādāmi and that his descendents continued in that capacity for more than one and a half centuries (Cf. Ramesan, N., *op.cit.*,p.14-15).

11. Māruṭūra, Natāvaṭa and Vaṭṭuppaṛuva have been respectively identified with the modern Māruṭēru, Nādupūḍi and Vadura, all the three close to each other in the Tanuku Taluk of West Godavari District in Andhra Pradesh. (Sankaranārāyaṇan, S., *op.cit.*, p.11.) Rameśan, N.,(*op.cit.*, p.16) however identified the village Māruṭūru with a famous village in Narasaraopet Taluk of Guntur District.

12. *Agrahāra* is stated to refer to a "rent - free village in the possesion of *brāhmaṇas*" (Sircar, D.C., *Indian Epigraphical Glosary* p.10-11; however see *USVAE*, I, p.101).

13. *Aśīti - tārkaka* has been interpreted as referring to one equipped in the eighty categories of *tarka - śāstra* or the art of debate or dialectics as delineated through *sūtras* (aphorisms) in *Nyāya and Vaiśēshika - darśanas*. *Sahasra - tārkika* was one equipped additionally in *yōga and pūrva-mimāṡā* the latter two accounting for 9200 categories - *darśanas* (Sankaranarayanan, *op.cit.*, p.145-46).

(*Darśana* - philosophical system - six in number viz. *Pūrva mīmāṁsa* by Jaimini, *Uttara - mīmāṁsa* by Bādarāyaṇa, *Nyāya* by Gōtama, Vaiśēshika by Kaṇāda, *Sāṃkhya* by Kapila - *Yōga* by Patañjali - MW, *SED*, p.471 col.1).

14. *Gṛihīta - sāhasra* means "one who has received (instruction ?) in "the thousand". One of the interpretations of the word, "*sahasra - thousand*" is given as "a branch of the Vēdas" (*SKD*, V. p.316). *Sāhasra* is also said to refer to the four *ēkāhas* (a *sōma* sacrifice in which *sōma* is prepared during one day only - as the *agnishoṭōma* etc., - at which a thousand (cows) are given as a fee (MW, *SED*, p.230 col.3; p.1212 col.2). Another inrterpretation (Sankaranarayanan, *op.cit.*, p.145) of *Sahasra* is that it referred to the number of hymns recited during the collection of materials for the construction of the fire-altar for the *Agnī-chayana* sacrifice as stated in the *Brāhmaṇas*.

15. *Varṇa - traya - nivṛitta* literally means "one who has withdrawn from the three *Varṇas* which ordinarily means "caste". In the light of this interpretation of *Varṇa* in the above phrase has been taken to mean "one not belonging to the three castes

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(Sankaranarayaṇan, *op.cit.*, p.110) or "one who had renounced worldly life and had become a *sanyāsin* by giving up his *gōtra* and caste affiliation (Ramesh, K.V., op.cit., p.70) But here the *gōtra* (Kāśyapa) of the concerned brahmin is cited. Hence it is possible that the phrase referred to one who had cut off his dealings with the three castes other than *brāhmaṇa* (i.e.) *kshatriya, vaiśya and śūdra* or it might have indicated the subject's renunciation of the three types of honours viz. one conferred by the king, the second conferred by his own community and the third conferred by the rest of the population (i.e.) three types of "glories or renown" (Cf. MW. *SED* p. 924 col.2. Among other things, *varṇa* is also stated to mean, praise, commendation, renown, fame, glory, celebrity). It is also possible that what has been read as *nivṛitta* (meaning "finished, completely done, accomplished - MW, *SED.*, I Edn., p.502 col.1) should read as *"nirvṛitta.* In the light of this reading the phrase *"varṇṇa-treya-nirvrittāya"* would mean, "one who had accomplished the tasks prescribed for the three castes - the three castes being *brāhmaṇa, kshatriya and vaiśya.* The appropriate tasks for these three castes are respectively, study of the vēdas and leading an austere and orthodox life, fighting and trading. The concerned brahmin might have engaged himself in all these three tasks during the course of his earlier life.

## No.8

## HULI PLATES OF MAṄGALARĀJA

| | | |
|---|---|---|
| Locatin | : | Hūli, Saundatti Taluk, Belgaum District. |
| Date | : | C. 600 A.D.[1] |
| Script | : | Early Kannaḍa |
| Language | : | Sanskrit |
| King | : | Maṅgalarāja |
| Dynasty | : | Chāḷukyas of Bādāmi |
| Reference | : | Desai, P.B., *The Journal of Karnatak University* (Social Sciences) Vol.V, p.175-181; Gai G.S. *Ep.Ind.* XXXVIII, pp.285-288 |

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## TEXT

सिद्धम् । स्वस्ति ।

विस्तीर्णज्ञाननेत्रेण
यः पश्यति जगत्त्रयम्।
स जयत्यमरैर्ध्यातः
शान्तिदश्शान्तिरीश्वरः (॥१॥)

स्वर्गापवर्गसौख्यानि
देहिनो येन भुञ्जते
स धर्मे जयति श्रेयान्
सत्यनिष्ठस्सदार्हताम् (॥२॥)

अथ चलिक्यवंशाम्बरोदितचन्द्रमसि अनेकयुद्धप्रतिलब्धविजयपताके दानादिगुणसम्पन्ने पुरन्दरप्रतिमतेजसि पृथिवीवल्लभपट्टबद्धललाटे श्रीमति मङ्गलराजे रणविक्रान्तद्वितीयनामधेये शासति वसुन्धरां त्रिसमुद्रपर्यन्तां तस्यानुशासनेन फणिकुलान्वयश्रीसेन्द्रकेन्द्रश्रीकण्णशक्ति प्रियतनयेन रविशक्तिना शक्तिमता किरुवट्टकेरेग्राममधिपालयता तस्मिन्नेव ग्रामे पञ्चाशन्निवर्त्तनं क्षेत्रं दत्तं शान्तिभगवतश्चैत्याय तस्यानुष्ठाता परलूरसंघान्वयः श्रीनन्द्याचार्यशिष्यः तपसंयमरतः अभयनन्द्याचार्यः इति स्वस्ति॥

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः । (1)

यस्म यस्म यदा भूमिः तस्य तस्य तदा फलम् ।

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ।

षष्टिं वर्षसहस्राणि नरके पच्यते तु सः॥

पितृभिर्व्वंशजैस्सार्द्धं पुत्रपौत्रैस्सबान्धवैः॥

षष्टिं वर्षसहस्राणि रौरवे नरके वसेत् ॥

### Translation

Accomplished![2] Svasti

**Verse 1:** Śānti-Īśvara,[3] who is (the embodiment of) peace, who looks (benignly) at the three words with his all-knowing eyes, cast widely, and everywhere, and who is meditated upon by the celestials bestows peace and is victorious

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**Verse 2:** That Dharma (doctrine) and the Truth the adherence to which earns for the humankind the bliss of heaven, spiritual emancipation and everlasting venerability[4] conquers

**Prose:** Then, while the prosperous Maṅgalarāja, bearing an alternate name Raṇavikrānta (the valiant in battles) who arose like the moon in the sky of Chalikya dynasty, who has gained the banner of victory in many battles, who is endowed with (the excellent) qualities such as munificance, who has the splendour of Purandara[5], whose forehead is adorned with the crest emblazoned with the motto "lord of the earth" is ruling this earth bounded by the three oceans; as per his order[6], by the mightly Raviśakti the dear son of śrī-Sēndrakēndra[7] - Kaṇṇaśakti of (who descended in the lineage of) Phaṇi-Kula[8] who was in charge of the administration of Kiṛuvaṭṭakeṛe - village[9], a plot fifty *nivarttanas* in extent in that village has been given for the sake of the *chaitya* of Śānti - bhagavān.

The administrator (manager) of the same is Abhayanandy - ācharyya, who is fully absorbed in penance and austerities, and is the disciple of śrī-Nandy-āchāryya in the lineage of Paralūr - saṅgha.[10]

(The grant is followed by three of the usual verses admonishing against disturbing the grant. The third verse is incomplete.)[11]

## Notes

1. This approximate date has been assigned to this undated charter in accordance with the reasoning of the original editor (*op.cit.*, p.180. Also Ramesh, K.V., *op.cit.*, p.70)

2. The spiral symbol found at the beginning of the inscriptions could represent either *siddham* (accomplished) or ōṁ.

3. This opening benedictory verse is in praise of the Jain Lord, for the sake of whose temple the subjoined grant was made.

It is noteworthy that this Jain Lord is here referred to as Śānti-Iśvara and while recording the grant he is referred to as

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Śānti-bhagavān. Iśvara is an appellation applicable only to God Śiva (see *nāndī-ślōka* of *Vikramōrvaśīyam* of Kālidāsa) and the epithet Bhagavān is usually applied to God Vishṇu. Thus the drafter of this record has stressed how in the Jain faith, the words, *Iśvara* and *Bhagavān* have no exclusive significance.

4. *Arhat* is the term applied to "superior divinity with the Jainas" (MW, *SED*, p.93 col.3). Here the term can be understood as referring to venerability or sainthood. (cf.Stevenson, Mrs.Sinclair, *The Heart of Jainism*, p.39. Also Sogani,K.C., *Ethical Doctrines in Jainism*, p.43).

5. The term *purandra* is applicable both to God Śiva and Indra (See above). In view of the description of Maṅgalēśa as one invincible like Mahēndra in the Mahākūta Inscription, here Purandara can be interpreted as referring to Indra/Mahēndra the lod of celestials.

6. Though it is stated that the charter was issued as per instruction or orders *(anuśāsanēna)* of Maṅgaḷarāja, it seems possible that it was virtually an independent issue by the Sēndraka chief, as the emblem of a tigress with a cub depicted on the seal authenticating the grant is suggested to have been that of the Sēndrakas (*EI*, XXXVIII, p.285). It is noteworthy that Kaṇṇaśakti of the Phaṇi dynasty, the father of Raviśakti, the issuer of the charter is referred to as Śēndrakēndra (See the *journal of Karnaṭaka University - Social Sciences*, V, p.179-180).

7. *Sēndrakēndra* meaning the supreme lord of the Sēndraka family is applied only to Kaṇṇa-śakti the father, probably to indicate either the high regard the son Ravi-śakti had for his father, or that Raviśakti had been holding charge of the administration of the area around Kīṛuvaṭṭakēṛe village at that time as a subordinate of his father.

8. The Sēndrakas are said to belong to *phaṇi-kula* or *nāga* family. It appears that the family of Bhāraśiva-nāgas who were in supreme authority in Central India on the decline of the Kushānas, when overthrown by the Guptas seem to have splintered into several minor chiefships in Western and Central India. It is not clear if they were worshippers of the serpent (BVB! *The Age of Imperial Unity*, p.168) or were those who clamied descent in human form of one of the great serpents, Vāsuki etc.

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9. It is stated that this copper plate charter was found buried on Maruḷasiddhēśvara hill, west of the village Hūḷi, which suggests that the charter has been found *in situ* and pertains to that locality. From this it is tempting to conclude that Kiṟuvaṭṭakēṟe, the village granted as per the charter was originally the name of the locality where the record has been found and that either that locality got merged with the neighbouring village Hūḷi and lost its identity in the course of the centuries or that Kiṟuvaṭṭakēṟe itself got a new name as Hūḷi in later times. As the hill is now found named after Maruḷasiddhēśvara, a God of the Śaivite faith, possibly there is a temple of that God on that hill. Though the charter does not indicate where the *chaitya* of Sānti-bhagavān was, it is possible that it was on the above-mentioned hill and that when there was a wave of Śaivate fervour in that area in later times, it was that *chaitya* which was converted into the temple of Maruḷasiddhēśvara.

10. Paralūr-saṅgha or the cloister of the order of Jain monks at Paralur finds mention in two inscriptions (on one slab) at Āḍūr, Hāngal Taluk, Dharwad District, which are said to be datable around 750 A.D. (Panchamukhi, R.S., *Karnātaka Inscriptions,* Vol.I, No.3). Apparently it was the same as Bṛihat (big) - Paralur mentioned in a C.P. Inscription dated year 3, Pausha year (=460 A.D.) of Mṛigēśavarman from Dēvagiri, Karajgi Taluk, Dharwad District (*IA,* VII, p.35; also see *śrī Nāgābhinandanam, p.504).* It has been conjectured that Paralūr must have been situated somewhere in Dharwad Taluk (Moraes, George M, *The Kadamba-kula,* p.358). Apparently Abhayanandyāchāryya had been deputed by the Saṅgha at Paralūr to Kiṟuvaṭṭakeṟe to run the *chaitya* of Śānti-bhagavān there. Naturally he was given charge of the land in the village Kiṟuvaṭṭakēṟe granted for the sake of that Jain establishment.

11. What is found as the last verse of the charter appears to be only the second half of a verse as it states only this much that one will (have to) reside in the Raurava hell along with his family, past, prasent and future. Why and who will be consigned to that fate must have been clarified in a first half, which has been omitted in the draft.

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# No.9

## HIREGUTTI PLATES OF BHOJA AŚANKITA

| | | |
|---|---|---|
| Location | : | Hiregutti,[1] Kumṭa Taluk, North Kanara District |
| Date | : | C. 600 A.D.[2] |
| Script | : | Early Kannada |
| Language | : | Sanskrit |
| King | : | Aśaṅkita |
| Dynasty | : | Bhōja |
| Reference | : | Desai, P.B., *EI*, XXVIII, p.70-75 |
| Metres | : | Verse 1) *Āryā;* 2-5-*Anushṭubh* |

## TEXT

जयति सुरासुरमकुटस्फुटमणिकिरणावलीढ़चरणयुगः।
अपरिमितगुणगणनिधिर्निष्कारणवत्सलो बुद्धः॥१॥

श्रीभाजां भोजानामन्वयाम्बरेन्दुनाशंकितराजेन नन्दिपल्लिकैकेयान्वयप्रसूतेन कोत्तिपेग्गिलिनाभ्यर्त्थ्यमानेन स्वविहारपरिभोगार्त्थं दीपकविषये सुन्दरिकानामग्रामो दत्तः। तस्यावधिः पूर्व्वस्यां दिशि कुर्व्वा दक्षिणस्यां मर्त्तिकट्टुविरावः पश्चिमस्यां पर्व्वतस्योपरि पानीयपतन एव उत्तरस्यामाम्रसहितः पाषाणपर्य्यन्तः इमां यो लोभादपहरति स पञ्चमहापातको भविष्यति।

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
षष्टिं वर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥२॥

मनुप्रभृतिभिर्म्मान्यैर्भुक्ता यद्यपि राजभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥३॥

आर्यसङ्घाय दत्तां यो वृत्तिं पालय मानव।
स दिवं प्राप्य दिव्यात्मा कल्पकोटिषु मोदते ॥४॥

लोभाद्गृह्णाति मन्दात्मा यः पुमान्पापमोहितः।
नरके पच्यते घोरे स हि कल्पाननेकशः ॥५॥

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## Translation

**Verse 1 :** Victorious is Buddha, whose pair of feet are washed by the rays from the gems embedded in the crowns of both divine beings, and non-divine (demonaic) beings who is a reservoir of unlimited (eminent) qualities, who is spontaneously affectionate (even) without reason.

**Prose :** By king Aśaṁkita[3] the moon in the firmament of the family of Bhōjas, who have been resorted to by Śrī (the Goddess of wealth)[4], on being supplicated by Kotti-peggili[4], born in the family of Kaikeyas of Nandipalli[5], for the enjoyment of his own[6] *Vihāra,* the village Sundarikā[7] in Dipaka-vishaya[6] has been granted

Its limits-in the east is Kurvvā, in the south Marttikaṭṭu-virāva, in the west only the water-fall on the mountain, on the north uptill the boulder with the mango (tree)

(Then follows the usual admonition against disruption of the grant and four verses highlighting the sanctity of land-grants, three of which are not usually met with, without any attribution.)

## Notes

1. It is stated that this set of copper-plates is being owned by one Sri Uddaṇḍa Bommayya Gaonkar, resident of Hiregutti. The owner's surname Gaonkar, is very suggestive of his having been originally a native of Goa (*EI,* XXVIII, p. 70)

2. There are no clues available to date this undated record - P.B.Desai (*Ibid.,* p.71) thought it reasonable to assign this record to the end of the 5th or beginning of 6th century A.D. However in consideration of the other records of the Bhōjas which reflect that this family might have been ruling in an isolated corner around 600 A.D., the approximate date as above has been assigned to this record.

3. "It is possible to conjecture that the king's name was Śaṁkita " but in consideration of sense it seems better to take it as Áśaṁkita.

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4. Desai, P.B. has argued that this name Kotti-Peggili could be an epithet meaning "one who is not a backstabber", according to the rules of Kannaḍa grammar (*EI*, XXVII, p.74) .

5. It is stated that the Kaikeyas might have migrated south from their ancient home, the Kēkaya country situated between the rivers Beas and Sutlej in the Punjab and that Nandipalli, the headquarters of the branch of Kaikēyas, as figuring in the present charter, might be the same as Nandivaḷḷi figuring in one of the charters of Chāḷukya Kīrtivarman II. This Nandivaḷḷi has been placed in the region adjoining the modern Hangal Taluk of Dharwar District *(Ibid.)*

6. The significance of the phrase *Sva-vihāra* has been discussed by Desai, P.B. at some length (*op.cit.*, p.71, n.3). But in the context, it would appear that it was a *vihāra* built by Kotti-peggili.

7. Sundarikā, the village granted, Dīpaka the village after which the *Vishaya* was named and the other geographical names mentioned while delineating the boundaries of the grant village have not been identified. However the suffix *virāva* of the name Marttikaṭṭu--virāva, has been understood to signify a roaring stream (*virāva* = roar, thunder) of Marttikaṭṭu (*EI*, XXVIII, p.71 and n.4) On the understanding that the name Dīpaka might either have been derived from *dvīpa* (island) or *Dīpa* (light) it has been conjectured that Dīpaka could have been either the Anjīdiv island or the island Divar on the north of the island of Goa, the latter of which is stated to have been named as Dīpavatī in *Skandapurāṇa* possibly due to its having had a lighthouse for guiding or warning mariners (*Ibid.*, p.74). But it has to be remembered that the grant was made for a *vihāra* possibly constructed by Kotti-peggili, the Kaikēya chief based at Nandipalli conjectured to be represented by the village Nandivaḷḷi situated in the neighbourhood of Hangal Taluk of Dharwar District. (See note 5 above). It appears that the grant village has to be searched for in the neighbourhood of that Nandivaḷḷi rathern than in the region of Goa. However, it must be pointed out that the other charters issued by the kings of the dynasty of Bhōjas pertained to the Goa region.

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# No.10

## TANDIVADA GRANT OF PṚITHIVĪ-MAHĀRĀJA

| | | |
|---|---|---|
| Location | : | Madras (Chennai)[1] |
| Date | : | R.? yr.46 = C. 600 A.D.[2] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Prithivī - mahārāja |
| Dynasty | : | Chōḷas of Kaliṅga (?)[3] |
| Reference | : | Panchamukhi, R.B., *EI,* XXIII, p.88-99. |

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## TEXT

स्वस्ति। श्रीमत्पिष्टपुरात्सकलजगदवनसमुद्भूतकीर्त्तिचारुचन्द्रि - कासमुद्योतितदिगन्तरस्य महाराजरणदुर्ज्जयस्य सूनोस्समतिशयितशक्रविभूते र्व्विक्रमेन्द्रस्य प्रियतनयः प्रवर्द्धमानप्रतापोपनतसमस्तसामन्तमण्डलो निजभुजविज योदयाधिगतयशोविशेषभूषणः श्रीरमः काश्यपसगोत्रः परमब्रह्मण्यो मातापितृपादानुध्यातः श्रीपृथिवीमहाराजः पागुणारविषये ताण्डिवाडग्राम मधिवसतस्सर्व्वसमवेतान्कुटुम्बिनस्समाज्ञापयति यथा। श्रुतिस्मृतिपारदृश्वनः यथावदनुष्ठिताग्निष्टोमादिक्रियापूतात्मनो विष्णुशर्म्मणः पौत्राय असकृदिज्याप्रयोगप्ररायमाणद्रविणसूचितर्त्विक्सदस्यसमृद्धेः पृथिवीशर्म्मणः पुत्राय वेदवेदाङ्गन्यायोपनिषद्योगावबोधनिर्म्मलीकृतबुद्धये विविधाध्वरावभृथाम्भः पवित्रीकृतविग्रहाय देवपितृमनुष्यसमर्चनसमानीतरात्रिन्दिवाय कोण्डमञ्चिग्रामनिवासिने त्रिसहस्रविद्याय विंशतिव्याख्यानाय कामकायनसगोत्राय च्छन्दोगसब्रह्मचारिणे भवशर्म्मणे अस्मदायुरारोग्ययशोभिवृद्धये सर्व्वकरपरिहारे णाग्रहारीकृत्य ग्रामोयन्दत्तः न कैश्चिदपि बाधा करणीया । प्रवर्द्धमानविजयराज्यसंवत्सरे षट्चत्वारिंशे कार्त्तिकपौर्ण्णमास्यान्धर्म्मप्रदानमेतत्। आज्ञप्तिः। श्रीरामलेण्हराजः। अत्र व्यासगीताः श्लोकाः।

बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥१॥

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स्वदत्तां परदत्तां वा यत्नाद्रक्ष युधिष्ठिर ।
महीं महीमतां श्रेष्ठ धर्म्माच्छ्रेयोनुपालनम् ॥२॥

आस्फोटयन्ति पितरः प्रवल्गन्ति पितामहाः ।
भूमिदाता कुले जातः स नस्त्राता भविष्यति ॥

## Translation

Well-being! From śrīmat- Pishṭapura[4]!

Śrī-Pṛithivī-mahārāja, with whom Śrī (the Goddess of wealth) is dallying[5], who belongs to Kāśyapa-sagōtra, who is pious, and meditates on the feet of his parents, to whom the whole multitude of feudatories have become subservient due to his ever-increasing valour and who is specially adorned by the fame acquired by his victories gained on the strength of his arms, is the son of Vikramēndra, whose wealth and prosperity excelled that of Śakra, the lord of the celestials, and grandson of mahārāja Raṇa-durjja-ya who had illuminated (the earth) upto the ends of the quarters like the pleasing moonlight, who has the fame of having brought the whole earth under his protection, orders the assembly of all the *kuṭumbins* resident in the village Tāṇḍivāḍa in the Pāguṇāra-vishaya[7], thus:

This village, after exempting it from all taxes and making it into an *agrahāra*[8] has been given for securing the increase in our life-span and fame to Bhava-sarmman, an orthodox[9] brahmin of (belonging to) Chhandōga school, and of Kāmakāyana-sagōtra,[10] who has written twenty commentaries,[11] is a scholar in three thousand branches of learning,[12] residing in the village Kōṇḍamañchi,[13] who keeps propitiating the Gods, *pitṛis* and mankind constantly without break, day and night, who has got his body purified by the waters of the *avabhṛitha* bath (ablution ceremony) marking the conclusion of each of the various sacrifices (he had performed), whose mind and intellect have been rendered immaculate by the perceptive study of the *Vēdas, vēndāṅgas* (adjuncts to the *Vēdas,* which are mainly meant to help in the understanding and interpretation of the Vēdas) of *nyāya* (science of logic), *upanishads* (studies in the philosophy of life and universe) and *yōga* (meditation),

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who is the son of Pṛithivī-śarmman, whose prosperity was well indicated by the opulence of the performing priests and other participants who had received liberal gifts in the sacrifices he kept performing frequently, who was a scholar capable of expounding and imparting the three-thousand (branches of) learning having himself thoroughly studied the same and who is the grandson of Vishṇuśarmman, who had a comprehensive and far-reaching knowledge of the *śrutis* and *smṛitis*,[14] whose self had been purfied by the due perfomance of the (ordained) rituals, *agnishṭōma*[15] etc.

No obstruction (to the enjoyment of the grant by the donee) should be caused,

in the fortysixth year of (our) ever-increasing and prospering victorious reign, on the full-moon day of the (month) Kārttika, this religious gift has been made.

The *ājñapti* (for the grant is) śrī-Rāma Leṇṛurája.[16]

Here are the verses composed by Vyāsa (then follow three of the usual verses).

## Notes

1. Beyond the statement that the present charter is inscribed on four copper-plates received from Shri M.Ramakrishaṇa-kavi, Asst. Curator, Govt. Oriental Mss. Library, Madras (*A.R.Ep.*, 1916-17, A6, *EI* XXIII, p.88) no other information on the findspot of the plates, whether there was a seal soldered to any ring that could have bound together the plates etc. are available.

2. This approximate date has been assigned to this record for historical reasons, the main one being that Pṛithivī- mahārāja was ruling from Pishṭapura (See Cf. Sankaranarayanan, S., *The Vishṇukuṇḍis and Their Times*, p.106-107, also *EI*, XXIII, p.88 f.)

3. As there is no information on the dynasty to which the king of the record śrī-Pṛithivī-mahārāja belonged, the argument of Pañchamukhi (*Ibid.*, p.96-97) (also see Sankaranarayanan, S., *The Vishṇukuṇḍis and Their Times*, p.103-104. He has named

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the dynasty of Prithivī-mahārāja as Rāma-Kaśyapa) is found to be well-founded and hence adopted here.

4. Pishṭapura, the seat of Pṛithvī-mahāraja, was the ancient name of the modern town Piṭhāpuram in the East Godavari district (See *EI,* XXIII, p.97; Sankaranarayanan, S., *op.cit.,* p.103).

5. *Śrī-ramaḥ* seems to have been meant to be an attribute of the king, meaning "with whom Śrī (the Goddess of wealth) is dallying." Hence the supposition that Rama-kāśyapa- gōtra could have been a subdivision of Kāśyapa-gōtra is unjustified. (See *EI,* XXIII, p.99 and n.1). However see n.16 below.

6. Tāṇḍivāḍa has been identified with modern Tāḍipaṛṛu in the Tanuku Taluk of Krishṇa District by some scholars and with Tāḍināḍu in the Kaikalūru Taluk of the same District by some others (See Sankaranarayanan, S., *op.cit.,* p.103).

7. Pāguṇāra-vishaya has been understood as a territorial division which comprised the modern Tanuku Taluk by some scholars and the Bhīmavaram Taluk, the southern fringe of the Tanuku Taluk and the eastern edge of Kaikaluru Taluk all in the same Krishṇa District, by some others (See *Ibid.*)

8. *Agrahāra* referred to an exclusively brahmin-settlement or locality with appertaining land, freed from taxes (Cf. Sircar, D.C., *Ind.Ep.Gloss.,* p.10-11, also see *USVAE, I* p. 161)

9. *Sa-brahmachārī,* very frequently given as an attribute of brahmin - recipients of the donations and members of their ancestry, could not have meant that they were still students while they were conferred the grant or that they were still celibate. It seems to have stressed only that they were good brahmins strictly adhering to the rules of conduct prescribed for brahmins. Hence, the translation, orthodox seems to be appropriate.

10. Kāmakāyana-sagōtra as given here is apparently the same as Śraumata-kāmakāyanas, with a three *ṛishi*-lineage *(pravara)* - Vaiśvāmitra, Daivaśravasa, Daivatarasa, listed under the Viśvāmitras (Brough, John, *op.cit.,* p. 148, 151).

11. Sankaranarayanan, S explains (*op.cit.,* p.146) that *"viṁśati - vyākhyāna* "may denote a teacher or a commentator of the twemty chapters (i.e.) of *Pūrv-ōttara - Mīmāṁsā-darśanas"*

12. *Tri-sahasra-vidyā* is conjectured to refer to "the science or theology of the three thousands"((i.e.) one who had the knowledge of) the three thousand hymns (of the Vedas) prescribed

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to be chanted" at the time of constructing the fire-altar with 3000 bricks when the *Agni-chayana* is to be performed for the third time by a person as stated in the *saṁhitās." (Ibid.,* p.145).

13. The village name Koṇḍamañchi seems to have survived as Kōḍamañchili, the modern village in the Narasāpuram Taluk of Krishṇa District.

14. The *śrutis* are the vēdic texts (as they are reputed to have been heard or to have been the divine revelation, - MW, *SED,* p.1027 col.3). Smṛitis are the other religious texts which were the products of the exercise of the human mind ((ie) of what was remembered by *ṛishis* and law-givers). In its widest acceptation *smṛiti* is said to include the *Vēdaṅgas,* the *sūtras* or aphorisms, both *śrauta* and *gṛihya,* the institutes of Manu and of other inspired law-givers, the *itihasas* such as the *Rāmāyaṇa* and *Mahā-Bhārata* and the *Purāṇas,* but the term *smṛiti,* is more usually restricted to the metrical codes of Manu, Yājñavalkya Parāśara etc. (MW, *SED,* p.1154 col.2)

15. *Agnishṭōma* (lit. praise of Agni) is a protracted ceremony or sacrifice (forming one of the chief modifications *(saṁsthas)* of the *Jyotishṭōma,* offered by one who is desirous of obtaining heaven. The performer is a brahmin who maintains the sacred fire, the offering is the *Sōma,* the deities to whom the offering is made are Indra etc. The number of priests required is sixteen. The ceremonies continue for 5 days (MW, *SED,* p.5 col.3).

16. The name of the *ājñapti* seems to have been Leṇṛurāja. Śrī-Rāma prefixed to his name was possibly an attribute. Śrī-Rama given as an attribute of the ruler Pṛithivī - mahārāja was also possibly a mistake for Śrī-Rāma (cf. However, it may be pointed out that the prefix to the name of Lenṛu-rāja looks more to be Śri-Rama Gollavalli plates dealt with below). From this it appears that the rulers and prominent members of this family of rulers had adopted this epithet Śrī-Rāma as their distinguishing title and that hence Lenṛurāja was a close relative, if not the heir - apparent of Śrī - Pṛithivī-mahārāja. Though there is no mention of the family to which Pṛithivī-mahārāja belonged, here, his attribute Śrī-rāma and the statement that the belonged to Kāśyapa-sagōtra are very reminiscent of the background of the ruler, Puṇyakumāra described in the Mallepādu plates (*EI,* XI, p.337 f). He is stated to have belonged to the Solar dynasty and to have descended in the family of Karikāla (Chōḷa). He belonged to Kāśyapagōtra. Whereas his father is stated to have been a *nava-Rāma* (new Rāma) he himself had the title *pōṛ-mukha-rāma* (a Rāma in the battlefield). Śrī-Rāma, the hero in Śrimad-Rāmāyaṇam, a great warrior, belonged to the solar

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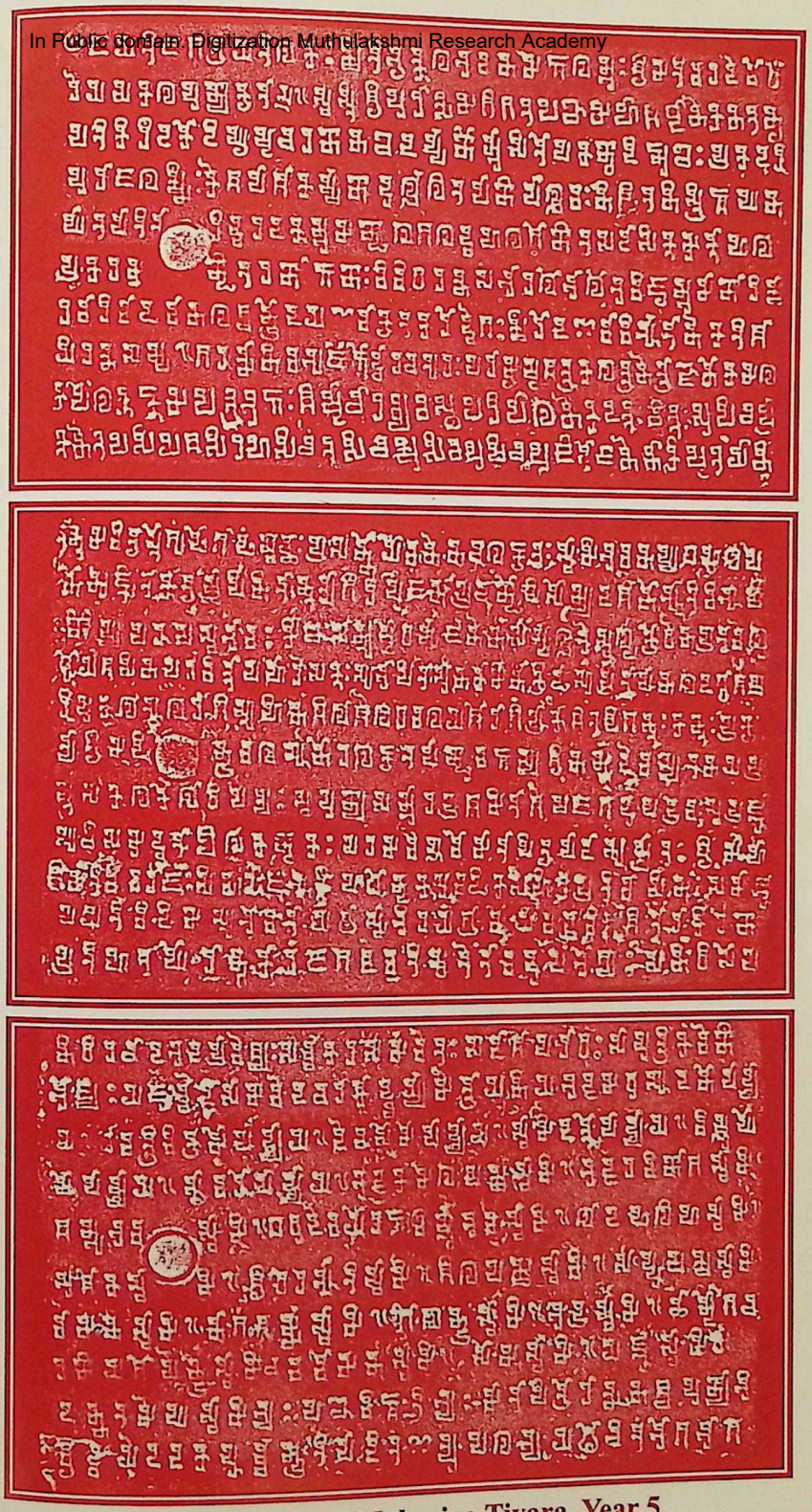

Bonda Plates of Mahasiva Tivara, Year 5

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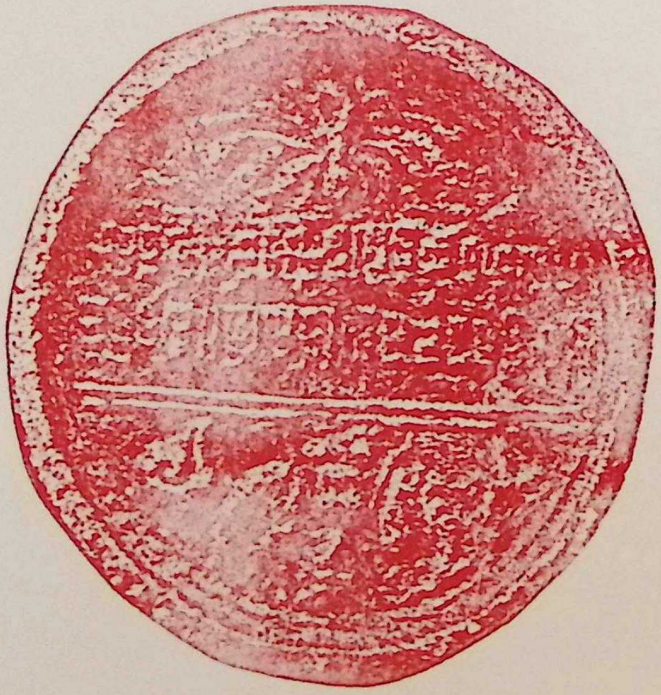

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dynasty. It is no wonder that the above-stated rulers who claimed descent in the solar dynasty took pride to claim to have been *Rāmas*. In the light of the above the surmise that there is or was one Śrī-Rāma-kaśyapa-gōtra seems to be unjustified. (EI, XXIII, p.99 n; *Ibid.*, p.221 n.4; Sanksranarayanan, S., *op.cit.*, p.103-104).

## No.11

## BŌNDĀ PLATES OF MAHĀŚIVA TIVARA

| | | |
|---|---|---|
| Location | : | Bōndā,[1] Sarangarh Tahsil, Raigarh District, M.P. |
| Date | : | R.Y. 5 = c.600 A.D.[2] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Mahāśiva-Tīvara |
| Dynasty | : | Pāṇḍuvaṁśī of South Kosala |
| Reference | : | Sircar, D.C., *EI*, XXXIV, p.111-116 |
| Metres | : | *B1) Anushṭubh 2) Āryā 3) 4) Anushṭubh 5) Indravajra 6,7&8-Anushṭubh* |

श्रीमत्तीवरदेवस्य कोसलाधिपतेरिदम् ।
शासनं धर्म्मवृद्धयर्थं स्थिरमाचन्द्रतारकम् ॥१॥

### Text

सिद्धम् । जयति जगत्त्रयतिलकः क्षितिभृत्कुलभवनमङ्गलस्तम्भः।
श्रीमत्तीवरदेवो धौरेयः सकलपुण्यकृताम्॥२॥

स्वस्ति श्रीपुरात्समधिगतपञ्चमहाशब्दानेकनतनृपतिकिरीटकोटि - घृष्टचरण नखदर्प्पणोद्भासितोपकण्ठदिङ्मुखः प्रकटरिपुराजलक्ष्मीकेशपाशाकर्ष्षणदुर्ल्लिलितपाणिपल्लवः निशितनिस्त्रिंशघनघातपातितारि - द्विरदकुम्भमण्डलगलद्वह

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लशोणितसटासिक्तमुक्ताफल - प्रकरमण्डितरणाङ्गणः विविधरत्नसंभार लाभलोभविजृम्भमानारिक्षारवारिवाडवानलश्चन्द्रोदय इवाकृतकरोद्वेगः क्षीरोद इवाविर्भूतानेकातिशायिरत्नसम्पत्गरुत्मानिव भुजङ्गोद्धारचतुरः परामृष्टशत्तुकलत्रनेत्रा ञ्जनकोमलकपोलकुङ्कुमपत्रभङ्गः शिष्टाचारव्यव स्थापरिपालनैकदत्तचित्तः। अपि च प्राक्तने तपसि तपसि यशसि चेतसि चक्षुषि वपुषि च पूजितो जनेनाक्लिष्टतया नितान्तमवितृप्तो गूढो गाढं स्वच्छः प्रसन्नो यौवनेनचालङ्कृतः स्वामीभवन्नप्यबहुलपनोनुज्झितकुतृष्णोपि नितान्तत्यागी रिपुजनप्रचण्डोपि सौम्यदर्शनो भूतिविभूषणोप्यपरुषस्वभावः। किञ्चासन्तुष्टो धर्म्मार्जने न संपल्लाभे स्वल्पः क्रोधेन प्रभावे लुब्धो यशसि न परवित्तापहारे सक्तः सुभाषितेषु न कामिनीक्रीडासु प्रतापानलदग्धाशे - षरिपुकुलतूलराशिस्तुहिनशिलाशैलधवलयशोराशिप्रकाशितदिगन्तः कान्तः प्रकृत्या श्रीमदिन्द्रबलसूनोरलङ्कृतपाण्डुवंशस्य श्रीनन्नदेवस्य तनयः प्राप्तसकल कोसलाधिपत्यः स्वपुण्यसम्भारप्रशमिताशेषजगदुपद्रवः स्वप्रज्ञासूचीसमुद्ध ताखिलकण्टकः परमवैष्णवो मातापितृपादानुध्यातः श्रीमहाशिवतीवरराजः पिहराजभुक्तीयबोन्दकावडिकसहित प्रतिवासिनः समाज्ञापयति विदितमस्तु भवतां यथास्माभिरयं ग्रामो यावद्रविशशिताराकिरणप्रतिहतघोरान्धकारं जगदवतिष्ठते तावदुपभोग्यः सनिधिः सोपनिधिरचाटभटप्रवेश्यः सर्व्वकरसमेतः सदशापराधः सापुत्रिकवेणीभोज्यः यजुर्व्वेदसामवेदचरकाद्ध्वर्य्यु - मैत्रायणीयभट्टमधुसूद नोपाद्ध्याय अवन्ति विक्रमोपाद्ध्याय देवसोमोपाद्ध्याय स्वामिदत्तोपाद्ध्याय विष्णुघोषोपाद्ध्याय स्थावरोपाद्ध्याय भट्टकमलपक्षस्वामि भट्टरविनागस्वामि शम्भुभवस्वामि बंधुदेवयोरङ्गविष्णुभवस्वामि लाटफलिहस्वामि अशोकस्वामि श्रीधरभूतिस्वामि शीलपक्षस्वामि साप्पूपक्षस्वामि वामनस्वामि नागशर्म्मस्वामि गोचन्द्रस्वामि भद्रस्वामि छान्दोगचरणीयगोपेन्द्रस्वामि वामनस्वामि सोमस्वामि यज्ञस्वामि उन्नतमेघस्वामिभ्यः पञ्चविंशतिभ्यः मातापित्रोरात्मनश्च पुण्याभिवृद्धये उदकपूर्व्वं प्रतिपादित इत्युपलभ्य यथोचितं भोगभागमुपनयन्तः सुखं प्रतिवत्स्यथेति । भाविनश्च भूमिपालानुद्दिश्येदमभिधीयते ।

भूमिप्रदा दिवि ललन्ति पतन्ति हन्त हृत्वा महीं नृपतयो नरके नृशंसाः।
एतद्द्वयं परिकलय्य चलाञ्च लक्ष्मीमायुस्तथा कुरुत यद्भवतामभीष्टम् ॥३॥

अपि च।

रक्षापालनयोस्तावत्फलम् सुगतिदुर्ग्गती।
को नाम स्वर्ग्गमुत्सृज्य नरकं प्रतिपद्यते ॥४॥

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व्यासगीतांश्चात्र श्लोकानुदाहरन्ति ।
अग्नेरपत्यं प्रथमं सुवर्ण्णं भूर्व्वैष्णवी सूर्य्यसुताश्च गावः।
दत्तास्त्रयस्तेन भवन्ति लोका यः काञ्चनं गाञ्च महीञ्च दद्यात् ॥५॥

षष्टिवर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥६॥

बहुभिर्वसुधा दत्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥७॥

स्वंदत्तां परदत्ताम्वा यत्नाद्रक्ष युधिष्ठिर।
महीम्महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनमिति ॥८॥

प्रवर्द्धमानविजयराज्ये संवत् 5 मार्ग्ग दि 1उत्कीर्णम्

अक्षसालिकयोत्रनागसूनुना बोप्पनागेन ॥

## Transalation

Accomplished!

**Verse :** Victorious is śrīmat-Tīvaradēva the forehead mark of all the three worlds, the auspicious pillar for the mansion that is the family of the rulers of the world, who is foremost among all the doers of good. Well being! From Śrīpura. Śrī-Mahāśiva - Tivararāja, the reflection from the mirrors of the nails of whose feet shining with the constant rubbing of the tops of the diadems of the numerous kings, who have the eminence of having acquired the five "great" sounds, subdued by him, illuminates the neighbourhood, whose hands though tender have exhibited the feat of dragging (towards himself) the fortune of kingship from those openly inimical to him, who has embellished the battle field with the heaps of pearls drenched with the blood gushing out from the temples of elephants of the enemies felled by the heavy strokes of his sharp sword, who is the submarine fire in the ocean of saline water that is the enemies who exert themselves with greed to amass the wealth of varied kinds of gems, who is like the rising moon in that, he does not scorch (the subjects) with the heavy taxes (*kara*-taxes; rays/beams) who is like the milky ocean in that many wonderful gems

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have emerged from him, who is like Garutmān (Garuḍa) in eliminating serpents that are the dissolute persons (who try to get attached to him), who has effaced the collyrium of the eyes and has caused the disfigurement of the leaves of saffron on the soft cheeks, of the wives of his enemies (i.e) rendering them desolate widows, is always intent on regulating his own conduct in accordance with the codes.

Further, who is revered by the people as one who had done penance in his previous birth, for getting fame, agility, kind-heartedness, benevolent looks and attractive physique, who is impatient with uncomplicated things, that is who revels in accomplishing difficult tasks, who keeps his own couñsel and is deep (i.e. unfathomable to others), who is clean, pleasant and adorned with youth, who is lordly in mien but very reserved in speech, who, though dissatisfied with the extent of his acquisitions of wealth, is however, a great benefactor, who, though he is fierce for (while putting down) his enemies, however, has a pleasing look, who, though he is endowed with great wealth is however, never harsh, if ever he is dissatisfied, it is in regard to earning religious merit but not in the matter of amassing wealth, who is very sparing in anger but not in getting his power augmented, who is greedy in acquiring fame but not in plundering others' property, who is very much fond of good words and advice but not in sporting with damsels, who with the fire of his fame and valour has burnt the heap of grass that is the host of his enemies; who with his abundant and towering fame, pure and white like the mountain with stones of snow (Himālaya) has illumined all the quarters, who is charming in personality and disposition, who is the son of śrī-Nannadēva of the Pāṇḍu dynasty, who was himself the son of śrīmat - Indrabala; who has acquired the overlordship of the whole of the Kōśala country, who with the abundance of his religious merit has alleviated the distress of the whole world, who with the needle of his wisdom has penetrated and removed all thorns obstacles, who is a great devotee of God Vishṇu, who meditates on the feet of his parents.

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(That Mahāśiva-Tīvara-rāja) orders the residents of Bōndaka, as also of Avaḍika in Piharāja-bhukti: May it be known to you: that this village has been granted through (libation of) water for the sake of increase in the religious merit of my parents and self, along with *nidhi,* and *upanidhi,* with a prohibition on the entry therein by the *chātas* and *bhaṭas,* with (a right to) all taxes and with (the rights pertaining to) the ten crimes, with the right to enjoy *a - puttrika - vēṇī*[3] and with a guarantee that the grant could be enjoyed (by the donees) so long as the world exists with the darkness removed by the rays of the sun, moon and stars[4] to the twentyfive brahmins (as listed below) who belong severally to Yajurvvēda, and Sāma-vēda:

1. Charak-āddhvaryyu Maitrayanīya-bhaṭṭa[5]
2. Madhusūdan-ōpāddhyāya
3. Avanti-vikram-ōpāddhyāya[6]
4. Dēvasōm-ōpāddhyāya
5. Svāmidatt-ōpāddhyāya
6. Vishṇu-ghōsh-ōpāddhyāya
7. Sthāvar-ōpāddhyāya
8. Bhaṭṭa-Kamalapakshasvāmi
9. Bhaṭṭa-Ravināgasvāmi
10. Śambhubhavasvāmi
11. Baṁdhudēva-yōraṅga-[7] Vishṇubhavasvāmi
12. Lāṭa-phaliha-svāmi[8]
13. Aśoka-svāmi
14. Śrīdhara-bhūti-svāmi[8]
15. Śīlapaksha-svāmi;
16. Sāppūpaksha-svāmi[9]
17. Vāmana-svāmi;
18. Nāgaśarmma-svāmi;
19. Gōla-Chandra-svāmi;

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20. Bhadra-svāmi;

21-22. Gōpēndra-svāmi and Vāmana-svāmi of Chhāndōga - charaṇa[10]

23. Sōma-svāmi;

24. Yajña-svāmi and

25. Unnatamāgha-svāmi

and hence, having received this order, you should live happily after remitting to (the donees) the *bhōga* and *bhāga* as due.

Having in view the future rulers (of this area) this (the following) is stated:

(Then follow two of the usual verses for which the authorship is not cited and four more of the usual verses which are specifically stated to have been composed by Vyāsa).

Year five of the ever increasing victorious reign, Mārgga day one

Inscribed by Bōppanāga, son of *akshasālika*[11] Yōtranāga[12].

## Notes

1. The village-name is spelt as Bōndā here, instead of as Bōṇḍā as given by the original editors of the plates of Mahāśivagupta, dealt with above. Both of these sets of plates were found together (See *EI*, XXXV, p.60)

2. As the date of commencement of the reign of Tīvara is not known, it is not possible to equate the regnal year 5, as cited in the record. The approximate date as given above is based on historical grounds (See *EI*, XXXIV, p.112-13).

3. This right to enjoy *a-putrika-vēṇī* seems to have referred to the right of the donees to take over the land in the village which was left without a rightful heir to inherit, on the death of the proprietor of that land. This right belonged to the king and now it was passed on to the donees (Cf. *EI*, XXXIV, p.114).

4. This clause is rarely found in grants. For an almost similar clause see Mallar plates of Jaya-rāja (*EI*, XXXIV, p.30)

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5. Charak-ādhvaryyu Maitrāyaṇīya-bhaṭṭa must be counted as the first in the list of the twentyfive brahmins who were granted the village (Cf. *Ibid.*, p.113). Conseqnently Bandhu-dēva-yōraṇga - Vishṇubhava-svāmi at item No.11 must be construed to have been the name of a single brahmin Bandhudeva and Yōraṅga Vishṇubhava-svāmin are not to be deemed as separate persons. The phrase, *Charak-ādhvaryyu,* given as the qualification of Maitrāyaṇīya-bhaṭṭa, seems to indicate that he was a specialist in devising the dais for the sacrifice (MW, *SED,* p.24 col.1) in accordance with the dictates of the redaction of the text of Yajurvēda attributed to the sage, Charaka (*ibid.,* p.389 col.2). The above qualification might have also indicated that he was a practitioner of the system of medicine promulgated by Charaka, who was another or the same sage that had also codified a system of medicine *(ibid.)*

6. The attribute Ravanti of this brahmin as found in the text of the record has been understood to have been a mistake for Avanti (*EI,* XXXIV, p.116). Avantī was the old name of the territory around Ujjain (i.e.) Māḷava in Madhya Pradesh (*Ibid.,* p.114). Vikram-ōpādhyāya seems to have hailed from there.

7. The term Yōraṅga, given as an attribute of Vishṇubhava-svāmi was not found capable of being explained *(Ibid).* As stated in note 5 above, this word occurs in the middle of the full name Bandhudēva-Yōraṅga - Vishṇubhavasvāmi. Bandhudēva was probably the father of Vishṇubhavasvámi.

8. In the name Lāṭa Phalihasvāmi, Lāṭa, the prefix, apparently referred to the Nausāri-Broach area of Gujarat which was possibly the home of this brahmin. *Phaliha,* the proper name of the brahmin was possibly the further amended form of *phalika,* the prākṛit for *sphaṭika,* meaning crystal *(Ibid.)*

9 The significance of the word *sāppū* forming part of the name of the brahmin could not be determined *(Ibid.)*

10. The text seems to indicate that only Gōpēndra-svāmi and Vāmana-Svāmi belonged to Chhāndōga-charaṇa. The three brahmins whose name follow must have belonged to Yajur-vēda.

11. *Akshasāilka* as given in the text is apparently a mistake for *akshaśālika* which is stated to have meant "gold smith" (Sircar, D.C. *Ind. EP. Gloss.,* p.15) However *akshapaṭalika* is stated to have referred to "The officer in charge of accounts and records." (*Ibid.,* p.14). Hence it is likely that *akshaśālika* also referred to the "record-keeper" who for discharging his duties must have been conversant with the art of writing. *Aksha* is also stated

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to have been a name of the gold coin *suvarṇa* (JNSI, XVI, p. 46). So *akshaśālā* might have referred to the mint and *akshaśālika* might have also been the mint-master. Here also *akshaśālika* must have been conversant with writing to inscribe the legends on minted coins. Hence in view of these meanings it can be stated that *akshaśālika* was an important official who issued the coin-currencies, wrote the records and when occasion demanded also wrote the charters.

12. Possibly the correct reading of this name is sōtra nāga as in the Baloda Plates.

## No.12

## BALODA PLATES OF TIVARADEVA

| | | |
|---|---|---|
| Location | : | Baloda,[1] Sambalpur District, Orissa |
| Date | : | Year 9 : C.600 A.D.[2] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Mahāśiva-Tīvara |
| Dynasty | : | Pāṇḍuvaṁśa.[3] |
| Reference | : | Hultzsch, E., *EI*, VII, p.102-107 |

## TEXT

ॐ । जयति जगत्त्रयतिलकक्षितिभृत्कुलभवनमङ्गलस्तम्भः।
श्रीमत्तीवरदेवो धौरेयः सकलपुण्यकृताम् ॥१॥

स्वस्ति श्रीपुरात्समधिगतपञ्चमहाशब्दानेकनतनृपतिकिरीटकोटिघृष्टचरणनख दर्प्पणोद्भासितोपकण्ठदिङ्मुखः प्रकटरिपुराजलक्ष्मी केशपाशाकर्ष्षणदुर्ल्ललित पाणिपल्लवो निशितनिस्त्रिंशघनघातपातितारिद्विरदकुम्भमण्डलगलद्वहलशोणित सटासिक्तमुक्ताफल प्रकरमण्डितरणाङ्गणो विविधरत्नसंभारलाभलोभविजृम्भ माणारिक्षारवारिवाडवानलश्चन्द्रोदय इवाकृतकरोद्वेगः क्षीरोद इवाविर्भूतानेकाति शायिरत्नसम्पत्॥ गरुत्मानिव भुजङ्गोद्धारचतुरः परामृष्टशत्रुकलत्रनेत्राञ्जन कोमलकपोलकुङ्कुमपत्रभङ्गः शिष्टाचारव्यवस्था परिपालनैकदत्तचित्तः। अपि च प्राक्तने तपसि यशसि रहसि चेतसि चक्षुषि वपुषि च पूजितो जनेनाक्लिष्टतया नितान्तमवितृप्तो गूढो गाढं स्वच्छः प्रसन्नो यौवनेन चालंकृतः

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स्वामीभवन्नप्यबहुलपनोनुज्झितकुतृष्णोपि नितान्तत्यागी रिपुजनप्रचण्डोपि सौम्यदर्शनो भूतिविभूषणोप्यपरुषस्वभावः। किञ्चासन्तुष्टो धर्म्मार्जिने न सम्पल्लाभे स्वल्पः क्रोधे न प्रभावे लुब्धो यशसि न परवित्तापहारे सक्तः सुभाषितेषु न कामिनीक्रीडासु प्रतापानलदग्धाशेषरिपुकुलतूलराशिस्तुहिनशिलाशैल धवलयशोराशिप्रकाशितदिगन्तः कान्तः प्रकृत्या श्रीमदिन्द्रबलसूनोर लङ्कृतपाण्डुवंशस्य श्रीनन्नदेवस्य तनयः प्राप्तसकलकोसलाधिपत्यः स्वपुण्यस म्भारप्रशमिताशेषजगदुपद्रवः स्वप्रज्ञासूचीसमुद्धृताखिलकण्टकः परमवैष्णवो मातापितृपादानुध्यातः श्रीमहाशिवतीवरराजः सुन्दरिकामार्ग्गी यमेङ्किडुके प्रतिवासिनः समाज्ञापयति। विदितमस्तु भवतां यथायं ग्रामो यावद्रविशशिताराकिरणप्रतिहतघोरान्धकारं जगदवतिष्ठते तावदुपभोग्यस्सनिधिः सोपनिधिरचाटभटप्रवेश्यः सर्व्वकरसमेतः समधिगतपञ्चमहाशब्दप्रियजामातृ श्रीनन्नराजविज्ञप्त्या बिल्वपद्रके परिकल्पितसत्त्रभोक्तृणां यथाप्राप्तब्राह्मणादिजनानां त्रिंशतः प्रत्यहमुपभोगाय अधिष्ठानेन च प्रतिपालना कार्य्येत्यनया व्यवस्थयास्माभिर्माता पित्रोरात्मनश्च पुण्याभिवृद्धये प्रतिपादित इत्युपलभ्य यथोचितभोगभागमुपनयन्तः सुखं प्रतिवत्स्यथेति॥ भाविनश्च भूमिपालानुद्दि श्येदमभिधीयते।

भूमिप्रदा दिवि ललन्ति पतन्ति हन्त हृत्वा महीं नृपतयो नरके नृशंसाः।
एतद्द्वयं परिकलय्य चलाञ्च लक्ष्मीमायुस्तथा कुरुत यद्भवतामभीष्टम् ॥२॥

अपि च।

रक्षापालनयोस्तावत्फले सुगति दुर्गती ।
को नाम स्वर्ग्गमुत्सृज्य नरकं प्रतिपद्यते ॥३॥

व्यासगीतांश्चात्र श्लोकानुदाहरन्ति।
अग्नेरपत्यं प्रथमं सुवर्ण्णं भूर्व्वैष्णवी सूर्य्यसुताश्च गावः।
दत्तास्त्रयस्तेन भवन्ति लोका यः काञ्चनं गाञ्च महीञ्च दद्यात् ॥४॥

षष्टिवर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः।
आच्छेत्तानुमन्ता च तान्येव नरके वसेत् ॥५॥

बहुभिर्व्वसुधा दत्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥६॥

स्वदत्तां परदत्ताम्वा यत्नाद्रक्ष युधिष्ठिर।
महीम्महीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनमिति ॥७॥
प्रवर्द्धमानविजयराज्ये सम्वत्सर ९ ज्येष्ठ दि २० ७॥

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उत्कीर्ण्णमार्क्कशालिकसोत्तेणागसूनुना बोप्पणागेन।

**Seal**

श्रीमत्तीवरदेवस्य कोसलाधिपतेरिदम् ।
शासनं धर्म्मवृद्ध्यर्थं स्थितमाचन्द्रतारकम् ॥८॥

**Translation**

(The introductory portion detailing the background of the king śrī-Mahāśiva-Tīvara-rāja and the legend on the seal are identical with that found on the Bōndā plates of this king dealt with above.)

Śrī-Mahāśiva-Tīvararāja orders the residents of Meṅkiḍḍa-ka[4]; in Sundarikā mārgga[4] : may it be known to you.

This village (along with the guarantees and rights, which are identical with those found in the Bonda plates except that *daśāparādha* and *a-puttrika-vēṇī* were not included here among the rights) has been granted on the supplication of *samadhigata - pañchamahāśabda*[5] śrī-Nannarāja, the dear son-in law, for the feeding of *brāhmaṇas* and others, thirty in number, as resort to and avail of the facility of the charity-house established in Bilvapadraka[4] (for this purpose), with the stipulation that this charity should be managed and administered by the *adhishṭhāna*[6]. The residents of Meṅkiḍḍaka- village were advised to remit to the *(adhi-shṭha-na)* the due *bhōga* and *bhāga* and then live happily! Then follow the usual verses stated to have been intended to caution future rulers (of the area) - this portion of this charter is identical with that found in the Boṇḍā plates of this king dealt with above.

In the 9th year of the ever-waxing victorious reign, Jyēshṭha, day 27. Inscribed by Boppaṇāga son of *ārkkaśālika*[7] Sōtraṇāga[8].

**Notes**

1. At the time these plates came to light (1902) Sambalpur District to which Balōda belongs was in Central Provinces.

2. "There is a controversy on the date of king Tivara." However from the arguments of D.C.Sircar (*EI*, XXXIV, p.112) it seems conclusive that king Tīvara ruled in the latter half of sixth century

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A.D. Dating his charters as done above (C. 600 A.D.) is likely to be appropriate.

3. The record specifically states that the king belonged to the dynasty of Pāṇḍu possibly the *mahārāja* after whom the Pāṇḍavas were so called.

4. The of places occurring in this record have not been identified. However, since this set of plates is said to belong to a resident of Balōda and as it seems it is the heirloom of his family, these places can be understood to have been situated in the neighbourhood of Balōda. The name of the geographical division, Sunḍarikā- mārgga is a significant one. Such naming of territorial divisions with reference to highways in this and in some other instances indicate the integration of the village economy with the needs of commercial centres during this period.

5. The investment of the attribute *samadhigata - pañcha-mahāśabda* to both the king Mahāśiva Tivara as well as to his son-in-law Nannarāja is a point to be noted. The son-in-law has not been identified.

6. *Adhishṭhāna* was no doubt a station of administrative authority either of the village or in charge of the managament of charitable institutions in the kingdom (See *EI,* VII, p.107 and n.3; Sircar, D.C., *Ind.Ep.Gloss,* p.7-8).

7. It is not possible to say if *Ārkkaśālika* as cited here was a mistake for *akshaśālika* as found in other records or if the latter was a mistake of *ārkkaśālika,* which means, "a goldsmith as derived from the Kannada word. *arka* meaning metal (EI, VII, p.107 n.4). However assuming *akshaśālika* as the standard form, that expression when compared with *akshapaṭalaka* referring to either the "officer who wrote grants" (*EI,* VII, p.107 n.4) or "officer in charge of accounts and records" (Sircar, D.C., *Ind.Ep.Gloss,* p.14) doubt arises if it can be taken to mean goldsmith. Both the words are based on the word, *aksha.* However it must be pointed out that engraving the record on metal (copper-plate) could have been done only by one who had specialised in working on metal (Cf. *EI,* VII, p.107 n.4; D.C., *Ind.Ep.* p.87-88; also see n.11 under Bondā plates of the same king dealt with above).

8. Possibly it is the same name which is spelt as Yōtraṇāga in the Boṇḍā plates.

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# No.13

# VAPPAGHOSHAVĀṬA GRANT OF JAYANĀGA

| | | |
|---|---|---|
| Location | : | Perth,Australia[1],(Mallia,Hooghly Dt.?) |
| Date | : | C. 600 A.D.[2] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Jayanāga |
| Dynasty | : | Rulers of Karṇṇasuvarṇa (?)[3] |
| Reference | : | Barnett, Lionel, D, *EI,* XVIII, p.60-64. |

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## TEXT

स्वस्ति कर्ण्णसुवर्ण्णकावस्थितस्य महाराजाधिराजपरमभागवतश्रीजयनागदेवस्य ..... भ्युदयसंवत्रे तत्पादानुध्यातश्रीसामन्तनारायणभद्रस्यौदु म्वरिकविषयसंभोगकाले च तद्व्यवहारिमहाप्रतिहारसूर्यसेने व्यवहरति। तदस्याज्ञा श्रीसामन्तपादैः प्रदत्ता काश्यपसगोत्राय छान्दोगसब्रह्मचारिणे भट्टब्रह्मवीरस्वामिने मया मातापित्रोरात्मनश्च पुण्याभिवृद्धये वप्पघोषवाटग्राम आक्षयणीधर्म्मणा प्रदत्तः विषयमुद्रालंकृत ताम्रशासनं सीमाघाटपरिच्छिन्नं दास्यथेति। अत्र सीमालिङ्गानि यत्र पश्चिमस्यान्दिशि कुत्कुटग्रामीणब्राह्मणानां सत्कताम्रपट्टसीमा उत्तरस्यां गंगिनिका पूर्व्वस्यामियमेव गंगिनिका ततो निस्सृतो आमलपौतिकग्राम पश्चिमसीम्नानुगतस्सर्षपयानकः तेनैव सीम्ना सम्परिच्छिन्नो यावद्भट्टोन्मीलनस्वामिताम्रपट्ट इति तस्माच्च दक्षिणदिग्भागाद्भूयस्तेनैव सीम्ना उत्तरान्दिशमनुवलमानस्तावदागतो यावद् भरणिस्वामिताम्रपट्टसीमेति । ततोपि प्रगुणेन भट्टोन्मीलनस्वामिताम्रपट्टसीम्नि वखटसूमालिकादेवखातम्प्रविश्य तावद् गतो यावत् स एव कुत्कुटग्रामीणब्राह्मणसीमेति ...।

### Translation

This is of *mahārājadhirāja parama - bhāgavata* (ardently devoted to God Vishṇu) srī-Jayanāgadēva stationed at Karṇṇasuvarṇṇaka.[3] In the .... year of his prosperous (reign), while śrī-sāmanta-Nārāyana bhadra, who meditates at his feet is enjoying the Audumvarika - vishaya[4] and when

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his executive Sūryasēna is administering : This is the order to him by that venerable *sāmanta* - by me, the village Vappaghōshavāṭa[4a] has been given in accordance with the rule of *ākshāyaṇī*[5], for the augmentation of merit to my parents and myself to bhaṭṭa - Brahmavīrasvāmin, a good brahmin who strictly adheres to the discipline prescribed for a brahmin, belonging to the *chhandōga* school and who is of Kāśyapa-gōtra. Here this grant may be authenticated with the seal of the *vishaya*[6] and the boundaries may be duly marked and then (the village) may be handed over (to the donee). Here the boundary marks (of the donated village) are: on the west, the limit (of the lands) belonging to the brahmins of Kutkuṭa village having been granted to them through a copper plate charter; on the north and east the banks of ganginikā. Then, following the western boundary of the village, Āmala-pautika, the Sarshapa-yānaka (mustard channel), upto the (limit of the lands given over) through a copper plate charter to bhaṭṭa Unmīlana-svāmi, then (turning to) the south, the boundary runs to the north upto the (boundary of) the lands granted through copper plate charter to Bharaṇi-svāmi and then running straight, entering the ditch/pond called Vakhaṭa Sūmālikādēva, the boundary line goes upto the limits (of the land) of the brahmins of Kutkuṭa village.[7]

## Notes

1. It is stated that this copper-plate charter was found in a village called Mallia (*EI,* XVIII, p.60-61) which has been understood to be the same as Malia in the Hooghli District (*ABORI,* XIX. p.81). The plate found its way to them museum of Perth, to which it now belongs.

2. The date of the charter given just after the mention of the name of the king, Jayanāga is founed damaged. It might have also been given in the last line of the inscription, which, however, seems to have been erased (*EI,* XVIII, p.61). Hence, the above date has been given on historical grounds (See Majumdar, R.C. *The History of Bengal,* Vol.I-Hindu Period, p.80).

3. The charter says that *mahārājādhirāja* Jayanāga was stationed at Karṇṇasuvarṇṇaka. Gauḍa Sāsāṅka was also known to have ruled from his station at Karṇṇasuvarṇṇa (*Ibid.,* p.31). But there is no evidence of his having had any connection with Saśāṅka.

The place Karṇṇasuvarṇṇa has been identified with Raṅgāmāṭi near Murashidabad, which was formerly known as Kāṇsōṇā (*EI,* XVIII, p.62 and n.1; Also see Majumdar, R.C., op.cit., p.31; also see *Ibid.,* map facing p.47).

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4a The grant village Vappaghōshavāta has not been identified.

4. The place Audumvarika, after which the *vishaya* was named has not been identified but the *vishaya* named after it is stated to have comprised a greater part of the modern Bırbhum and a part of Mūrshidabad districts of Bengal (Majumdar, R.C., *op.cit.*, p.84 n.1, Also *EI,* XIX, p.286-87) Possibly this *vishaya* also included Rāḍha or parts of it (See *ABORI,* XIX, p.81).

5. *Akshayaṇī-dharmma* was apparently the same as *akshayanīvī - dharma* (*EI,* XVIII, p.63 n.3.) which denoted the grant of a village or land free from any liability to pay taxes to last in perpetuity without undergoing any dimunition at any time.

6. It is of interest to note that there was a seal peculiar to the *vishaya,* which was used to certify the authenticity of the grant. The sequence found here reminds one of some of the charters of Tamilnāḍu.

7. It is to be noted that all around Vappaghōshavāṭa, the villages had been granted to brahmins through copper plate charters earlıer. About the identity of these localities and villages on the boundaries of the grant-village, there is much confusion (See *EI,* XVIII, p.6 and n.*Ibıd.,* XIX, p.286-87) Gaṅgini is stated to indicate a dried-up river-bed or a small river (*EI,* XIX, p.287). One village Gāṅganī of modern times is also stated to exist (*EI,* XVIII, p.62).

## No.14

## ADHABHARA PLATES OF MAHĀ-NANNARAJA

| | | |
|---|---|---|
| Location | : | Aḍhabhāra (Aḍbhār or Arbhar), Sakli Tahsil, Bilaspur District, M.P. |
| Date | : | C. 600 A.D.[1] |
| Script | : | Early Telugu (Box-headed) |
| Language | : | Sanskrit |
| King | : | Nanna (II)[2] |
| Dynasty | : | Śaśi (Sōma)-vaṁśa[3] |
| Reference | : | Jain, Bala Chandra, *EI,* XXXI, p.219-222. |

## TEXT

ॐ स्वस्ति। श्रीपुरादनेकजन्मान्तराराधितभगवन्नारायण भट्टारकपादप्रसादा सादितनयविनयसत्यत्यागशौर्य्यादिगुणसंपत्सम्पादितप्रथमपृथ्वीपतिप्रभावपरिभा विसम्भावनस्य भावनाभ्यासप्रकाशीभूतनिर्म्मलज्ञेयशशिनः शशिवंशसंभूतेः स्वभुजपराक्रमोपार्जितसकलकोसलोत्कलादिमण्डलाधिपत्यप्राप्त

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माहात्म्यस्य श्रीमहाशिवतीवरराजस्य प्रद्युम्न इव कैटभारेरात्मजस्तच्चरितानुकरणपरायणः प्राप्तसकलकोसलामण्डलाधिपत्यः परमवैष्णवो मातापितृपादानुध्यातः श्रीमहानन्नराजः कुशली।। अष्टद्वारविषये कोन्तिणीकग्रामे ब्राह्मणान् सम्पूज्य प्रतिवासिनः समाज्ञापयति विदितमस्तु वो यथास्माभिरयं ग्रामो यावद्रविशशिताराकिरणप्रतिहतघोरान्धकारं जगदवतिष्ठते तावदुपभोग्यः सनिधिः सोपनिधिरचाटभटप्रावेश्यः सर्व्वकरादानसमेतः सर्व्वपीडावर्जितो मातापित्रोरात्मनश्च पुण्याभिवृद्धये कौण्डिन्यसगोत्राय वाजसनेयमाध्यंदिन भागवतब्राह्मणनारायणोपाध्याय मातापित्रोरात्मनश्च पुण्याभिवृद्धये भाद्रपदकृष्णद्वादश्यां संक्रान्तौ उदकपूर्व्वं शासनेन प्रतिपादित इत्यवगम्य विधेयैर्भूत्वा समुचितं भोगभागमुपनयद्भिः सुखं प्रतिवस्तव्यमिति।। भाविनश्च भूमिपालानुद्दिश्येदमभिधीयते। भूमिप्रदा दिवि ललन्ति पतन्ति हन्त हृत्वा महीं नृपतयो नरके नृशंसाः। एतद्द्वयं परिकलय्य चलाञ्च लक्ष्मीमायुस्तथा कुरुथ यद्भवतामभीष्टम् ।।१।। अपि च। दानपालनयोस्तावत्फलं सुर्गातदुर्गती। को नाम स्वर्गमुत्सृज्य नरकं प्रतिपद्यते ।।२।। व्यासगीतांश्चात्र श्लोकानुदाहरन्ति। अग्नेरपत्यं प्रथमं सुवर्णं भूर्वैष्णवी सूर्य्यसुताश्च गावः। ३॥

## Translation

Oṃ[4]! well being! From Śrīpura, (There was) Śrī-Mahāśi[va]- Tīvara-rāja, who attained the esteem of having put to shame the earlier rulers of the earth, due to his qualities of statesmanship, humility, (adherence to) truth, (willingness to make) concessions, heroism and such, acquired by the grace of the feet of the worshipful Nārāyaṇa-bhaṭṭāraka worshipped by him successively since his many earlier births, who was deemed as a moon due to his clear knowledge which became quite apparent in the exposition of his ideas, who was born in the Śaśi-vaṁśa, who had attained greatness by becoming the overlord of the territories of all the Kōsalās, Utkala[5] etc. appropriated by the (exercise of) strength of his arms and valour.

His son is śrī-mahā-Nannarāja born even as Pradyumna (was born) to Kaiṭabhāri (God Vishṇu)[6], who always endeavours to emulate (his father) in conduct and behaviour who has got (inherited) the overlordship over the whole Kōsala-maṇḍala[7], who is a great devotee of (God) Vishṇu, who meditates at the feet of his parents, is well and

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orders the residents of Kōntiṇīka village[8] in Ashṭadvāra-vishaya[9] after honouring the brahmins (therein)[10]. May this be taken note of (by you all).

This village (Kōntiṇīka) has been granted by us with (due) libation of water and through a charter, for the augmentation of the religious merit of my parents and myself, along with *nidhi, upanidhi,* with the guarantee of non-interference by *chāṭa* and *bhaṭa,* along with all the taxes and other such receipts (which the ruler could levy), freed from all inflictions, with the authority to enjoy as long as the world lasts with the fearsome darkness (therein) dispelled by the rays of the sun, moon, and stars, to Nārayaṇ-ōpadhyāya, a *bhāgavata-brāhmaṇa,* of the *māddhyandina* sect of Vājasanēya (branch - white Yajurvēda) belonging to Kauṇḍinya-sagōtra, on the day of the *saṅkrānti* when it was the day of the twelfth phase of the dark fortnight in the month, Bhādrapada. :

now,knowing (what has been said) above, and hence becoming submissive (to the donee), and after remitting (to him) the proper and due shares (of the produce of the village land) and other benefits[11] (as are due to the king) which have now been made his due (on the village having been granted to him) you (those villagers as have been addressed) live amicably.

(Then follow two verses (without attribution) which are meant to caution the future rulers (of the area) against disturbing this grant and half of a verse attributed to Vyāsa).[3a].

## Notes

1. This approximate date has been assigned as above to this undated charter on historical grounds. There are widely divergent opinions about the date of these Sōmavaṁśis (See *EI,* XXXI, p.220; *Ibid.* XVIII, p.240; Bhandarkar's list, p.403, n.11 etc.)

2. As the king who issued this charter is stated to have been the son of Mahāśiva - Tīvararāja, who is himself known to have been the son of Nanna, he is marked as Nanna II. See genealogical table of their family (*Ibid.*, XXXI, p.220).

3. Apparently this is the same dynasty which is cited in some references as Sōma-vaṁśa, in some as Sōma-kula, in some as

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Pāṇḍu-vaṁśa etc, with the different synonyms of Sōma - the moon - prefixed to the name of the dynasty. Sōma is one of the names of the moon (being the repository of nectar. The word can also mean God Śiva,[3a] (the one with Umā). This family is also called Pāṇḍuvaṁśa as Pāṇḍavas of the Mahābhārata fame also claimed descent from the moon.

3a. The continuation is not given in the plate.

4. The spiral given at the beginning of the inscription is understood to represent Ōṁ.

5. *Utkala* comprised the present day Balasore District of modern Orissa together with parts of the Cuttack District of that State and of the Midnapur District of West Bengal (Sircar, D.C., *Studies in the Geography of Ancient and Medieval* India, p.173-174.

6. Kaiṭabhāri or the enemy/slayer of Kaiṭabha, the monster, was actually God Vishṇu and Pradyumna was the incarnation of Manmatha (cupid), born as the son of Lord Kṛishṇa and Rukmiṇī. It is usual in the inscriptions to equate God Vishnu with Lord Kṛishṇa as the latter was only an incarnation of God Vishṇu. Here the statement that Nanna,of the present charter was born like Pradyumna seems to have indicated that he had a very pleasing personality.

7. This mention of Kōsala-maṇḍala might indicate that Kōsalas were a people after whom the territory they settled in *(maṇḍala)* was also called Kōsala. This territory in Chhattisgarḥ region is referred to as Dakshiṇa-kōsala to distinguish it from the Northen Kōsala around the town of Ayōdhyā on the river Sarayū of the Rāmāyaṇa fame. See Sircar, D.C., *Studies in the Geography of Ancient and Medieval India*, p.43 n.4. He says that Dakshiṇa Kośala is identified with the modern Raipur-Bilāspur-Sambalpur region of M.P. and Orissa. As per Ganguly, D.K. (*op.cit*, p.4), "Portions of West Orissa with Samabalpur District and the ex-feudatory states of Patna, Sonpur, Bamra and Rairakhol formed part of Dakshiṇa-Kōsala".

8. The village Kōntiṇīka has been conjecturally identified with either of the modern villages of Kāthākōṇī or Kōṭmī, both of which are twelve miles from Aḍhabhāra, the findspot of the charter (EI, XXXI, p.220).

9. Ashṭadvāra has been identifitied with Aḍhabhāra (*EI*, XXXI, p.220), This must have been the chief town of a *vishaya*, a territorial division during ancient days.

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10. It would appear that though for form's sake the brahmins (resident) in the village Kāntiṇīkā were duly honoured by the king they were, however, obliged to pay to the donee the *bhōga-bhāgam* as assessed on them, along with the other residents.

11. *Bhāga* has been understood as the royal share of the produce (from the land) (Sircar, D.C., *Ind. Epigraphy,* p.140). *Bhōga* is stated to represent the periodical supply of fruits etc. or other offerings as were being demanded and paid as tribute to the kings. (*Idem., Ind.Ep.Gloss,* p,48).

## No.15

## ARGA PLATES OF KAPILAVARMAN

| | | |
|---|---|---|
| Location | : | Arga,[1] Karwar taluk, North-Kanara District |
| Date | : | C. 600 A.D.[2] |
| Script | : | Early Kannaḍa |
| Languaue | : | Sanskrit |
| King | : | Kāpālivarman |
| Dynasty | : | Bhōja[3] |
| Reference | : | Annigeri, A.M., *EI,* XXXI, p. 232-234. |

## TEXT

सिद्धम् । विजयपामसाखेटकाङ्गोजानां धर्म्ममहाराजस्य श्रीकापालिवर्म्मणो वचनेन शिवपुरविषये वर्त्तमानभविष्यङ्गोजकायुक्तकस्थाय्यादयो वक्तव्या यथा शिवपुरकग्रामसीम्नि उपरिसडके आदित्यश्रेष्ठिपुकोल्लिखज्जानं स्वामिकराजेन धर्म्मार्त्थं विज्ञापितैरस्माभिः परितोषेण स्वामिकराजाय दत्तं स्वामिकराजेन पुनः स्वपुण्योपचयनिमित्तं कौण्डिन्यसगोत्राय भवार्य्यायोदकेन दत्तं । ज्ञात्वैव न केनचित् व्यंसितव्यम् । योस्मत्कुलाभ्यन्तरो वान्यो वा व्यासान् करोति स सर्व्वैः पातकैस्संयुक्तो भविष्यति । अनुपालयिता वा सम्यक् सुखेन संयुक्तो भविष्यति । अत्र चाज्ञप्तिर्न्नन्दकतलवरः। लिखितं कृष्णभोयकेनेति।।

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## Translation

Well-being !

On the basis of the oral orders of Śrī-Kāpālivarman, the Dharmma-mahārāja, of the Bhōjas, issued from the victorious camp of Pāmasākhēṭaka[4]

The *bhōjaka, āyuktaka, sthāyins* etc. as there are (in charge) at present and those that will come to occupy those positions in future in Śivapura-vishaya[5] must be told thus:

The Āditya-śrēshṭhi-Pukkōlli-Khajjānam[6] in Upari-saḍaka at the boundary of Śivapuraka-village[5] has been given with great pleasure to Svāmika-rāja, for (making his intended) endowment, on his supplication.

By Svāmikarāja[7], again, for the sake of augmentation of his own merit (the same land) has been granted to Bhavāryya of Kauṇḍinya-sagōtra, with libation of water[8]

Knowing this, none should deprive (the donee) of this. If anyone either belonging to our own family or any other deprives him (of this) he will incur all sorts of sins. The protector (of this benefaction) will enjoy great happiness. Here the *ājñapti* is Nandaka-Talevara.[9] Written by Kṛishṇa--bhōyaka.[10]

## Notes

1. This set of plates is stated to have been under worship in a temple at Argā (*EI*, XXXI, p.232)

2. This approximate date to this undated record has been assigned for historical reasons. See n.3 below.

3. This Bhōja dynasty is otherwise unknown. Rock-edict XIII of Aśōka mentions possibly a people called Bhōjas who could be placed in the western India (*CII*, I, p.48 and n.11; Also see Gopalachari, K, *Early History of the Andhra Country*, p.75-80.) The Hāthīgumpha Inscription of Khāravēla (C. 2nd century B.C.) also speaks of *Bhōjakas* having been subdued by that king. The *Bhōjakas* of this record could be deemed to have been a dynasty of rulers from the context of their mention. Having been coupled with *Raṭhikas (Rāshṭrikas)*, these Bhōjakas could again be located in Western India (Cf. *EI*, XX, p.84)

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(One Śrutakīrtti-bhōja, figures in the Halsī plates of Kadamba Ravivarman (*IA*, VI, p.25-27). Whether the suffix, *bhōja* in that name indicated the family to which Śrutakīrtti belonged or if he belonged to a class of officiating priests in Jaina temples (*Ibid.*, p.25 n), or whether this Śrutakīrtti was the same as the one who is referred to as *sēnāpati* in the plates of Yuvarāja Kākusthavarman (of the same Kadamba family) (*Ibid.*, p.22-24) are insoluble questions. The suffix *bhōjaka* is also seen added to thename Mūlakura who cited as the *dūtaka* for the grant of Śālaṅkāyaṇa Vijaya-Nandivarman (USVAE, III, No.71). This suffix could have indicated that he was one (not named) who had been given Mūlakura for his enjoyment as maintenance) (Cf. Sircar, D.C., *Successors of the Sātavāhanas*, p.270)) The dynasty, Bhōja of the present record, if it was the same as the dynasty mentioned in the Aśōkan edict, seems to have had a chequered history from the time of Aśoka, through the periods of Sātavāhanas and Kadambas upto about the last decades of the 6th century or early 7th century. They might have escaped attention during the invasions into the west by Chālukya Kīrttivarman I, Maṅgalēśa and Pulikēśin II as they mainly directed against Āḷupas and Konkaṇas (Aihole Inscription of Pulikēśin II'' *EI*, VI, p.8-10, vv 9, 10, 17-20), due to their location in an insignificant corner (See *EI*, XXVI, p.37-40; *Ibid.*, XXVIII, p.71-73)

4. Pāmasā-khēṭaka must have been a camp village (*khēṭaka* is stated to refer to a village - MW, *SED*, p.276, col.3). However Pamasā has not been identified.

5. One village, Śivapura is stated to be in the modern Chandor, Goa. (*New Ind.Ant.*, IV, p.183). It is also stated that Śiva-puraka village could be identified with either Shivapur in Supa-pēṭhā or another locality of the same name in Halyal Taluk of Karwar District (?) (*EI*, XXXI, p.2 and 33).

6. The meaning and significance of the phrase Āditya-śrēshṭhi Pukkōlli-khajjāna(ṁ) has been very well analysed. (*EI*, XXXIII, p.53-54) *Khajjāna* is stated to refer to land reclaimed from the sea for cultivation of rice. Pukkōlli might have been the name of a man, and if so it must be understood that the particular *khajjāna* land had been reclaimed due to the efforts of both Āditya-śrēshṭhi and Pukkōlli. However, it also seems that Pukkōlli might have been the designation or type of the land (See *EI*, XXXIII, p.53-54). But it is noteworthy that the Sirsi paltes of Kadamba Ravivarman (*EI*, XVI, p.264 of text line 15) mentions *bandu-pukkūli-kshētra* while referring to the land granted and again the Kuntagari plates of the same king (?) (*EI*, XXXII,

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p.217 f. text-line 5) mentions *pukkōḷi-kshēṭram* as the land granted. It is also noteworthy that this term *khajjāna* occurs only in the records pertaining to the North Kanara and Goa regions which fact highlights the difficult topography of the area requiring the reclamation of land from the sea.

7. This Svāmīkarāja is sought to be identified (*Ei,* XXXI, p.233) with Svāmirāja of the Chalukya-vaṁśa, the victor in eighteen battles, killed by Chāḷukya Maṅgalēśa (*IA,* VII, p.161-162), This identification is questioned (*EI,* XXXI, p.233. Editorial note under n.1). However it is noteworthy that this feat of Maṅgalēśa is mentioned in a record from Nērūr in the old Savantavadi state very proximate to the region to which the present charter pertains. Svāmirāja might have represented the Bhōjas whose feudatory he might have been though belonging to the Chalukya stock and Maṅgalēśa's victory over him might have signified his subduing the Bhōjas of that region.

8. It may be significant for the understanding the status of Svāmikarāja that for his making a grant, the land concerned had to be first got granted to him by the king This can be compared with the sequence related in the Kāpōli plates of Aśaṅkitavarman and Kūram grant of Paramēśvaravarman I Pallava.

9. *Talavara,* given as the surname of Nāndaka, the *ājñapti* for the record, must have indicated some high office occupied by him. Significantly in the Kāpōli plates of Aśaṅkitavarman the king *(mahārāja)* nominated himself as the *ājñapti* for that charter (Cf. *EI,* XXXI, p.234 n.6; Sircar, D.C. *Ind.Ep. Gloss,* p.334).

10. *Bhōyika* given as the surname of Kṛishṇa, the writer of the charter, seems to have indicated his rank as a fief-holder under the king. It must have been a variant of the term, *bhōgika* (See the Kāpoli plates of Āśaṅkitavarman; Also see *EI,* XXXII, p.234, n.7; Sircar D.C., *op.cit.,* p.56).

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# No.16

# TIRUVANANTHAPURAM PLATES OF MAHĀŚIVA TĪVARARAJA

| | | |
|---|---|---|
| Location | : | Tiruvanantapuram[1] |
| Date | : | C 600 A.D.[2] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Mahāśiva-Tīvararāja |
| Dynasty | : | Pāṇḍuvaṁśa |
| Reference | : | Sharma, M.J., *Jl. of the Ep.Society of India,* XXII, p.51-55. |

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## Text

सिद्धम् ।

जयति जगत्त्रयतिलकः क्षितिभृत्कुलभवनमङ्गलस्तम्भः।
श्रीमत्तीवरदेवो धौरेयः सकलपुण्यकृताम् ॥

स्वस्ति श्रीपुरात्समधिगतपञ्चमहाशब्दानेकनतनृपतिकिरीटकोटिघृष्ट चरणनखदर्प्पणोद्भासितोपकण्ठदिङ्मुखः प्रकटरिपुराजलक्ष्मीकेशपाशाकर्ष्षणदुर्ल्ल लितपाणिपल्लवः निशितनिस्त्रिङ्शघन घातपातितारिद्विरदकुम्भमण्डल गलद्वहलशोणितसदासिक्तमुक्ताफलप्रकरमण्डितरणाङ्गणः विविधरत्न सम्भारलाभलोभविजृम्भमाणारिक्षारवारिवाडवानलश्चन्द्रोदय इवाकृतकरोद्वेगः क्षीरोद इवाविर्भूताने कातिशयीरत्नसम्पत् ॥ गरुत्मानिव भुजङ्गोद्धारचतुरः परामृष्टशत्रुक लत्रनेत्रञ्जनकोमलकमलकुंकुमपत्रभङ्गः शिष्टाचारव्यवस्था परिपालनैकदत्तचित्तः। अपि च प्राक्तने तपसि यशसि रहसि चेतसि चक्षुषि वपुषि च पूजितो जनेनाक्लिष्टतयानीतान्तमवितृप्तो गूढो गाढं स्वच्छः प्रसन्नो यौवनेन चालंकृतः स्वामीभवन्नप्यबहुलपनोनुर्ज्झितकुतृष्णोपि नितान्तत्यागी रिपुजनप्रचण्डोपि सौम्यदर्शनो भूतिविभूषणोप्यपरुषस्वभावः। किञ्चासन्तुष्टो धर्म्मार्ज्जने न सम्पल्लाभे स्वल्पक्रोधे न प्रभावे लुब्धो यशसि न परवित्तापहारे सक्तः सुभाषितेषु न कामिनीक्रीडासु प्रतापानलदग्धाशेषरिपुकुल तूलराशिस्तुहिन शिलाशैलधवलयशोराशिप्रकाशित दिगन्तःकान्तः प्रकृत्या श्रीमदिन्द्रवल

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सूनोरलंकृतपाण्डुवंशस्य श्रीनन्नदेवस्य तनयः प्राप्तसकलको सलाधिपत्यः स्वपुण्यसम्भारप्रशमिताशेषजगदुपद्रवः स्वप्रज्ञासूचिस मुद्धृताखिलकण्टकः परमवैष्णवो मातापितृपादानुध्यातः श्रीमहाशिवत्तीवरराजः गोण्डकभुक्तीयक्कुत्तारकार्द्धे प्रतिवासिनस्समाज्ञापयति विदितमस्तु भवताम् यथास्माभिरिदम् ग्रामार्द्धं यावद्रविशशितारा किरणप्रतिहतघोरान्धकारं जगदवतिष्ठते तावदुपभोग्यस्सनिधिस्सोपनिधिरचाटभटप्रावेश्यः सर्वकरसमेतः सदशापराध सापुत्रिकं वाजसनेयमध्यन्दिनशाण्डिल्यसगोत्रेभ्यो भट्टभद्रेश्वर पुत्र भानुस्वामि । पद्मस्वामि । यज्ञस्वामिभ्यो ग्रहोपरागे मातापित्रोरात्मनश्च पुण्याभिवृद्धये उदकपूर्व्वं प्रतिपादितमित्यवगम्य भवद्भिर्यथोचित भोगमुपनयन्तः सुखं प्रतिवत्स्यथेति ॥ भाविन ..... द्दिश्येदमभिधीयते भूमिप्रदा दिवि ललन्ति पतन्ति प ..... नृपतयो नरके नृशंसाः । एतद्वयं परिकलय्य चलाञ्चलक्ष्मीमायुस्तथा कुरुत यद्भवतां अभीष्टं ॥

अपि च रक्षापालनयोस्तावत्फलं सुगति दुर्गती ।
को नाम स्वर्ग्गमुत्सृज्य नरकं प्रतिपद्यते ॥

व्यासगीतांश्चात्र श्लोकानुदाहरन्ति --

अग्नेरपत्यं प्रथमं सुवर्ण्णं भूर्व्वैष्णवी सूर्य्यसुताश्च गावः।
दत्तास्त्रयस्तेन भवन्ति लोका यः काञ्चनं गांञ्च महीं च दद्यात् ॥

षष्टिवर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः।
आच्छेत्ताच्चानुमन्ता च तान्येव नरके वसेत् ॥

बहुभिर्व्वसुधा दत्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥

स्वदत्तां परदत्ताम्वा यत्नाद्रक्ष युधिष्टिर ।
महीम्महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनमिति ॥ बोपनाग.

## Summary

(The introductory portion of the record describing the background and attainments of the king Mahāśiva-Tīvararāja is almost identical with that found in the Bōṇḍā and other plates of this king)

That Mahāśiva-Tīvara issued this order from Śrīpura to the residents of the half of the village Kuttāraka[3] in the Goṇḍaka-bhukti[3] directing that they should take note of

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the fact that this half of the village had been granted[4] by him along with the exemptions etc. (The text of the subsequent portion of this charter is almost identical with the text in the corresponding context in the Boṇḍa plates of this king dealt with above (except that *"aputrika vēnī-bhojyaḥ"* among the entitlements is truncated to *āputtrika*) to (the brothers ?) Bhānusvāmi, Padmasvāmi and Yajñasvami, sons "of Bhatta-Bhadrēśvara belonging to Śāṇḍilya-sagotra and adherents of Vājasanēya[5] - Mādhyandina (branch of Yajurvēda)[5] and exhorted them to live happily remitting (to the donees) the due *bhōga and bhāga* (regularly)

The above statement of the details of the grant is followed by the usual exhortation to the future rulers of the area about the respective consequences of protecting or disrupting land grants made by earlier kings through citing two of the usual verses whose authorship is not stated and further four of the usual verses stated to be those composed by Vyāsa cited in this context)[6]

## Notes

1. It is stated that this set of three copper plates was found in the possession of a private antiquity collector at Tiruvanantapuram, Kerala. There is no information on how and wherefrom he got it. (*JI.Ep.Soc. of India,* XXII, p.51).

2. All the scholars who have discussed the period in which this ruler Mahāśiva-Tivarārāja, whose records do not cite any date ruled, are unanimous in placing him in about the last quarter of the seventh century, mainly on palaeographical grounds. As paleographical features of an inscription cannot be expected to indicate the exact period to which it belonged, dating this king's reign as done above cannot be faulted.

3. While Goṇḍaka-*bhukti* has been identified with the modern district of Goṇḍā in Uttar Pradesh, the village Kuttāraka that lay in that *bhukti* and was involved in this charter has not been identified. *(JI. of the Ep.Society of India,* XXII, p.53). However, it is debatable if the regal authority exercised by the Pāṇḍuvaṁsi's extended upto the Goṇḍa District, U.P.

4. *Vājasanēya* was a school of Yajurvēda, the hymns of which were imparted to sage Yājñavalkya by the Sun appearing before him as a horse (*vāji*-horse). It is also termed as white *(śukla)* Yajurvēda (MW, *SED,* p.938, col.2). *Māddhyamdina* is stated

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to be a branch of (the Vājasanēya school of) Yajurvēda (Ibid., p.809. col.1).

5. That as per the charter half of the village Kuttāraka was granted, that there is no definition of the spread and extent of that half of the village, that there is no delimitation of the boundaries of that half of the village and that the residents of that half of the village were directed by the king to remit to the donees the due *bhōga* and *bhāga*, all indicate that it was not the land of that half of the village but it was the taxes and other remittances due to the king in respect of that half of the village that was granted.

6. Below the last line of the charter there is the disjointed mention of the name Bōpanāga.

## No.17

## GRANT OF BHOJA PRITHIVĪMALLAVARMAN-A

| | | |
|---|---|---|
| Location | : | Bandora, Goa Territory[1] |
| Date | : | Year 1. = C. 600 A.D.[2] |
| Script | : | Early Kannaḍa |
| Language | : | Sanskrit |
| King | : | Pṛithivīmallavarman |
| Dynasty | : | Bhoja |
| Reference | : | Gai, G.S., EI XXXIII p.61-63. |

### Text

दृष्टम् । विजयवृषभिणिखेटात् भोजानां पृथिवीमल्लवर्म्मणो वचनात्(१)
देशे कुपलपकटाहारे ग्रामे भागलपल्लिकायां वर्त्तमानभविष्यद्भोजकायुक्तक
स्थाय्यादयो वक्तव्याः। यथास्माभिरस्मद्भ्रातुः शत्रुदमनस्य विज्ञापनेन
अस्मदम्बायाः चेतसादेव्याः पुण्योपचयार्त्थमस्मै ब्राह्मणाय अग्निवेश्यसगोत्राय.
माध्वाय्यार्य्याय क्षेत्रहलः नीलदामवप्रकः परिहृतसर्व्वपरिहारः उदकेन संप्रदत्तः।
तदेवं ज्ञात्वा न केनचित् व्यंसितव्यः। योस्मत्कुलाभ्यन्तरोन्योवा रागद्वेष
लोभमोहमदमात्सर्य्यादिभिर्द्वेषैरभिभूतो हिंस्यात् सपञ्चमहापातकोपपातकसयुक्तः

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स्यादिति । दत्ता पट्टिका वर्द्धमानकसंवत्सरे प्रथमे ज्येष्ठशुक्लदिवसे त्रयोदश्यां। अत्र स्वमुखाज्ञाप्तिः। नेल्लिकबालिकायाः चेतसादेव्याः दानमिति ।। देवशर्म्माचार्य्येण भरद्वाजसगोत्रेण लिखितमिति ।।

## Translation

Seen![3] From the victorious Vṛishabhiṇikheṭa.[4] As dictated by Pṛithivīmallavarman of the Bhōjas :

In the country,[5] the *bhōjakas, āyuktaka,sthāyī* etc. as there are at present and those that will occupy these offices in future[6] in the village Bhāgalapallikā in Kupalapakaṭ - āhāra[4] should be told :

That by us on the supplication of our brother Śatrudamana, for the accumulation of merit to our mother Chētasā - dēvī, the field of one plough (the extent that can be tilled with one plough) in the aforesaid village (named as *nīla - dāma - vapraka* ?)[7] after investing it with all exemptions, has been given to this brahmin Mādhavāryya of Agnivēśya - sagōtra[8].

(The grant is followed by the usual cautioning addreseed to future rulers of the area whether belonging to his own family or others, against disruption of this grant).

(This) charter (has been given on) Śukla -trayōdaśī in the month Jyēshṭha in (our) year one of growing prosperity.

The order is in our own words *(ājñaptī[9])* (declaring it) as the gift of Chētasādēvī, the daughter of Nēllika[10] has been written by Dēvaśarmma - āchāryya belonging to Bharadvāja - sagōtra.

## Notes

1. The original editor of the charter prefaced his editing of this grant by the statement "The plates were found somewhere in the Goa territory but the details about their discovery are not known" but the same scholar while editing the Bandora plates of Maurya Anirjitavarman stated that these two grants of Bhōja - Prithivīmallavarman (here entered as A & B) are reported to have been found at a place called Bandōra in the Goa territory.

2. The period of rule by the king of this record is not ascertainable. As this record has been assigned on palaeo graphical grounds to the seventh century A.D. and as the Chāḷukya Pulakēśin II had overrun the area covered by this grant in the first quarter

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of the seventh century A.D. the approximate date as above has been assigned to this record.

3. This *drishṭam* may be a certificate that the draft of charter had been seen and approved. See note 7 below.

4. In the absence of definite clues, the places mentioned in the record have not been identified.

5. It is noticed that very often the records of this region and period, set out the description of the village or land granted with the statement *"deśē"*. Though this is very simple it might have had a technical significance.

6. It is noteworthy that this same set of officials is found addressed in all the grants of the Bhōjas.

7. After stating the extent of land granted as *kshētra - halam*, there is a phrase *nīla - dāma - vapraka*, which has been interpreted as "probably surrounded by blue hills" (*EI, XXXIII, p.62)* or "It may also stand for the name of the field granted" (*Ibid.*, n.2)

8. Those belonging to Agnivēśya gōtra have the 3-*ṛishi-pravara* viz. Āṅgīrasa, Bārhaspatya, Bhāradvāja. They belong to the Bharadvāja clan (Brough, John, *op.cit.*., p. 114-119).

9. This clarifies that the *ājñapti* mentioned in charters was an official in charge of drafting (i.e.) couching in proper phraseology the general oral orders of the king.

10. This personage has not been identified.

## No.18

## ṢRANT OF BHOJA PRITHIVĪMALLAVARMAN-B

| | | |
|---|---|---|
| Location | : | Bandora, Goa Territory [1] |
| Date | : | Year 25 = C. 600 A.D.[2] |
| Script | : | Early Kannaḍa |
| Languaue | : | Sanskrit |
| King | : | Pṛithivīmallavarman |
| Dynasty | : | Bhōja |
| Reference | : | Gai, G.S., *EI*, XXXIII, p.63-64. |

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## Text

दृष्टं । विजयपृथिवीपर्व्वतात् भोजानां पृथिवीमल्लवर्म्मणो वचनात् देशे कुपलाकटे ग्रामे मलारे सुग्रामो वर्त्तमानभविष्यद् भोजकायुक्तकस्थाय्यादयो वक्तव्या.। यथास्माभिरस्मत्पुण्योपचयार्थं अत्र ग्रामसीमे कपोतिखज्जनं अस्मै ब्राह्मणाय भारद्वाजसगोत्रायाग्निवेश्याय दामार्य्यायोदकेन संप्रदत्तं । ज्ञात्वैवं न केनचिद्व्यंसयितव्यं यो वात्र रागद्वेषलोभमदमात्सर्य्यादिभिरभि भूतात्मा व्यंसनां कुर्य्यात् सपञ्चमहापातकोपपातकसयुक्त· स्यादिति । खज्जनमद्ध्यस्थोपि कूपकः ब्राह्मणायैव दत्तमिति । दत्तं पत्रकं सम्व्व २० ५ श्रवणशुक्ल दिव १०(५)। लिखितमेतच्च काम्बोजसगोत्रेण बुद्धदासेनात्र चाज्ञप्तिर्न्निधिवरः। खज्जनपरिमाणं सेतवश्च । पूर्व्वतः पाषण. दक्षिणतोपि पाषाणवीथी अपरतो वेसिमीका उत्तरतो नदी... खलास्थानपरिमाणं अव्यंसितो मलारसीमेस्माभिस्संप्रदत्त इति ॥

## Summary

The format of this charter is very similar to that of 'A' dealt with above. However this charter was issued by the abovementioned ruler from the victorious Pṛithivī - parvvata[3]

The village involved in this grant was Malāra,[3] a good one in Kupalākata[3]. The grant was made for the acquisition and increase of merit of the ruler's own self to the brahmin, Dāmāryya, an *agnivēśya*[3a] belonging to Bharadvāja-sagōtra. The land granted was Kapōti - khajjana[4], including the well (?)[5] in the centre of that *khajjana* as also the embankments of the extent to the length of the *khajjana*[6] in the above stated village. The boundaries of the land were - on the east, stone, on the south, the stone-path, on the west, Vēsimīkā, on the north river[7]

The charter was given on Śrāvana, śukla 15 in the year 25

It was written by Buddhadāsa belonging to Kāmbōja - sagōtra.[8]

Here the *ājñapti* was Nidhivara.

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## Notes

1. See note 1 under 'A' above.

2 It may look strange that 'A' dated regnal year 1 was equated to C.600 A.D. and now 'B' dated regnal year 25 is equated similarly. As no imitial year of the ruler is known, The "Circa" takes care of this anamoly.

3. The geographical localities and place-names figuring in this record have not been identified. The geographical division Kupalākaṭa mentioned here is apparently the same as Kupalapakaṭ - āhāra figuring in 'A'. It has been stated that Malāra might have been the place known as Malowli in the present day Goa territory (*EI* XXXIII, p 64). From the fact that 'A' dated in year 1 was issued from Vṛishabiṇi - Khēta and the present record dated in year 25 and 'C' and 'D' dealt with below dated in year 31 are stated to have been issued from Pṛithivī - parvata it can be inferred that the ruler had moved his headquarters from Vṛishabiṇi - Khēṭa to Pṛithivī parvvata between the years one and twentyfive and remained there upto his year thirtyone.

3a. As the brahmin donee Dāmāryya is stated to have belonged to Bharadadvāja-sagōtra, his qualification as *agnivēśa* must have had some special significance. Possibly, he was a follower of the teacher Agnivēśya for the performance of rituals (See MW, *SED*, p.5, col.3). Brough, J. refers to Bhāradvāja-Agnivēśyas, who have the three *ṛishi-pravara*, Aṅgīrasa, Bārhaspatya, Bhāradvāja (*op.cit.*, p.119).

4. *Khajjana* being analogous to *khājan* it has been explained on the basis of *Mahārashṭra Śabdakōśa*, as "the area (near the sea-shore) on which a thin layer of sand and mud accumulates after the ebb tide coming through inlets. That word also refers to a rice-field created out of such an area near a hillock by erecting embankments on the three other sides; or a field created by reclamation of the river - bed". The adjectival - prefix *kapōti* probably indicated the person through whose effort, the reclamation was made or the name of the locality in which the reclamation was made (Cf. *EI*, XXXIII, p.53-54).

5. Actually the text at the relevent place seems to read *yūpaka*. From the context, it is possible to infer that it was a local usage or a corruption of the word *kūpaka* meaning well.

6. The phrase *"Khajjana - parimānam sētavaś = cha"* seems to indicate that the grantee brahmin was given the rights over the embankments, which had been put up to create the rice-field.

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7. As *khajjana* has been interpreted as above, the stone and stone-path given as boundaries on the east and south of the field granted might have referred to the stone embankment and the path on the same embankment. Vēsimīka was probably a geographical feature. Some portion of the text after the mention of *nadī* - river has been rendered illegible.

8. Kambōja - sagōtra does not figure among the *gōtras* in available texts. The writer (i.e. the one who engraved the record on the copper plates) was obviously a goldmith. As this class of people refer themselves as belonging to the clan of Viśvakarmā, Kāmbōja-sagōtra might have been one of the *gōtras*, they had devised for themselves. If this *gōtra* was in any way connected with the Kambōja people (modern cambodia in south-east Asia) (See Sircar, D.C., *Studies in the Geography of Ancient and Medieval India*, p.195-200) can only be speculated.

## No.19

## TWO FURTHER GRANTS OF BHOJA PRIṬHIVĪMALLAVARMAN - C AND D

| | | |
|---|---|---|
| Location | : | Kolhāpur, Mahārāshtra |
| Date | : | Year 31 = C. 600 A.D.[1] |
| Script | : | Early Kannaḍa |
| Language | : | Sanskrit |
| King | : | Pṛithivīmallavarman |
| Dynasty | : | Bhōja |
| Reference | : | Ramesh, K.V. EI, XL, p.141-146. |

### C

सिद्धम् । पृथिवी पर्व्वतान्महाराजपृथिवीमल्लवर्म्मणो वचनाद्देशे स्वस्तिकाहारे वर्त्तमानभविष्यद्भोजकायुक्तकस्थाय्यादयो वक्तव्याः यथात्र ग्रामसीमे वान्यापुत्तकेषु ब्राह्मण्यद्वयाचारविशुद्धाय कौण्डिन्यसगोत्राय शिवार्य्याय सद्धर्म्मोपचयनिमित्तमिहामुत्रिकनिःश्रेयसार्त्थं च वङ्गेणकमाणिवापः पञ्च बिरजेन सार्द्धं बन्धमूले च वङ्गैणककुलेङ्गिकाभिस्सहगृहनिवसने माणीवषापोह्येकः

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कोद्रवसीममाणीवापौ द्वौ दत्तावीसीसेधुपरिक्षङ्गावान्यापुत्तकविरजे च अदमाइकविरजे चोदकं न वारयितव्यं तृणकाष्ठमृत्तिकादीन्युपकरणानि न वारयितव्यानि। एवं ज्ञात्वा योस्मत्कुलाभ्यन्तरोन्यो वा रागद्वेष लोभ मोहादिभि राविष्कृतान्धपूरचेतापि भूत्वा व्यसनां करोति स पञ्चमहापातकोपपातकसंयुक्तो भवेदिति । अत्र च आज्ञाप्तिः निधिवरः दत्ता च पट्टिका संवत्सरे ३० १ आश्वयुज शुक्ल दि १० ५ लिखितं सिरिदामेन आदिरहसियकुलप्रसूतेन ॥

## D

पृथ्वीपर्व्वताद्भोजानां महाराजपृथिवीमल्लवर्म्मणो वचनात् देशे स्वस्तिकाहारे वर्त्तमान भविष्यद् भोजकायुक्तकस्थाय्यादयश्च वक्तव्याः यथात्र ग्रामसीमे वान्यापुत्तकेषु सहाध्येतब्राह्मणाय कौण्डिन्यसगोत्राय शिवार्य्याय धर्म्मोपचयनिमित्तमिहामुत्र च निःश्रेयसार्त्थं सान्तिवहारे हद्धपुत्तविरजे उभयतटमृत्तिकां हित्वा क्षेत्रनिष्पत्तिनदीसङ्गम अव्यासिद्धः अदमाचिकविरजे बन्धतृणमृत्तिकशाखाश्च अव्यासिद्धाः उभयोदकनिष्पद्यमानं व्रीहिकोद्रवभागसप्तमं मुकत्वा तिलांशकभागचतुर्द्द ..... अव्यासिद्धः ..... तृणकाष्ठगोप्रचार .... अ .... पूर्व्वपश्चि .... मान ..... एवं ज्ञा ..... रागद्वेषलो ..... पञ्चमहापातकोपपातकसंयुक्तः स्यादिति । अत्राज्ञाप्तिः निधिवरभोजकः। लिखितं पत्रकश्रीदाम - राहसिकेन । संवत्सरेकत्रिंश आश्वयुजशुक्लदिवस १० ५

## C

## Summary

The format (i.e.) the introductory portion of this and the following charter conforms to that of 'B' dealt with above except that 'C' starts with the auspicious *"siddham"* in the place of *drishṭam* as found in 'B' and in 'D' there is no such mention of any auspicious word at the beginning. 'C' records the grant in the village Vānyāputtaka[2] in Svastika - āhāra[2] as follows

a) land capable of being sown with five *māṇis* in Vaṅgēṇaka[3] along with *viraja*[3], again with

b) The several Vaṅgaiṇaka - kuḷēṅgika in *bandhamūla*,[4] again

c) for residential purpose (land of the extent) that can take one *māṇi* - of seed,

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d) and two plots (capable of being sown with) two *maṇis* of *kōdrava*[5]

The grants were made for the accumulation of religious merit and for (spiritual) emancipation in this and the future (after death) world (of self) by the king to Śivāryya, belonging to Kauṇḍinya - sagōtra, who has been purified by piety and by observance of (the codes of) two disciplines[6]

From the *virāja*[3] of this Sēdhu - pari - kshaṅgā - vānyāputraka as well as from the *viraja*[3] Adamāïka, [2] (the grantee) was safeguarded from being barred (from drawing) water.

He could not also be barred (from collecting and utilising the consequential items viz.) grass, wood and mud etc., as would be required (by him)

Here the *ājñapti* was Nidhivara. These plates (charter) were given on Aśvayuja śukla 15 in the year 31. [7]

It was written (engraved ?) by Sridāma, born in the dynasty of Ādirahasiya.[8]

## Notes

1. Kolhapur is the place of deposit of this set of copper plates. The findspot of the same is not known.

2. The towns and villages as mentioned in the record in the absence of clues are not identifiable. It is not possible to definitely say if Vānyāputtaka was a geogrphical subdivision or village or if Vaṅgēṇaka was a hamlet of Vānyāputtaka or if it was a special type of land. It is also possible that Vānyāputtaka was the village to which the donee brahmin belonged and the plots of land granted were in Vaṅgēṇaka.

3. *Viraja* appears to have been a water facility which was attached to the land granted. This interpretation gets confirmation in the mention of this word later in the record where the context is the safeguarding of the interest of the grantee as conveyed through the order that "he should not be barred from drawing water from two facilities, the names of which also have the suffix *viraja*.

4. *Bandhamūla* could have referred to the dam put across a stream to store water or as mentioned in the charters pertaining to localities nearer the sea-coast, to the *bandha* or dam or dyke constructed to check sea water. It appears that the grantee was given some right connected with it (Cf. *EI*, XL, p.142.

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Also *talaivāychchānrōm*, elders administering the use of the head - sluice in Tamilnāḍu inscriptions).

5. *kōdrava* was an inferior type of corn (See Sircar, D.C., *Ind.Ep.Gloss, p.159).*

*6. In the description of the grantee brahmin it is stated that he was "brāhmaṇya - dvay - āchāra - viśuddha".* The meaning of this phrase is obscure. One interpretation is given above. Another interpretation could be "one who is pure due to his observance of the codes of conduct of two different communities/doctrinaire groups of brahmins (his own father's and his mother's). *Brahmaṇya* is not known to have been the name of a sacrifice. To translate this phrase as "one who has conducted two *brāhmaṇyas* does not seem to be correct (*EI*, XL, p.143).

7. Obviously the year quoted 31 was of the regnal reckoning of Prithivīmallavarman.

8. Ādirahasiya might have been the establishment concerned with the privy affairs of the king. Siridāma might have been a member of the famıly *(kula)* which had traditionally *(ādi)* been engaged as the most trustworthy counsellers by this dynasty of rulers.

## D

## Summary

The introductory portion (i.e.) the mention of the king of the charter, the name of the *āhāra*, the officials of that *āhāra* addressed and the donee of the grant are identical with 'A' except that the opening auspicious mention of *Siddham* is absent, mahārāja Pṛithivīmallavarman is stated to have belonged to (the family of) Bhōjas. This is a sequel to the grant as per 'C'. The donee brahmin Śivāryya is simply praised as *sah-ādhyēta*[1].

As per this charter Śivāryya (the brahmin grantee of 'C') seems to have been further granted the rights to use the water as assigned for the fields from Haddaputta - virajā in *Santhivanāra, excepting* the right to appropriate the mud on both the banks, as also of the grass, mud and tree-branches at the embankment in Adamāchika - virajā. He was also probably granted shares of the produce, paddy and *kōdrava* (grown with the help of these two water resources) with the exception of the seventh portionj of the grain.[2]. Here the name of the engraver (writer)

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of the record, who was apparently the same as in 'C', is given as Śrīdāma - rahasika.

Here the *ājñapti* is the same as in 'B' and 'C' above, except that here he is stated to have been a fief holder *(bhōjaka)*.[3]

The date of this charter might have been the same as in 'A'. The symbol inscribed after *śukladivasa* probably indicated the numeral 15.

## Notes

1. *Saha-adhyēta*, which is specified as the qualification of the donee here suggests that he was a mate of the ruler in the vedic school (Cf. Lord Kṛishṇa and Sudāmā).

2. The details of the grant as laid out in this charter are couched in terms which seem to have been quite intelligible to the people of the locality and period of the charter but quite unintelligible otherwise. The above interpretation is, in the main based on the understanding that *viraja* refered to a water facility. Further after mentioning about the exception of the seven shares of paddy and *kōdrava*, probably due to the ruler, the text of the record as engraved on the plate, is much worn out and unintelligible. Kōdrava is stated to have been a grain eaten by the poor. Probably it was a coarse grain. But it seems to have been the natural produce of the region and staple food therein. Paddy was a prestigious grain and every effort was made to grow it in every region.

3. The *ājñapti* is stated to have been one Nidhivāra as in 'B' and 'C' above. This could have been his name or his designation (*nidhi* - treasury; *vara* - chosen i.e. officer in charge of the treasury).

4. See note 8 under 'C' above. Again the suffix *"rahasika"* in the name suggests that the engraver was an official under the king with the designation, *"rahasyādhikṛita"*.

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# No.20

# KAPOLI PLATES OF ASANKITAVARMAN

| | | |
|---|---|---|
| Location | : | Kāpōli,[1] Khanapur Taluk, Belgaum District |
| Date | : | Year 5 = C. 600 A.D.[2] |
| Script | : | Early Kannaḍa |
| Language | : | Sanskrit |
| King | : | Aśaṅkitavarman |
| Dynasty | : | Bhōja [3] |
| Reference | : | Annigeri, A.M., *EI*, XXXI, p. 234 - 236. |

## Text

दृष्टं। विजयश्रीप्रवर्द्धमानराज्यसंवत्सरं पंचमं पालयतः सकलावनितल सरोमण्डलाम्भोजानां भोजानां वंशमात्मजन्मानुग्रहेणालंकुर्व्वतः समस्तराजगुणर त्नैकाधिष्ठानभूतस्य परममाहेश्वरस्य श्रीमहाराजाशंकितवर्म्मणो वचनेन भविष्यद्भोगिकायुक्तकस्थाय्यादयो वक्तव्या यथा कैकेयवंशसंभूतेन एलकेल्लेनास्माकमात्मनश्च पुण्योपचयनिमित्तमस्मै हारीतसगोत्राय समस्त ब्राह्मणगुणसंपन्नाय नागशर्म्मणे पलाशिकाविषये सोल्लुन्दूरकसप्ततौ वंशवाटको ज्येष्ठपौर्ण्णमास्यामुदकपूर्व्वकं सर्व्वपङ्गपरिहृतो दत्तोस्माभिरप्यनुमोदित इत्येवमवेत्य न केनचिदस्मद्गोत्राभ्यन्तरेणान्येन वापहर्त्तव्यो यश्चैतस्यापहारं कुरुते स पञ्चमहापातक संयुक्तस्स्यात्तथा चोक्तं भगवता मनुना ।

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥

इत्यत्राज्ञप्तिस्स्वयमेव महाराजः। राज्ञश्शासनकारेण गोविन्दभोगिकसूनुना माधवदेवेनालिखितं । स्वस्ति ।

### Translation

(Oṁ)[4] seen. The fifth year of the ever-progressing victorious regin. On the oral order of *mahārāja* Aśaṅkita-varmman, a great devotee of Iśvara, who is the abode

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of all gems of kingly qualities, who by his birth has graced and adorned the family of the Bhōjas, who by their protective rule are (glorious like) lotuses in the vast lake of the whole earth, the *bhōgika, āyuktaka, sthāyī* etc. as (there are at present and) will be there in future[5] should be told thus:

That the vaṁśavāṭaka[6] in Sōllundūraka - 70[6] in Palāśikā - vishaya,[6] relieved from all imposts has been granted with due libation of water to Nāgaśarmman who is endowed with all the brahminical qualities, and who belongs to Hārīta - sagōtra, on the day of the full moon in the (month) Jyēshṭha by Elakēlla of the Kaikēya dynasty[7] for the increase of our as well as his own merit. This grant has been approved by us.

Knowing this, neither a member of our own *gōtra* (family) nor any other should snatch away (the gift). If anyone does any harm to this, he will incur the five great sins. The reverend Manu has also said (the verse commencing with *Bahubhīrvvasudhā*.)

Thus, here, the *ājñapti* is the *mahārāja* himself (This) has been written by Mādhava - dēva, son of Gōvinda - bhōgika, the writer of royal charters.

Well - being.

## Notes

1. The location of the plates containing this charter as given here is according to Annigeri, A.M. But this has been disputed. Desai, P.B. contends that according to his information the original findspot of the plates is Halsi which seems to be justified even by the identification of plates made by the Annigeri (See n.6 below)

2. There are no means to determine the order of succession among these Bhōja kings. However if the identification of Svāmikarāja of the Argā plates of Kāpālivarman with the Svāmirāja killed by Maṅgalēśa-Chalukya is admitted, then it can be deduced that Kāpālivarman was the last independent ruler of this dynasty and that Aśaṅkitavarman of the present charter preceded him. In any case, the above date is assigned to this charter to adjust against all possibilities.

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3. For the identity of this Bhōja dynasty, see notes on the Argā plates of Kāpālivarman.

4. Though the spiral at the beginning of the record can be interpreted as representing the word "siddham" as found in the Argā plates, it seems better to interpret it as representing "Oṁ", (Cf. *EI*, XXXI, p.235 n.10).

5. It is noteworthy that whereas those officials, *bhōgika* etc., as were addressed by the king are cited as those functioning in Śivapura - vishaya, wherein the land granted through the Argā charter, was situated, here they are not cited as having been particular to the *vishaya* (Palāśikā) in which Vaṁśavāṭaka, the village granted as per this charter lay.

6. Annigeri was inclined to identify, the village, Vaṁśa - vāṭaka with Kāpāli, which according to him was the findspot of the plates. But considering that according to the charter itself Vaṁśavāṭaka was situated in Palāśikā - vishaya which is stated to be the same as the well - known Palasige - 12000 of the later epigraphs, Halsi being its chief town", Vaṁśavāṭakā seems to be identifiable with Halsi aforesaid which according to P.B.Desai was the original findspot of these plates. Sollundūraka - 70, according to Annigeri "seems to have comprised the area of the modern Khanapur and Halyal taluks (*EI*, XXXI, p.235 and n.8) These have not been identified with modern villages.

7. Kaikeya dynasty seems to have been a petty chiefship in the North Kanara - Goa area. (*Ibid.*, p.235; also *Ibid.*, XXVIII, p.74 also see above No.945).

## No.21

## BIRUDA INSCRIPTION AT PALLAVARAM

| | | |
|---|---|---|
| Location | : | Pallavaram,[1] Chennai District. |
| Date | : | C. 600 A.D.[2] |
| Script | : | Grantha |
| Language | : | Sanskrit, Telugu, and Tamil[3] |
| King | : | (Mahēndravarman I)[4] |
| Dynasty | : | Pallava |
| Reference | : | Ayyar, V.Venkatasubba, *SII*, XII, No.13 (pages 7-8) |

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## Text

१. श्री महेन्द्रविक्रमः। मत्तविलासः। चेथ्थकारी । विचित्रचित्तः।
चिळुन्दु । चेरुळुच्चेम्पूरु । आलुप्तकामः। विटेमायः। दर्प्पविषः।
लोकवश्यः। दवाग्निः। कलहप्रियः। लळिताङ्कुरः। मयमक्कारु।
चित्रकारप्पुलि । निवम्बु । निल्वुलेनेय्यम्बु । वम्पु । वूका । वङ्कःम्पु।
काथ्यु । कथुम्पु । कटुंक्टायु । विलेयाळ । पलपाटि । वेन्तुलवित्तु।
अलर्वले । आसिट्टिः। अर्क्कपासुम्बु । दण्डिक्कल्ल । वायिवेण्टि।
यमुकु । सङ्कीर्ण्णजातिः। एथ्थु।

२. इटुक ௪ पिसुगु पिटुवा ௫ पेरिन्थि प्रकारणः प्रवृत्तमात्रः पुकापिडुकु पसरम्बु अनन्यः पवित्थुः पकळि बाकु बुज्जनकन्थु भ्रान्तः औथ्थुः ओथ उद्धतिः उपमानः उम्माकुंडु कामार्ज्जवः कटुःक्टांकः कटुन्तेरम्बु गुणभरः तेप्पु ताळ्वि तथुदण्ड तनुम्पुनोमि तुकानुः तोथ्थु तोट तेथ्थ श्रीदृढभक्तिः दुनुवार्य्य उडुकासिट्टि ..... ध्धर्म्मपाळकः ..... सत्यसन्धः लक्षितः इष्टदुष्टमृष्टचरितः नैहिकमुत्रिकः नयम्बु नयुकु महामेघ मन्प्रावु मथुमाथ विथिल्चुथो मुखवज्रः मोग्ग ..... शोळचु ௪ चुम्बु पटुसिद्ध चळिसप्पुरुट्ट वेसा ௪ वुसाथ वम्बर वावे ௫ टि..... वंकि ௫ ळाषु वेरसः व्यवस्थितः व्यवसायः अनित्यरागः अवनिभाजनः अनुमानः अभिमुखः आकरः आहार्य्यबुद्धिः आयत .....

This inscription also consists of a string of *birudas* starting with Śrī-Mahēndra - vikramaḥ of the king.

## Notes

1. This list of *birudas* is stated to have been found inscribed on the beams in the rock-cut cave now used as a *'dargā'* in the hill near Pallavaram. Most possibly, this cave also has an inscription recording the excavation of the cave - shrine and its naming after one of his titles by Mahēndravarman I as found in the other caves cut by that king, but the constructions of the *darga* therein has obscured most part of the writings on the walls of the cave (See, Srinivasan, K.R., *Cave Temples of the Pallavas* p.53 n.2)

2. The occurrence of the *birudas, Śrī - Mahēndra - Vikramaḥ, Vichitra - chitta, Laḷitāṅkuraḥ,* and *Guṇabharaḥ* in the list points to the whole string of *birudas* inscribed here as having belonged to Mahēndravarman I Pallava. This king is seen to have cut a series of rockcut-shrines from Pallavaram in the north upto probably Kuḍumiyamalai in the Pudukkōttai District in the south, and to have dedicated them to brahminical Gods. Naturally, he can be understood to have begun this venture in the north at Pallavaram nearer his capital. Consequently, conjecturally the approximate date as above has been assigned to this undated inscription.

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# No.22

## BIRUDA INSCRIPTION AT KĀÑCHIPURAM

| | | |
|---|---|---|
| Location | : | Kāñchīpuram,[1] Kanchipuram Taluk, Chingleput District. |
| Date | : | C. 600 A.D.[2] |
| Script | : | Grantha [3] |
| Language | : | Sanskrit, Telugu and Tamil[3] |
| King | : | (Mahēndravarman I)[2] |
| Dynasty | : | Pallava |
| Reference | : | Ayyar, V. Venkatasubba, *SII* XII, No.14 (p.8) |

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### Text

1.ए ఌ
2. कुचग्राण
3. महामेघ
4. दृढभक्तिः
5. अभिमुख
6. चित्रकारपुलि
7. कु ఌ म्बु
8. चुर्म्बु
9. वंकंबु
10. व्ना ఌ पेगु
11. पिसुगु
12. वम्बर
13. भ्रान्तः अकरि

This is another inscription consisting of a string of birudas.

### Notes

1. This inscription is stated to be on a pillar in a ruined *maṇḍapa* near the 1000-pillared *maṇḍapa* in the third *prākāra* of the Ēkāmrēśvara temple. All the inscriptions ascribable to Mahēndravarman I pallava, except perhaps the Chaezarla inscription, especially the other two inscriptions constituting the string of

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*birudas* are found in rock-cut caves, which as per inscriptions found in them had been caused to be excavated by that king. This Kāñchīpuram inscription apart from the Chezarla inscription, is found on a pillar in an isolated ruined *maṇḍapa* in the complex of a structural temple. If this pillar had formed part of a structural temple, at the site where the present Ēkāmrēśvara temple stands (See *SII*, XII, p.8), it will point to the fact that Mahēndravarman I Pallava, who is seen to have been ardently devoted to excavating temples out of rock had also made a start in structuring temples with blocks of stones at Kāñchīpuram, his capital. Unfortunately there seems to be nothing else than this pillar in the Ēkāmrēśvara temple complex which can be ascribed to the period of Mahēndravarman I.

2. For the reason why this approximate date has been assigned to this undated inscription see note 2 under the Pallavaram biruda inscription.

3. The list of *birudas*, here, is short being confined to only one pillar, which has become available. Of the thirteen *birudas*, *mahāmēgha*, *dṛiḍha - bhaktiḥ* and *abhimukha* are in Sanskrit language, *kuchagrāṇa* and *Chitrakārappuli* are in Tamil and the rest are in Telugu. As for the script, while twelve of these are written in the Grantha script, *kucha* in the biruda, *kuchagrāṇa* is seen to have been written in Tamil script. The possible significance of this feature has been dealt with under the Biruda inscription at Tiruchirappalli.

## No.23

## THALNER PLANTES OF BHĀNUSHĒNA - A & B

| | | |
|---|---|---|
| Location | : | Thāḷnēr,[1] Sirpur Taluk, Dhulia District, Mahārāshṭra |
| Date | : | Regnal year 30 = C.600 A.D.[2] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Bhānushēṇa |
| Dynasty | : | Kumbhakarṇas of Sthālaka - nagara |
| Reference | : | Dikshit, Moreshwar G., *EI*, XXXVIII, p.69-75 |

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## SET A

स्वस्ति । स्थालकनगरकुम्भकर्ण्णनामादिमहाराजश्रीजयराजस्तस्य पुत्रः तत्पादानुद्धयातो महाराजश्रीआढ्यराजः तस्य पुत्रस्तत्पादानुद्धयातः महाराजश्री भट्टारकराजस्तस्य पुत्रस्तत्पादानुद्धयातः महाराजश्री स्वामिकराजः स्वामिकराजसुतः अनेकसमरलब्धयशा मातापितृपादानुद्धचातः परमभागवतः महाराजः श्रीभानुषेणः सव्वनिव दण्डभटभोगिककुमारामात्यचोरोद्धरणिक चारभटदूतप्रेषणिकादीन् समाज्ञापयत्यस्तु वो विदितं यथा मया स्थलीनगर विषयभोगवद्रपीधराग्रामे पूर्व्वोत्तरसीमायाः पञ्चाशा मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये आचन्द्रार्क्कार्ण्णवस्थितिकालीना पुत्रपौत्रान्वयभोज्या स्थालकनगर चातुर्व्विद्य सामान्याय गौतमसगोत्राय वाजिसनेयसब्रह्मचारिणे भट्टिशूरपुत्राय नागवसुब्राह्मणाय उदकपूर्व्वं पञ्चाशा दत्ता । आघाटनानि चास्याः। मिल्लुकाणकसीमान्तिकाया अपरतः वहकोप्परादुत्तरतः महत्तरक्षेत्रात्पूर्व्वतः पञ्चकपित्थकसीमान्तिकाया दक्षिणतः इत्येवं चतुराघाटनविशुद्धा नागवसुब्राह्मणस्य यतोस्मद्वंश्यैरन्यैश्च भोगपतिभिर्व्विषयपतिभिश्च भूमिफलदानमभिसमी क्ष्यास्मद्दायोनुमन्तव्यः पालयितव्यश्च । उक्तं च भगवता वेदव्यासेन व्यासेन।

षष्टिवर्षसबस्राणि स्वर्ग्गे तिष्ठति भूमिदः।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥१॥ इति ।

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥२॥

धर्म्मस्येति वाक्यशेषः।

पूर्व्वदत्तां द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठिर ।
महीं महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥३॥

दूतकोऽत्र नागदास प्रतीहारः लिखितश्च राज्याधिकृतेन

पृथिवीदेवपुत्रदेवेन । संवत्सरे त्रिंशतितमे कार्त्तिकशुद्धपक्षसप्तम्याम् । शीलग्रहस्य ।

## SET B

ॐ । स्वस्ति ॥ स्थालकनगरकुम्भकर्ण्णनामादिमहाराजश्रीजयराजस्तस्य पुत्रः तत्पादानुद्धयातो महाराजश्रीआढ्यराजस्तस्य पुत्रस्तत्पादानुद्धचातः महाराजश्रीस्वामिकराजः स्वामिकराजसुतः अनेकसमरलब्धयशा मातापितृपा दानुद्धयातः परमभागवतः महाराजश्रीभानुषेणः सव्वनिव दण्डभटभोगिककु

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मारामात्य चोरोद्धरणिकचार भटदूतप्रेषणिकादीन् समाज्ञापयत्यस्तु वो विदितं यथा मया स्थलीनगरविषयभोगे बूरावितटे टक्कारिखेटके ग्रामे ग्रामस्य दक्षिणसीमायां पर्ण्णाश (पञ्चाशा) मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये आचन्द्रार्क्कार्ण्णवस्थितिकालीना पुत्रपौत्रान्वयभोज्या स्थालकनगर - चातुर्व्विद्यसामान्याय गौतमसगोत्राय वाजिसनेयसब्रह्मचारिणे खन्दचीहणिपौत्राय भट्टिशूरब्राह्मणपुत्राय नागवसुब्राह्मणाय उदकपूर्व्वं पञ्चाशा दत्ता । आघाटनानि चास्याः सन्ति । सिंहक्षेत्रादपरतः पिप्परिमण्डलकसीमान्तिकाया उत्तरतः तस्या एव पिप्परिमण्डलकसीमान्तिकायाः पूर्व्वतः वाप्युद्यानयोर्दक्षिणतः अपरपूर्व्वायामष्टभिर्म्मार्ग्गस्थिता एवं चतुराघाटनविशुद्धा नागवसुब्राह्मणाय यतोस्मद्वंश्यैश्च भोगपतिभिः विषयपतिभिश्च भूमिदान फलमभिसमीक्ष्यास्मद्वा योनुमन्तव्यः पालयितव्यश्च । उक्तञ्च भगवता वेदव्यासेन व्यासेन ।

षष्टिवर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥

धर्म्मस्येति वाक्यशेषः।

पूर्व्वदत्तां द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठिर ।
महीम्महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥

दूतकोत्र नागदासप्रतीहारः। लिखितञ्च राज्याधिकृतेन पृथिवीदेवपुत्रेण देवेन। संवत्सरे त्रिंशतितमे कार्त्तिकशुद्धपक्षसप्तम्याम् । श्री शीलग्रहस्य ॥

## A

### Translation

Well - being! Of the Kumbhakarṇṇas [3] of Sthālaka - nagara, [4] (there was) the first mahārāja (Śri - Jayarāja (or Ādimahārāja - śrī - Jayarāja) his son, meditating at his feet (was) mahārāja - Śrī - Āḍhyarāja [5];

his son, meditating at his feet (was) mahārāja - Śrī - Bhaṭṭārakarāja;

his son, meditating at his feet was mahārāja - Śrī - Svāmikarāja;

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(that) Svāmikarāja's son is mahārāja - Śrī - Bhānushēṇa who meditates on the feet of his parents and who is a great devotee of Bhagavān (God Vishṇu);

He orders, all the (officials), *daṇḍa - bhaṭa, bhōgika, kumārāmātya, chōr - ōddharaṇika, chāra, bhaṭa, dūta, prēshaṇika* etc. [6] thus: May it be known to you,

that by me, the *pañchāśā*[7] at the northeastern boundary of the village Vadrapīdhara [8] in the Sthalī - nagara - vishaya - bhōga[9] has been granted through due libation of water to Nāgavasu - brāhmaṇa, son of Bhaṭṭiśūra, a *sabrahmachārin* of *Vājasanēya (śakhā - śukla - yajur - veda)* of Gautama - sagōtra, a *chātur - vvidyā - sāmānya* [10] (one who has studied all the four *Vēdas* ?) of Sthālaka - nagara[10], with the privilege of enjoying it in the dynastic succession of son, grandson etc. and thus with the guarantee that the gift would last till the moon, sun, ocean exist, for the increase of the religious merit and fame of my parents and self.

The bouñdaries of this (*pañchāśā*): west of the boundary - limits of Millukāṇaka; north of vahakōppara; east of mahatara - kshētra; south of the boundary - limits of Pañcha - kapitthaka.

Thus the (*pañchāśa*) with the boundaries on the four sides well - defined (as above) granted by me to Nāgavasu - brāhmaṇa must be allowed to be enjoyed (by him and his descendents) and must be protected by the rulers of this area) belonging to my own dynasty or to any other line, by the *bhōgapatis* and by the *vishayapatis*, in appreciation of the merits of the gifts of land.

(Then follow two of the usual verses here specifically attributed to the venerable Vyāsa, the codifier of the vēdas. Then a third of the usual verses in the same strain, *Pūrvvadattāṁ dvijātibhyō* etc. is cited as a *vākya - śēsha (vākya - viśēsha ?)* from Dharmma (*Dharmma - śastra*)[11]

Here the *dūtaka* is Nāgadāsa, the *pratīhāra* [12]

Written by Dēva,[13] son of Pṛithivīdēva, the authorised official of the royal administration.

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in the year thirtieth , Kārttika, bright fortnight, day of the seventh phase.

Of Śīlagraha. [14]

## Notes

1. It is stated that the two copper-plate charters dealt with here under nos. A and B were obtained from a copper - smith of Thāḷner. From this it would appear that they had reached the copper - smith for melting purpose but had been retrieved in time by the social worker from Nasik. After preparing the estampages of these, they are stated to have been returned to the owner (?) and then passed on to Sārvajanika - vāchanālaya, Nasik for preservation. (*EI*, XXXVIII, p.69).

2. Both these records are identically dated in the year 30. As this year cited was possibly in the reign of the ruler Bhānushēna who issued them and as there are no other clues to place this ruler in the chronological scheme except palaeography, the approximate date as above has been assigned to them. (*Ibid.*, pp.69, 71). M.G.Dikshit has suggested that Bhānushēṇa might have interacted with the Chāḷukyas of Bādāmi. It is noteworthy that all the rulers of this dynasty assumed only the modest title of *mahārāja*.

3. It is suggested that this family of chiefs was one of those that had ingressed into the western and north western portions of India in the early centuries of the christian era and in due course merged their identity with the political and social scheme of the locality in which they had settled. The name, Kumbhakarṇṇa might not have had any connection with the brother of Rāvaṇa figuring in *Śrīmad - Rāmāyaṇam,* but might have been assumed by these rulers due to its nearness in sound with the foreign name of their family. But it is also seen that the rulers in this region frequently adopted names from the epics.

4. Sthālakanagara mentioned here was obviously the ancient name of Thāḷnēr, the findspot of the charter. This name seems to have undergone a slight modification as Sthalī - nagara when applied to the *vishaya* or territorial division

5. The name of this ruler, Āḍhya was possibly based on the word with the same spelling, of which the etymological derivation is doubtful and which means opulent, rich etc. (MW, *SED*, p.116).

6. In this list of officials addressed by the ruler while the others figure in many other records, *daṇḍa - bhata* and *chāra*

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which figure here are significant. *Daṇḍa - bhaṭa* must be considered as a single phrase indicating the designation of the armed trooper in the villages in charge of the execution of the punishments meted out to criminals, by local judicial agencies. It may be seen that there is another official in the list whose designation was *bhaṭa*.

*chāra* must have been a spy, possibly deputed by the ruler in the different localities of the kingdom to keep in touch with the activities especially antagonistic to the ruler that might crop up. It is possible that it was, "this same functionary who was designated as *chāṭa* in other records referred to in the phrase, "*a - chāṭa - bhaṭa - prāvēśya*"

7. *Pañchāśā* must have referred to either a block of land which was assessed to pay fifty per cent of the produce as tax to the king or a bloc fifty (*pādāvarttas* ?) in extent or a block of land (with its area, well-defined), which was required to pay fifty per cent of the produce to the king and here the donee (See *EI*, XXXVIII, p.70 n.2; Sircar, D.C., *Ind.Ep.Gloss.*, p.234). As this bloc of *pañchāśā* is stated to have been in the north-eastern boundary of the village Vadrapīdhara, its designation as *pañchāśā* might have also indicated its status as waste-land.

8. The village Vadrapīdhara has been conjecturally identified with the modern village Piṭode, on the bank of the river Tāpī to the east of Thāḷnēr (*EI*, XXXVIII, p.71).

9. *Bhōga* having been suffixed to *vishaya* before reference to the village, Vadrapīdhara, might have indicated that the said village was in the enjoyment of (or included in) the *vishaya*. Otherwise *vishaya - bhōga* could have indicated that the *vishaya* was a fief allotted or allottable to any official in the royal administration.

10. The context and manner of its mention in this record indicates either that the donee Nāgavasu - brāhmaṇa belonged to an institution imparting instruction in all the four *vēdas* at Sthālakanagara or that he was well versed in all the four *vēdas* though his family's adherence was to the Vājasanēya - śākhā (white Yajurvēda) branch of the *vēdas*, and belonged to Sthālaka - nagara. As usually understood, it is possible to interpret the phrase *Sthālakanagara - chāturvvidya - sāmānyāya* as one "who belonged to the group of brahmins who were well - versed in one or the other of the four *vēdas* who were resident in Sthālaka - nagara".

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11. See Sircar, D.C. *Ind.Epigraphy*, p.195-196, verse 131 and p.196 n.1

12. That a *pratīhāra* (lit. a door-keeper, in the administrative hierarchy) was of very high rank is indicated by his having been nominated as the *dūtaka* of the grant.

13. Actually the name is written as Dēvēna Dēvēna (Cf. EI, XXXVIII, p.73 n.2).

14. It is significant that the ruler had adopted the sign manual *Śīlagrahasya* (Cf. *Ibid.*, p.70). Śīlagraha does not figure either as a name or as an attribute of any of the rulers referred to in this record. It is possible that all these rulers belonged to the group of Śīlagrahas.

## B[1]

*Parṇṇāśā (pañchāśā)* [2] on the southern boundary of the village Ṭakkāri - khēṭaka, on the bank of (river) Būrāvī[3] was granted to the same brahmin as in 'A', who is here stated further to have been the grandson of Khandachīhaṇi.

The boundaries of this *pañchāśā* are given as follows: West of Siṁha - kshētra; north and east of the boundary limits of Pipparimaṇḍalaka; south of *vāpi - udyāna* (the garden with the step-well ?)[4] and on the east-west, the road branching into the eight pathways[5]

## Notes

1. This charter is almost identical with 'A' in all other respects except that here it is stated that another plot in a different locality was granted to the same brahmin and on the same date as in 'A'.

2. The record states at first it was *parṇṇāśā* that was granted but later refers to the gift as of *pañchāśā*. As, in 'A', there is a consistent mention of *pañchāśā*, it can be assumed that the mention of *parṇṇāśā* here was either a mistake or it was an alternate form for *pañchāśā* (See editorial note - (No.2 of *EI*, XXVIII, p.70) For the interpertation of the word also see n.7 on 'A' above.

3. Ṭakkārikhēṭaka - grāma has been identified with the modern Tākarakhēḍa situated at about 6 miles to the east of Amalner, Amalner Taluk, Jalgaon District. Būrāvi has been understood as the river Bōri, which rises in the Dhulia District and flowing east, joins the river Tāpī (*EI*, XXXVIII, p.71. Also see *Ibid.*, n.1).

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4. The text of the inscription reads *"vāpi - udyāna - dakshiṇataḥ"*. The editor has emended it as "*vāpy - udyānayōr - dakshiṇataḥ.*" (Ibid., p.74 n.5, Dikshit, M.G. has endorsed this interpretation (*Ibid.*, p.71)

5. The text, *"apara - purvvāyām = ashṭabhir - mmārgga - sthitā ēva"* is defective and Dikshit has conjectured that it was meant to indicate "situated near the road running from west to east where eight pathways meet." (*Ibid.*) It will be apparent that this interpretation is not rational.

## No.24

## EGRA PLATES OF THE TIME OF ŚAŚĀṄKA

| | | |
|---|---|---|
| Location | : | Panchrol (Egra)[1], Midnapore District |
| Date | : | C. 600 A.D.[2] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Saśāṅka |
| Dynasty | : | Rulers of Gauḍa (Karṇasuvarṇa)[3] |
| Reference | : | Sircar, D.C., *EI*, XL, p.133 - 138. |

सिद्धम् । स्वस्त्यनेकसृष्ट्यन्तरेषु पारम्पर्य्यक्रमेण समतीतराजेषु शतसहस्राध्युषितायां चतुर्दिक्पर्यन्तायां चतुर्वर्ण्णाश्रमाकीर्ण्णायां चतुरम्बोनिधि मेखलाकलापाभरणायां शब्दस्पर्शरसरूपगन्धवत्त्यामपरिमितगुणवत्यां पृथिव्यां परमदैवत - श्रीपरमभट्टारकश्रीश महाराजधिराज परममाहेश्वरश्रीशाशाङ्कदेवो राज्यं प्रशासति स्म। इहैकताकक्षविषये पूज्यान्वर्त्तमानभवि ष्यत्कार्त्तकृति कोपरिकभुक्तिपत्तलिककुमारामात्यविषयपतीन्तथाधिकृतान् भाण्डागारे च भाण्डागाराधिकृतान् तथाधिकरणानि च यथार्हं ज्ञापयित्वा शिरोभिश्च प्रणिपत्यैत दधिवासीयमहामहत्तरस्कन्दसेन नागसेनप्रत्यग्रहा रीयपटत्राणेकाग्रहारीयनागदे वानन्तदेवतरक्तोदर्भग्रिहारीयमहामहात्तरधर्म्मगुप्त यज्ञवासुलोड्डावाग्र हारीयमहामहत्तर सोमदेवगुहदे वाखवटयिकाग्रहारी यमहामहत्तरगोध्यक्षिघोष मोक्षदेवविंशतिखाड्डानीय महामहत्तरसोममहीभ द्रातच्चात्रमृगाटेयम हत्तरगोमिदत्तगुर्जरपद्रकीयभट्टधन पालकापलाशकीय भट्टगोपालदेवसर्षपवासिनीय

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महादेवब्राह्मणपद्रकीयरैथिस्वामि वैषयिकानाममहामहत्तर वत्सशर्ममहाप्राधानोद यचन्द्रप्रधानजयदे वप्रधानधुवदप्रधान यशोनागप्रधान बान्धवनाग करणिक प्रवृद्धत्तसमुद्रदत्तोद्योतसिंह पुस्तपालजिनसेनादामराचोनस्थायिपाल श्रीधर्म्मस्वस्त्यय दाज्ञापयन्ति चान्तरङ्गदोषतुङ्गेन विज्ञापिताः स्म आचन्द्रार्क्कस मकालीनाक्षयनीव्या सम्यक्प्रतिपाल्यानि पराक्रमेण भुज्यमानानि इच्छेहं सः पित्रा मातापित्रोरात्मनश्च पुण्याभिवृद्धये कौशिकसगोत्रायत्रिप्रवराय कौशिकाघमर्षणवै श्वामित्रप्रवराय त्रिवेदाध्यायिने भट्टदामस्वामिने दातुमिति । तत्कपर्द्दिपद्रके द्रोणवापशतम् क्षेत्रं ताम्रपट्टीकृत्य छित्वात्रक्षेत्रं मां दीयतामिति । एतद्संहितावचनमुपश्रुत्या स्माभिर्यैरुपरिलिखितकैरन्योन्यावधारणयावधृतम् । युक्तमयं प्रार्थयते । चिरवारखिलशून्यावस्करायां भूमाववतिष्ठमानायां न किञ्चिदर्थमात्त्रं राज्ञः पुष्णात्यस्य च राज्ञो धर्म्मफलषड्भागप्राप्तिरस्त्येव । यतो दीयतामेतद्कोषात् ताम्रपट्टदानमर्यादया चतुष्पष्पणिकद्रोणवापाद्भस्माङ्गारादीना द्रोणवापशतं छित्त्वा। दत्तं ग्रामात्पश्चिमोत्तरदिग्भागेन द्रो १०० ॥ अपि च । महाभारते श्रूयते धर्म्मशास्त्रे श्रूयते ।

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ।
स विष्ठायां क्रिमिर्भूत्वा पितृभिः सह पच्यते ॥१॥

बहुभिर्वसुधा दत्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥२॥

कण्टिकारिकागर्त्तापश्चिमदक्षिणे कोणे कीलकः।ततो
दक्षिणेन तालपुष्करिण्याः पश्चिममहापदका दक्षिणेन कीलकः।
ततः पश्चिमोत्तरेण वहिदकीयसृष्टोदकपुष्करिण्यां पूर्व्वेण
कीलकः। तदुत्तरेण भक्तिस्वामिमण्डलकीयसीमायां कीलकः ॥

ततः पूर्व्वेण चाण्डालपुष्करिण्या दक्षिणमहापदकायां कीलकः।
ततो दक्षिणेन वेदमत्तस्वामिमण्डले पूर्वेण कीलकः ततः
पश्चिमेन शुष्कपुष्करिणी । ततः पश्चिमोत्तरकोणे कीलकः।

ततो दक्षिणेन 10 कण्टिकारिगर्तायामाप्रतीकम् । श्रूयते
धर्मशास्त्रे महाभारते

षष्टिं वर्षसहस्राणि स्वर्गे मोदति भूमिदः।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥३॥

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## Seal

(एक) तार का ....
(ङ्गे क) ..... [16]

## Translation

Accomplished.[4] Well being! In the earth, which is one among the several creations, which extends uptil the four quarters, which had been inhabited and ruled by hundreds and thousands of kings, in succession, in which the members of the four castes and adherents of the *āśramas* are well spread, which is endowed with (people speaking) many languages, which is (colourful) with encounters, emotions, forms and buildings, which has a sweet-smell and other (such) great qualities.

While the very religious, śrī - *paramabhaṭṭāraka, Śrīśa* (lord of the goddess Śrī - i.e. endowed with great wealth)[5] *maharājādhirāja, parama - māhēśvara* (who is greatly devoted to Mahēśvara - Śiva), śrī - Śaśāṅkadēva is ruling.

In the Ekatākaksha - vishaya,[6] after bowing the head as per etiquette and informing the following venerable persons as there are there at present and will be there in future:

1. *kārttākṛitaka*
2. *uparika;*
3. *bhukti - paṭṭalika;*
4. *kumārāmātya;*
5. *vishayapatis* and their (subordinate) officials; and 1) the authorities in charge and the (subordinate) officials of the treasury.[7]

We order the following that are resident therein:

1. *mahāmahattara* Skandasēna (and) Nāgasēna of adhīvāsa;

2. the leading citizens of each *agrahāra* (in the above - stated *vishaya);* a) of Paṭattrāṇēka - agrahāra - Nāgādēva, Anantadēva; b) of Taraktōdarbha - agrahāra - *mahāmahattara* Dharmmagupta, Yajña; c) of Vāsuloḍḍāva-agrahāra - *mahāmahattara* Sōmadēva, Guhadēva; d) Ākhavaṭayika - agrahāra - *mahāmahattara* Gōdhyakshighōsha, Mōkshadēva;

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3. of Viṁśatikhēḍḍanī, *mahāmahattara* Sōmamahībhadra; f) of Rātachchātra - mṛigaṭā - *mahattara* Gōmidatta; g) of Gurjarapadraka, Bhaṭṭa Dhanapāla; h) of Kāpalāśakī, Bhaṭṭa Gōpāladeva; i) of Sarshapavāsinī, Mahādēva; j) of Brāhmaṇapadraka, Raithisvāmi; k)of the *vishaya,* Ānāma - *mahāmahattara* Vatsaśarman; l) *mahāpradhāna* Udayachandra; m) *pradhāna* Yaśōnāga; p) *pradhāna* Bāndhavanāga; q) *kāranikas,* Pravṛiddhadatta, Samudradatta, Udyotasiṁha; r) *Pustapāla,* Jinasēna, Ādāmarāchōna; s) *Sthāyipāla,* Śrīdharmma, Svasti[8].

Well, now I have been supplicated by *antaraṅga*[9] Dōshatuṅga, that (he) wants to grant through a copper-plate charter the field measuring hundred *drōṇāvapas* in Kaparddi - padraka, guaranteeing its lasting till the moon and Sun last, regulated and safeguarded by the rule of *akshayanīvī*[10], to be enjoyed in due order (of heredity), to Bhaṭṭa - Dāmasvāmin, who has studied three *Vēdas,* who belongs to Kauśīka - sagōtra with the triple - *pravara* of Kauśika, Aghamarshaṇa, Viśvāmitra, [11] for the increase in the religious merit of his parents and his own self and that the same may be segregated and given to him (for the grant)

(in this regard the justification) was duly explained and determined after citing the support of the texts of *dharmma - saṁhitas* (law-codes) by the above - referred (authorities)

(hence it was ordered by us) : it is but proper that you made the request;

(I have been advised that)

(even) from the land which is saline, deserted, empty (of cultivation) and being used for dumping refuse and thus, which is secluded, and thus where there is no income for the king, if the (same) land is granted as a (religious) gift (by any other), the sixth part of the accruing merit goes to the king,

hence land measuring hundred *drōṇāvāpas* in Kaparddi padraka may be segregated out of such land in the village which pays four paṇas per *drōṇāvāpa,*[12] in the north - western quarter of the village after marking the boundaries

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with ashes and charcoal, and given out of the treasury[13] (after deleting this land from the tax account) in accordance with the (regulations governing) gifts made through copper-plate charter.[13]

(Then follow two of the usual verses, stated to have been quotations from the *dharmmaśāstra-Mahābhārata*

(Then the boundaries obviously of the gifted land are detailed)

1. a peg[13a] at the corner of a pit[13b] of (covered with) *kaṇṭikārikā* plants in the south-west; (2) then on the south, the western great steps of the *tāla - pushkariṇī* (tank marked by the palmyra tree), the peg on the south; (3) then on the north-west, the eastern peg of the Vahīdaki of the *sṛishṭōdaka - pushkariṇī* (the tank with over - flowing water ?); (4) then on the north the peg at the boundary of the Bhaktisvāmi - maṇḍala; (5) then on the east, the peg at the great steps on the south of Chāṇḍāla - pushkariṇī (tank exclusive to the *chāṇḍāla* - outcastes ?); (6) then on the south, the peg on the east of the Vēdamattasvāmi - maṇḍala; (7) then on the west, the peg at the north-western corner of the dry *pushkariṇī* (tank); (8) then to the south, the symbol (bearing No.10a[14]?) at the pit of *kaṇṭikāri* plants[14a]

(Then again one of the usual verses, again stated to be a quotation from the *dharmmaśāstra* (i.e.) *Mahābhārata* (as per the scribe of the record).[15]

(Then the seal affixed to the plate, has a legend which seems to state that it is of the *vishaya* to which the granted land pertained.)[16]

## Notes

1. It is stated that this single copper-plate (containing writing on both the sides was lying with a gentlemen of Panchrol, a small village near the big village Egra near Kharagpur in Midnapur District. It had been authenticated by a seal with a legend in two lines, which cannot be clearly made out. It is possible that it was the official seal of the *vishaya* to which the gift land pertained (Cf. *EI*, XL, p.133; *EI*, XVIII, p.63. text lines 6-7 of Vappaghōshavāṭa grant of Jayanāga wherein the authorities of the *vishaya* in which the grant land lay were asked to affix the seal of that *vishaya*).

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2. This approximate date is assigned to this undated charter on historical grounds.

3. Considering the provenance of the charter, and on palaeographical considerations, the Śaśāṅka mentioned here as having been ruling the earth at the time of the charter can be assumed to have been the king of that name who had been ruling with Karṇasuvarṇṇa in Gauḍadēśa as his capital round about the time of Śrī Harsha of Sthāṇvīśvara (See BVB series, *The Classical Age*, p.78, 96)

4. The word *Siddham* which has been translated here a 'Accomplished' is stated to have been expressed by a symbol on the plate. What the symbol was is not discernible in the facsimile given.

5. Śrīśa given here as a title of the king indicated only the abudant wealth possessed by him. (Cf. *EI*, XL, p.136 and n.6).

6. Ekatākaksha - vishaya, the villages and other localities mentioned in this record are justifiably said to have been situated around Egra, the findspot of this record in the present day Midnapur District. Beyond this, no specific identifications have been made (*Ibid.*, p.136).

7. This list as given in this charter is of officials of the machinery of the royal administration, who were immediately concerned with either the process of the issue of a charter or with the territory involved in the issue of this charter. Some of these officials mentioned here are peculiar to this charter. The function of each of these officials has only been surmised. (See *Ibid.*, p.134).

8. This second list is of the prominent persons of the locality, in and around the village in which the land was granted and of the officials of local administration: *pradhāna* (headman - Sircar, D.C. *Ind.Ep.Gloss,* p.254), *kāraṇika* (scribe; village accountant, Ibid., p.146). *pustapāla* (record - keeper - Ibid., p.268) and *sthāyipāla* (a local official guiding and supervising the permanent tenents in villages ? - Cf *Ibid.*, p.324). These were obviously addressed with a view to get the grant executed after marking the boundaries of the land granted etc.

9. Dōshatuṅga was apparently a confidant or private secretary (*antaraṅga - Ibid.*, p.23) of the king. His supplication to the king regarding the grant, was in accordance with the official procedure as kings were the lords of the land in their respective kingdoms.

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10. The rule of *akshayanīvī* usually pertained to grants of liquid currency, the interest of which was designed to carry out an intended benefaction, the capital (*nīvī*) granted remaining intact and undiminished permanently. Here the application of this rule in the case of land granted seems to have only stressed that it was a permanent endowment and that it would remain undisturbed by the action of kings or their officials (Cf. *Ibid.*, p.15).

11. This lineage pertained only to Aghamarshaṇa - Kauśikas (See Brough, John, *op.cit.*, p.152).

12. The above translation appears to be the correct one for the phrase, *"Chatushpaṇika - droṇāvāpāt* (See *EI*, XL, p. 135-136).

13. The royal order, *"dīyatām - ētat - kōshāt"* with reference to the land intended to be granted seems to have had the effect of intimating that the land was freed even from the obligation to pay that tax at the rate of 4 *paṇas* per *drōṇāvāpa* as had been assessed on the rest of the land in that block. *Kōsha* was the royal treasury and the officials in charge were directed to note the deletion of the 100 *drōṇāvāpas* from the tax account. This was indicated by the phrase *tāmra - paṭṭa - dāna - maryyādayā*.

13a. *Kīlaka* is understood as a peg "for marking boundaries"

13b. *Garttā* is understood as a pit; "a boundary trench.".

14. This is the reading of Sircar of the symbol found after *dakshiṇēna* in 1.35 of the inscription (*op.cit.*, p.138). He had suggested that this symbol could have been the "the *pratīka* or symbol referred to at the end of the phrase *kaṇṭikārigartāyām-a-pratīkam* (*Ibid.*, n.11). He has not elucidated as to what it signified.

14a. This specification of the boundaries, though vague, must have been quite intelligible to the people of the area concerned in the grant.

15. It is not intelligible why the imprecatory verses were split and given at two places. Possibly the scribe wrote two of the usual verses and then realised that he had omitted the details of the boundaries of the gift land and immediately he set about the task of correcting this error of omission. After detailing the boundaries he gave the third of the imprecatory verses he had decided to cite.

16 Sircar reads the inscription on the seal as follows;

1. *Ekatāraka - vishaya*

2. *(mahādhikaraṇasya)*

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(i.e.) the seal was of the administrative office of the *vishaya* (It may be seen that the *vishaya* in which the grant-land lay was asked by the ruler to authenticate the charter with the seal of the *vishaya*. However, it must be pointed out that the name of the *vishaya* concerned is given as Ekatākaksha in the text.

## No.25

## GOLLAVALLI GRANT OF PRITHIVI - MAHARAJA

| | | |
|---|---|---|
| Location | : | Parlakimedi/Tekkali [1] |
| Date | : | Year 49 = C. 600 A.D.[2] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Pṛithivī - mahārāja |
| Dynasty | : | Chōḷas of Kaliṅga (?)[3] |
| Reference | : | *De, SC, EI,* XXXV, p.221-224. |

स्वस्ति ॥ श्रीविजयस्कन्धावारात् विरजोनगराधिवासका त्सकलजगदवनसमुद्भूत कीर्त्तिचारुचन्द्रिकासमुद्द चोतितदिगन्तरस्य महाराजरणदुर्ज्जयस्य सूनोस्सम तिशयितशक्रविभूतेर्व्विक्रमेन्द्रस्य प्रियतनयः प्रवर्द्धमानप्रतापोपनत समस्तसाम न्तमण्डलः निजभुजविजयोदयाधिगतयशोविशेषभूषणः श्रीरामः काश्यपसगोत्रः परमब्रह्मण्यो मातापितृपादानुद्धयातः श्रीपृथिवीमहाराजः कुद्रावलीविषये गोल्लावल्लीग्राममधिवसतः सर्व्वसमवेतान्कुटुम्बिनः समाज्ञापयति यथा मातृशर्म्मणः पौत्राय दामोदरशर्म्मणः पुत्राय वेदवेदाङ्गपारगाय षट्कर्म्मनिरताय यमनियमपरायणाय पुराणरामायणधर्म्मशास्त्राद्यनेकवि द्यापारदर्शिने भृगुसगोत्राय तैत्तिरीसब्रह्मचारिणे पद्मशर्म्मणे ग्रामोयमस्मत्पुण्यायुरारोग्यजययशोभिवृद्धये सर्व्वकरपरिहारेणाग्रहारीकृत्य दत्तः। न कैश्चिदपि बाधा करणीया । प्रवर्द्धमानविजयराज्यसंवत्सरे नवाधिकचत्वारिंशे ज्येष्ठमा सशुक्लपक्षाष्टम्यां धर्म्मप्रदानमेतदाज्ञप्तिः श्रीरामः लेन्रुराजः। अत्र व्यासगीताः श्लोकाः। ..

बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥१॥

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आस्फोटयन्ति पितरो प्रवल्गन्ति पितामहाः।
भूमिदाता कुले जातस्स नस्त्राता भविष्यति ॥२॥

षष्टिवर्षसहस्राणि स्वर्गे मोदति भूमिदः।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥३॥

## Translation

Well-being! From the residence at the victorious camp of Virajō-nagara [4] (The prefatory portion of this charter introducing the king as also the format of the charter are identical with that found in the Tāṇḍivāḍa grant of the same king dealt with above).

Śrī - Pṛithivī - mahārāja orders all the assembled *kuṭumbins* resident in the village Gollāvallī in Kudrāvaḷi - vishaya[5], thus: This village, has been given after exempting it form all taxes and making it into an *agrahāra*, for the increase of our religious merit, life-span, health, success in arms and fame to Padma - śarmman, a *sa-brahmachārī* of Taittirīya - school (the original or the so called black Yajurvēda) belonging to Bhṛigu - sagōtra, who has comprehensively studied the *vēdas and vēdāṅgas*, is absorbed in performing the six - fold duties (prescribed for a brahmin) [6], who has controlled his senses and observes the set vows and practices, who is a deep scholar in *Purāṇas, Rāmāyaṇa, Dharmma - śāstras* and numerous such texts, who is the son of Dāmōdara - śarmman and grandson of Mātṛi - śarmman.

This religious gift has been made on the day of the eighth phase of the moon in the bright fortnight of the Jyēshṭha month in the fortyninth year of (our) ever increasing victorious kingship.[2] The *ājñapti* (is) Śrī-Rāma-leṇṛurājaḥ[7]

## Notes

1. This set of copper plates is stated to have been in the possession of a gentleman living at Parlakimeḍi, who had shifted there from Tekkli quite a long time before.

2. See note 2 under the Tāṇḍivāḍa Grant of the same king.

3. See note 3 under the Tāṇḍivāḍa Grant of the same king.

4. Virajo - nagara has been identified with "Virajā in Orissa i.e. modern Jajpur in the Cuttack District (*EI*, XXXV, p.222)

5. Gollāvallī and Kudrāvali the place after which the *vishaya* or territorial division was named have not been identified. It

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is possible hat Kudrāvaḷi is represented by the modern Khurdā about fifty miles south west of Jajpur in Orissa.

6. The "six acts or duties enjoined on brahmins are: teaching the vēdas, study of the same, offering sacrifices, conducting them for others, giving and accepting gifts. It is also stated that the *shaṭ-karmma* referred to the six acts allowable to a brahmin for subsistence (viz. gleaning, accepting gifts, asking alms, agriculture, trade, tending cattle or according to some, lending money at interest)" (MW, *SED,* p.1032 col.3)

7. See n.16 under Taṇḍivāḍa Grant of the same ruler dealt with above.

## No.26

## GANDHARVESARA TEMPLE PILLAR INSCRIPTION OF THE TIME OF BALARJUNA

| | | |
|---|---|---|
| Locatiion | : | Sirpur [1] |
| Date | : | C. 600 A.D.[2] |
| Script | : | Early Nāgarī (Siddhamātṛikā) |
| Language | : | Sanskrit |
| King | : | (Śivagupta) Bālārjuna [3] |
| Dynasty | : | Sōmavaṁśis of South Kōsala [4] |
| Reference | : | Sankaranarayanan, S, and Jain, Balachandra, *EI,* XXXIX, p. 149-151. |

Metres : Vesses 1,4&5 *Mandākrāntā* 2 *Upajāti,* 3&8 *Indravajrā,* 6 *Sārdūlavikrīdita.*

सिद्धं । नमः शिवाय ॥

येयं हैमी प्रवहति महावाहिनी पुण्यतोया ।
दृष्ट्वैवालं क्षपयति मलं किं पुनः स्नानपानैः॥

अस्यास्तीरे वसतिमकरोद्देहिनां यो हितैषी ।
गान्धर्व्वेशः प्रथितमहिमा सोयमव्याच्चिरं वः॥१॥

कान्तामुखाम्भोरुहषट्पदेस्मिन् यशः प्रवाहावृतदिक्समूहे ।
श्रीमत्यारातीन्धनदीप्तवह्नौ बालार्जुने राजनि पाति पृथ्वीं ॥२॥

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श्रीमान् स्वसिद्धान्तधुनिपयो U - पप्रभोद्भासितशुद्धभूतिः।
अत्राभवद्वागमृतेन लोकान् यस्तोषयत्युद्भवराशिरुद्रः॥३॥

तत्पादाब्जप्रचुररजसा रंजितात्मोत्तमाङ्गो
भक्त्या चायं नियमितमनाः पुण्यधीर्द्धर्म्मशीलः।
अम्बुल्लोकसकलविबुधाधीशगार्व्व....प्रादान्माला
रुचिरकुसुमाः शम्भवे शाश्वताय ॥४॥

यावद्विश्वं वहति वसुधां यावदास्ते समुद्रो
यावत्सूर्य्यस्तपति गगने यावदिन्दुर्विभाति ।
तावद्देयाः प्रतिदिनमिमाः श्रीपुरेस्मिन्
वसद्भिर्म्मालाकारैरपि च निखिलैः पालयद्भिः स्वं ॥५॥

लक्ष्मीमोघ - तरङ्गमांच नितरां भोगश्च संभेदिनः
कामाः स्युः परिणामकालविरसा नातिस्थिरं जीवितं ।
बुद्ध्वैवं विलसितानि मनसा भो भो जनाः
साद -- ग्निर्भगवान् U-U भवहो -- सदा से U -- म् ॥६॥

तारश्चक्रे -U-- प्रशस्तिं साक्षेपादा - U भक्ते U - ।
का तेन्यागेय U--U------U--U-- ॥७॥

....शिल्पि.....

## Translation

**Verse 1** Accomplished [5]. Obeisance to Śiva !

Gandharvvēśa[6] of well known greatness, the well-wisher of all human beings, who has taken His abode on the banks of Mahāvāhinī, the river with ice-cool water, even the mere seeing of which is enough to destroy one's sins,not to speak of bathing in and drinking (of the waters of that river), may He protect you all

**Verse 2** While king Bālārjuna, who is a bee to (flying around) the lotus that is the face of his (His that God's) beloved, the flood of whose fame has spread to all the quarters, who is prosperous and is the fire that has ignited the fire-wood that is his enemies, is protecting this world,

**Verse 3** Here (in Sirpur ?)[7] there was the illustrious Udbhavarāśirudra,[8] who delighted the world with the necter of his speach, who propounded the doctrines

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dear to him, whose life was pure reflecting his (convictions) glorious way of life.

**Verse 4** Ambullōka, [8] whose head has been made crimson (adorned) by the abudant dust (abundant due to constant accumulation) of his (his teacher - Udbhavarāśirudra's) lotus-feet (at which he prostracted repeatedly) due to his devotion (to him,) whose mind is well - disciplined, whose intellect is full of (is engaged in) meritorious thoughts and ideas, whose conduct and behaviour are regulated by the codes, gave garland (garlands) made of delectable flowers to the eternal Śambhu, the master of all scholars[9]

**Verse 5** So long as the universe bears this earth, the ocean exists, the sun shines, and the moon adorns the sky, till then (these garlands) should be supplied by all the garland-makers residing in this Śrīpura as part of their assigned routine duty.[10]

## Notes

1. This is stated to have been inscribed on the southern face of the left pillar of the *maṇḍapa* near the central shrine in the Gandharvēśvara temple in Sirpur (*EI*, XXXIX, p.149; Also see Hiralal, *Ins.in the CP and Berar*, 2nd Edn., p.99)

2. This date has been assigned to this undated inscription on historical grounds.

3. This inscription cites only the title Bālārjuna whlile referring to the king who was ruling at the time the benefaction as recorded in this inscription was made. From the situation of this record and other circumstances it can be safely assumed that the king was Śivagupta, who had the title Bālārjuna (*EI*, XXXIX, p.150; Hiralal, *op.cit.*, p.98-99, *EI*, XXXI, p.197-198).

4. Though the dynasty to which king Bālārjuna belonged is not stated here, in another record from the same Sirpur (*EI*, XXXI, 197-198) he is definitely stated to have belonged to Dhavala-kula which is understood as a synonym of Pāṇḍu - vaṁśa or Sōmavaṁśa (*Ibid.*, p.198 n.8).

5. Though the symbol for *Siddham* (accomplished) is not discernible on the facsimile given, apparently it could be seen on the original inscription (*EI*, XXXIX, p.158 n.13).

6. Gandharvvēśa as referred to here is obviously the presiding deity in the temple wherein this inscription has been found. This is one of the few cases in which the name of the God in a temple has been retained from ancient times till date.

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7. *Atra* (here) must obviously have referred to Śrīpura where this record has been found.

8. While the very name, Udbhavarāśirudra, suggests that the person concerned was a monk of a Śaivite *maṭha*, the name Ambullōka of his disciple indicates that he was a lay disciple of the aforesaid Udbhavarāsirudra. Possibly the latter made the benefaction at the instance of the former.

9. It is not stated in the record as to what the benefactor gave to enable the garland-makers to supply garland/garlands to the temple. This is the third record at Śrīpur which records the benefaction by a donor to have garlands of flowers supplied to the temple (See Hiralal, *op.cit.*, p.98-99). In the case of the second such inscription (*IA*, XVIII, p.179-81) also there is no indication as to what was given to the garland-makers. The third inscription which records such a benefaction by one Jajuraka, has not been published, and so no details of the benefaction are available (Hiralal, *op.cit.* p.98).

10. The portion of the inscription in continuation of verse 5 has been rendered unreadable. Apparently this portion contained the usual exhorations and admonitions and the names of the composer of the record and of the inscriber (cf. *EI*, XXXIX, p.150). The text of the concerned portion of the inscription as given here has been just copied from that given by the original editor.

## No.27

## KIRUMOREKOLI GRANT OF MUSHKARA

| | | |
|---|---|---|
| Location | : | Mysore [1] |
| Date | : | C. 600 A.D.[2] |
| Script | : | Early Kannaḍa |
| Language | : | Sanskrit |
| King | : | Pṛithivi - Koṅgaṇirāja alias Mushkara |
| Dynsty | : | Western Gaṅgas of Talakkāḍu |
| Reference | : | Ramesh, K.V., *EI*, XLI, p.105 f; *Ins.of the western Gangas*, No.158 (p.490-493) |

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Metres : Verse 1-5 Anushṭubh

स्वस्ति ।

जितम्भगवता गतघनगगनाभेन पद्मनाभेन । श्रीमज्जाह्नवेयकुला मलव्यो मावभासमान भास्करस्य स्वखाङ्गैकप्रहार खण्डितमहाशिलास्तम्भ लब्धपराक्रमयशसः दारुणारिगणवि दारणरणोपलब्धव्रणवि भूषणविभूषितस्य काण्वायनसगोत्रस्य श्रीमत्कोङ्गणिवर्म्म धर्म्ममहाधिराजस्य पुत्रस्य पितुरन्वाग तगुणयुक्तस्य विद्याविनयविहितवृत्तस्य सम्यक्प्रजापालनमात्रा धिगतराज्यप्रयोजनस्य नानाशास्त्रार्त्थसङ्ग्रा वाधिगमप्रणीत मतिविशेषस्य विद्वत्कविकाञ्चन निकषोपलभूतस्य विशेषतोप्य नवशेषस्य नीतिशास्त्रस्य वक्तृप्रयो क्तृकुशलस्य सुविभक्त भक्तभृत्यजनस्य दत्तकसूत्रवृत्ते प्रणेतुः श्रीमाधवमहा धिराजस्य पुत्रस्य पितृपैतामह गुणयुक्तस्य अनेकचतुर्द्दन्त युद्धावाप्त चतुरुदधिसलि लास्वादितयशसः समदद्विरदतुरगा रोहणातिशयोत्पन्न तेजसः धनुरभियोगसम्पादितसम्पद्विशेषस्य श्रीमद्धरिवर्म्ममहाधिराजस्य पुत्रस्य गुरुगोब्राह्मणपूजकस्य नारायणचरणानुध्यातस्य श्रीमद्विष्णुगोपमहाधिराजस्य पुत्रस्य त्र्यम्बकचरणाम्भोरुहप वित्रीकृतोत्तमांगस्य व्यायामोद्वृत्तपीनकठिनभुजद्वयस्य स्वभुजबलपराक्क्र मक्क्रयक्क्रीतराज्यस्य क्षुत्क्षामोष्ठपिशिता शनप्रीतिकरनिशितधारासेः कलियुगबलपंकावसन्न धर्मवृषोद्धरण नित्यसन्नद्धस्य श्रीमन्माधवमहाधिराजस्य पुत्रस्याविच्छिन्ना श्वमेधावभृताभिषिक्तश्रीमत्कदंब कुलगगनगभस्तिमालिनः श्रीकृष्णवर्म्ममहाराजस्य प्रियभागिनेयस्य जननीदेवतांकपर्य्यंकएवाधि गतराज्याभिषेकस्य विजृम्भमाणशक्तित्रयस्य परस्परानवमर्द्दनोपभुज्य मानत्रिवर्ग्गसारस्य असंभ्रमावनमितस मस्तसामन्तमण्डलस्य निरन्तरप्रेमबहुमा नानुरक्तप्रकृतिवर्ग्गस्य विद्याविनयातिशयप रिपूतान्तरात्मनः कार्त्तयुगीनराजचरि तावलम्बिनः अनेकसमरविजयोपा र्जितविपुलयशः क्षीरोदैकार्ण्णवीकृतभुवनत्रयस्य निरवग्रहप्रदानशौर्य्यस्य अविषह्यपराक्रमाक्क्रान्तप्रति राजमस्तकार्प्पिता प्रतिहतशासनस्य विद्वत्सुप्रथमगण्यस्य श्रीमत्कोंगणि महाधिराजस्य अविनीतनाम्नः पुत्रेण पुन्नाटराजस्कन्दवर्म्म प्रियपुत्रिकाजन्मना स्वगुरु गुणानुगामिना पित्रापरसुतस मावर्जितयापि लक्ष्म्या स्वयमभिप्रेत्यालिङ्गित विपुलवक्षस्थलस्य विजृम्भमाणशक्ति त्रयोपनमि तसमस्तसा मन्तमण्डलस्य अन्दरिय आलत्तूर पोरुळ पेर्न्नगराद्यनेकसमरमुखम खाहूतप्रहतशूरपुरु षपशूपहारविधस विहस्तीकृतकृ तान्ताग्निमुखस्य शब्दावतारकारस्य देवभारतीनिबद्धवड्डुकथस्य किरातार्जुनीये पञ्चदशसर्ग्गटी काकारस्य दुर्व्विनीत नामधेयस्य समस्त पाण्णाटपुन्ना टाधिपतिना वैवस्वतेनेव मनोर्व्वर्ण्णाश्रामाभिरक्षिणः दक्षिणान्दिशमभिगोप्तुं पर्य्याप्तवतः

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प्रातिजनीनस्य सुप्रजसः पुत्रेण उरगपुराधिपपर मक्षत्रियचोळकुलतिलक श्री दग्धचरणसन्तानप्रसूतवसुमती न्द्रसुतासम्भवेन दुर्द्दान्तविमर्द्दविमृदि तविनम्रविविध विश्वंभरेशमौलिमा लामकरन्दपुञ्जपिञ्जरीक्रियमाणचरणयुगळनळिनेन मकरकेतनायास्य मानवामलोचना विलोचनशरशरव्यजातेन शरीरिणा धर्म्मेण श्रीपृथिवीकोंगणिराजेन प्रतीतमुष्करद्वितीयनामधेयेन सर्व्वविद्यापारगेण विशेषतो नीतिशास्त्रनिपुणबुद्धिना किं बहुना सकलसंपदाधारभूतेन तैत्तिरीयचरणाय प्रावचनकल्पाय कुम्बशर्म्मणे कप्पुनि दक्षिणतटे किरुमोरेकोळि नाम ग्रामः काश्यपगोत्राय उदकपूर्व्वं यथाविधि प्रादायि सकलमहामनुष्यप्रत्यक्षं ससर्व्वपरिहारं वैशाखमासे प्रशस्ततिथिमुहूर्त्ते नक्षत्रे दिने ।

अपि चात्र मनुगीताः श्लोकाः।
स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।
षष्टिवर्षसहस्राणि घोरे तमसि वर्त्तते ॥१॥

बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥२॥

स्वन्दातुं सुमहच्छक्यं दुःखमन्यार्त्थपालनम् ।
दानं वा पालनं वेति दानाच्छ्रेयोनुपालनम् ॥३॥

अद्भिर्द्दत्तं त्रिभिर्भुक्तं सद्भिश्च परिपालितम् ।
एतानि न निवर्त्तन्ते पूर्व्वराज कृतानि च ॥४॥

ब्रह्मस्वन्तु विषं घोरं न विषं विषमुच्यते ।
विषमेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रिकम् ॥५॥

कूनाचार्य्यान्वयेन कोङ्गणि पेर्न्दट्टारेणेदन्तां ब्रशासनं
लिखितं तस्माद् द्वादशखण्डुकावापमात्रं तत्र सुक्षेत्रं ब्रह्मदेयक्रमेण दत्तं॥

## Translation

Well being! Conquered by the worshipful Padmanābha resplendent like the sky free from clouds.

There was Śrīmat - Koṅganivarmma - Dharmma - mahādhirāja, the sun illuminating the sky that is the Jāhnavēyakula, who had garnered the fame of a strong warrior on breaking the big stone - pillar by one stroke of his sword, [1] who was adorned with the scars of wounds incurred in the fierce battles that he undertook to smash

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the group of his enemies and who belonged to Kāṇvāyana - sagōtra [2]

His son was śrī - Mādhava - mahādhirāja who had inherited the qualities of his father, whose conduct was regulated by modesty and education, who considered that the kingship had descended upon him only for good government of the subjects, whose intellect had been sharpened by imbibing the meaning of the various scientific treatises, who was a touchstone to test the gold, that is the attainments claimed by scholars and poets, who had nothing more to gain, who was an expert in discoursing on and implementing the codes on statecraft, who had classified those who were attached to him and who were mere servants, who had authored the commentary on *Dattaka - śūtra*[3]

His son was śrīmad - Harivarmma - mahādhirāja, who was endowed with the (great) qualities of his father and grand father, whose fame acquired through (his victories) in the many battles with the four tusked elephants,[5] which had been employed against him, had been tasted (spread) upto the limits of the earth washed by the four oceans (encircling the earth), who had the remarkable agility in mounting even intoxicated horses and elephants in rut, who was also an expert archer.

His son was śrimad - Vishṇugōpa - mahādhirāja, who was a worshipper of elders, cows, and brahmins, who meditated on the feet of (God) Nārāyaṇa.

His son was śrīman - Mādhava - mahādhirāja, whose head had been purified by the dust of the lotus - feet of (God) Tryambaka (Śiva), whose pair of hands had been made sturdy by (constant hard) exercise, who had purchased (acceded to) the kingship by paying the price in the shape of (his vigorously employing) the strength of his arms, the sharp edges of whose sword had pleased those (the goblins) hungry and emaciated due to want (by feeding them with those killed in battles), who was constantly employed in uplifting the bull that is righteousness, depressed by getting drowned in the mire that is Kaliyuga

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His son was śrīmad - Koṅgaṇi - mahādhirāja (also) named Avinīta, who was the dear nephew (sister's son) of śrī - Kṛishṇavarmma - mahārāja, who was the sun in the firmanment of srīmat - Kadamba-kulam, who had been anointed by the *avabhṛita* bath (valedictory bath on the conclusion of a sacrifice) of the successive *aśvamēdha* (sacrifices) performed by him without break, who had got anointed to the kingship even while he was being suckled from the lap of his mother, whose three-fold power kept expanding, who was enjoying the pleasures of regulating his life in accordance with all the three *vargas (tri - vargga-"* the three objects/pursuits of life, - virtue/dharma; *artha*-economic well-being; and carnal pleasures - (without jeoparding the achievement of one with the other), who had subjugated the entire class of feudatories the without hesitation, whose subjects were attached to him through love and admiration, whose inner soul had been sophisticated by his education and consequent modesty, who was adhering to the conduct of the kings of the *Kṛita* (the pure) age, who had amassed abundant fame from victories in many battles, who had filled the three worlds with the milky ocean (milk and honey), whose valour was unmatched and uncontested, whose sovereignty was unquestioned, who had brought to his feet the heads of each contesting king by the force of his unbearale strength and power, who was considered the foremost among scholars.

by[7] his son, who was born of the dear daughter of Skandavarmman, the ruler of Punnāṭa,[8] who had imbited the good qualities of his father (elders/forefathers ?)[9], whose broad chest was embraced by the Lakshmī (fortune) of kingship of her own accord though she had been conferred on another son by his father, who had subdued the entire group of feudatories by his expanding three-fold powers, who had fed and confounded the fire of death with the oblations of the men slaughtered by him in the sacrifices that were the many battles at Andariya, Ālattūr, Poruḷūṛa, Pernnagara, etc.[10] who composed the *Śabdāvatāra*[11] who had rendered into *dēva - bhāratī*[12] the *Vaḍḍakathā*[13], who had written the commentary on fifteen *sargas of Kirātārjunīya*[14], who was named Durvvinīta [7]

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by that lord of the whole Paṇṇāṭa, Punnāṭa[14a], who was the son of the one with good offsprings, who was like Vaivasvata - the protector of the *Varṇṇāśrama* (the life system as regulated by caste and stages of life)[15] who was competent for the task of guarding the southern quarter, who was a match for any adversary, who was born of the daughter of that son of the lord of the earth, descended in the line śrī - Dagdhacharaṇa (Karikāla)[16], the forehead mark of the Chōḷa dynasty of eminent Kshatriyas[17], the lord of Uragapura (Uṛaiyūr)[18], whose pair of beautiful feet were being made reddish - yellow by the cluster of the pollen (of the flowers) in the wreaths adorning the heads of the several rulers of the world, who had been subjugated by him in fierce battles, whose physique was the butt for the arrows thar were the (coquestish) looks of beautiful damsels, who were goaded and made helpless by cupid (Makarakētana), but who was of regulated conduct; by that śrī - Pṛithivī - Koṅkanirāja, who was well - known by his secondary name, Mushkara, who was a scholar in all branches of learning, especially who was an expert in the science of polity, why expatiate, who was the storehouse of all kinds of wealth,

the village, named Kiṛumoṛēkōḷi, on the southern bank of (river) Kappuni (the river now known as Kapini), with all *parihāras* was gifted with due libation of water, in the immediate presence of all great men (elders)

to Kumba - śarmman, an adherent of Taittirīya - charaṇa and Prāvachana - kalpa, belonging to Kāśyapa - gōtra on the very excellent day with favourable asterism and during the proper period in the month of Vaiśākha.

Here these are the verses sung by Manu (five of the usual verses)

This charter was written by Koṅgaṇi - Perndaṭṭār, belonging to the family of Kūnāchāryya. Hence, good land of twelve *khaṇḍukāvāpa* inextent there (in the same village) under the tenure of *brahmadēyam,* has been given to him.

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## Notes

1. Mysore is the place of deposit of the copper - plate of this charter. The findspot is unknown.

2. This approximate date has been given to this charter on the supposition that the reign of Śrīvikrama, son of Mushkarā was a very short one as the Bēdirur grant of his grandson, Bhūvikrama supplies the initial date of that ruler as 609 A.D.

3. This feat of Koṅgaṇi - varmma - Dharmma - mahādhirāja, apparently the progenitor of the family has not been explained anywhere. It sounds like cutting the gordian knot. Possibily this breaking of the stone was sufficient to establish him as an irresistible warrior and entitled him to become the ruler of the area around the place where the stone referred to was (cf. Ramesh, K.V., *Inscription of the Western Gangas*, p.liv-lv; Rao, M.V.Krishna, *The Gaṅgas of Talkād*, p.6-7; also see MW, *SED*, p.801 col.2 - *mahāśilā* is stated to be "a kind of weapon (*śataghnī* - killer of hundred) with iron nails.

4. This claim of the progenitor of the family of Western Gaṅgas that he belonged to Kāṇvāyana - sagōtra, in which usually brahmins claim descent, is interesting. Koṅgaṇivarman and his family did not otherwise claim to be brahmins. It would appear that, in accordance with the prevalent practice among the rulers of various tracts in India during this and other periods, this Gaṅga king with the connivance of a brahmin applied to himself the glory of descent in the Kāṇvāyana - sagōtra (cf. *USVAE*, III, p.XXVII; also see Rao, M.V.Krishna, *The Gangas of Talkad* p.6).

5. *Dattaka - sūtra* is stated to be a work specially dealing with the craft of the courtesan (*Kāmasūtra*, l.1.11) (Ramesh, K.V., *op.cit.* p.iv). Though this attention paid by the king to an erotic work is not to be wondered at as many of the western Gaṅga kings boasted about their glamorous physique attracting lovely damsels, it is not also unlikely that the work on which Mādhava wrote the commentary was the *Dattaka - chandrikā or Dattaka - mīmāṁśa* (MW, *SED*, p.399 col.3) which dealt with any subject other than erotic. The reference to the work as *sūtra* could have been a mistake. However, whatever work it was, it is noteworthy that some of Mādhava's successors are also credited with scholarship in Sanskrit.

6. This mention of four-tusked elephants may be referring to the practice of the kings of this and succeeding periods, of attaching maces of iron to the tusks of elephants while going to battle to make their assaults more fearsome (See Sastri, K.A.N., *FNSI*, p.206).

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7. From here it is observed that the drafter of the charter who had copied the text from possibly the Uttanūr plates of Durvvinīta, almost verbatim, is seen to have used the instrumental and dative cases indiscriminately. We are led only to infer that śrī Pṛithivī Koṅgaṇirāja *alias* Mushkara was the son of Durvvinīta.

8. Punnāṭa is stated to have been a principality in Heggaḍḍāvana-koṭe taluk to the south of Gangavāḍi with its capital at Kiṭṭūr on the bank of the river Kabini (Ali, B.Sheik, *History of the Western Gaṅgas*, p.58, 66). Ramesh, K.V., (op.cit., p.lvii) says that it was a territory sanctified by the Kāvērī and Kapila rivers. Pannāṭa must have been some territory in the same region but it has not been identified.

9. In this context, it is likely that the word *"guru"* used indicated the forefathers rather than only the father.

10. The battles fought by Durvvinīta at these places were probably with his brother or step-brother, whom his father Avinīta had favoured to succeed him (Ramesh, K.V., *op.cit*, p.lvii). But the places mentioned have not been identified. Even the identification as made do not seem to be plausible (Ali, B.Sheik, *op.cit.*, p.64).

11. *Śabdāvatāra* was the work on (Sanskrit) grammar (Ali, B.Sheik, *op.cit.*, p.68) written by a Jain (though born a brahmin) monk named Pūjyapāda. One authority has stated that he was the *guru* of Durvvinīta (Varnī, Kshu, Jinendra, *Jainēdra Siddhānta Kōśa*, Bhaga 3 (Hindi), p.83; Narasimhāchār, *MAR*, 1912, p.35). It is impossible to say if the *Śabdāvatāra* claimed to have been written by Pūjyapāda, was misappropriated and issued in his own name by Durvvinīta or if it was another work written on the same lines as that of Pūjyapādaś work by Durvvinīta himself.

12. *Dēva - bhāratī* seems to have been a term used in these regions or by the Jains to denote Sanskrit.

13. *Vaḍḍa - kathā* is obviously the well - known work *Bṛihat - kathā* originally written in Paiśāchī dialect by one Guṇāḍhya in the period of the Satavāhana king , Hāla (C. A.D. 20-24 ?) (Sastri, K.A.N. ed. *A Comprehensive History of India*, II, p.305, 653) It is debatable if Durvvinīta was the first one to translate this work into Sanskrit.

14. *Kirātārjunīya* was the Sanskrit work written by the poet Bhāravi. There are stories about that poet having stayed in the court of Durvvinīta himself as also of Simhavishnu Pallava at Kāñchīpuram (See Rao, M.V. Krishna, *The Gaṅgas of Talkad*, p.42-43). It is not known why Durvvinīta stopped with the fifteenth

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*sarga* of the eighteen *sargas* of that work while writing his commentaruy and as to what prompted him to write the commentary.

14a. The overlordship of Paṇṇāṭa and Punnāṭa is attributed to Durvvinīta in other records. Obviously the instrumental case used for this phrase was an error.

15. According to the calculation of time and ages as done by Hindu visionaries and astronomers/mathematicians, fourteen *manvantaras* (age or period of Presidentship over the universal affairs by a specified Manu) each of which comprises seventy - one *mahā - yugas* or 4,320,000 human years, constitute one day of the creator - Brahmā. There is a presiding divinity (named Manu) over each *manvantara*. Six such *manvantaras* have gone by and at present the seventh presided over by Manu - Vaivasvata is going on (MW, *SED*, p.786-787). However the Manu - saṁhitā, the well - known law-book, the code of Manu or Institute of Manu'' is attributed to the first Manu, Svāyambhuva who existed nearly thirty millions years ago, But it bears the markings of being the production of more than one mind'' (Dawson, John, *A Classical Dictionary of Hindu Mythology and Religion, Geography, History and Literature,* p.201). The Manu, who is traditionally considered as the law-giver or promulgator of the *Dharmma - śāstra* or code of conduct of life laid down in accordance with the Hindu conception of propriety and pierty must have been a different person from all these. The author of the text of this record seems to have confused himself.

16. Dagdhacharaṇa is obviously the Sanskritisation of the Tamil name Karikāla of the reputed Chōḷa king of about the 3rd century A.D.

17. Here the term *kshatriya* was not intended to indicate the caste name but generally the ruling or warrior class.

18. Uragapura is again the Sanskritisation of the name Uṛaiyūr, a place in the vicinity of the modern town Tiruchirappalli, which was the capital of the early Chōḷas.

19. Kiṛumoṛekōḷi has been conjectured to have been some village attached to Maragōḍu in T.Narsipur Taluk, Mysore District or the village, Chikkamaraḷi in Hirodu Hobli, Srirangapatna Taluk, Mysore District (*EI*, XLI, p. 108-109).

20. Kappuni river was the old name of the modern river Kabinī a tributary of the river Kāvērī. (Ibid., p.108).

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# No.28

# CHEZERLA INSCRIPTION OF MAHĒNDRAVIKRAMA MAHARĀJA

| | | |
|---|---|---|
| Location | : | Chezarla, [1] Narasaraopet Taluk, Guntur District, A.P. |
| Date | : | C. 600 A.D[2] |
| Script | : | Early Telugu |
| Language | : | Sanskrit |
| King | : | Mahēndravikrama-mahārāja |
| Dynasty | : | Pallava |
| Reference | : | Ayyar, Subrahmania, K.V., ed. *SII;* VI, 595; Sankaranarayanan, S, *The Vishṇukuṇḍis and their Times,* pp.201-204. (XVIII) (also p.116-120). |

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## Text

.....चरणविमलकमलयुगळवहन.....तिभृ .....नस्तकरः शिखरकरपरि..... नदी गंगाज .....भाजः ..... लोकपालपालित ..... लोकपालप ..... न्द्याम .... लेश्वरमस्य पुनरपि द्वार ... सुर ..... परमजनप्रकथित गुणगण .... त ... वामनकिर. लिनाग .. प्रता .. जटाकलापावसक्तावशिष्टगंगातरंगमालान्धकारित ..... भक्तिवृत्तिना योगाभ्यासवशिना शशिना ..... स्थानमधिवसतः कपोतस्य कपोतवृत्तेर्म्महाप्र ..... भि .... हितनामधेयभवनं भुवनत्रय ..... विश्रुतेरस्य कपोतेश्वर ..... रकरः कारणान्तरैरस्तमितं ..... गंग ... दण्डकामित्र .... शिष्टमत ..... सादितस्तत्प्रसादपूर्व्वकं स ..... पोतेश्वरे श्री ..... श्वर इदानीमेतदवस्थान ..... कृताभिसन्धिसहायस्य ..... चरणविमलकमलभारद्वाजसगोत्राणां ..... परिवृद्धिवल्लभानां ..... मललोलविमल ..... रगुणगण ..... स्वतेजोवि ..... नय .... रितटे देव ..... त ..... लमार्य्य ..... नयनहरिशरीरप्रादुर्भावादति ... वीतवदवनिभाजनजय ..... भट्टारकपादानुद्धचातेर्म्म ..... महेन्द्रविक्रम महाराज ..... पृ .... ग्धविलासिनी ..... वेगवतीसनाथकम

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..... गुरूपरंपर ..... राजभुत्किभा ... व .. मा ..... जलधर
..... श्रीकपोतीश्वराध्यक्षद्वादशदेवकर्म्मिभ्यः ..... गतवेश्या ... हे
सदा .....भरदत्त इदमाचार्य्यभु ..... ज .... र्य्यस्य शासनं रक्षन्त्वाचन्द्रतारकं

## Summary

This inscription is very much damaged. In the readable portion, kapōta (doves) and the God Kapōteśvara, for whom a temple seems to have been constructed are mentioned. It is not clear as to how both these were connected. There is a reference to "those belonging to Bhāradvāja - gōtra", which description very well applied to the kings of the Pallava dynasty. There is also a reference to "overgrown Vallabhas" (the Chāḷukyas). The epithets, *avanibhājana, vēgavatī - sanātha* are also found in the available text. They can be understood as referring to Mahēndra - vikrama - mahāraja (Pallava Mahēndravarman I) whose name also figures in the inscription. Some grant seems to have been made apparently to God Kapōtēśvara, for whom a temple had been constructed.[3] An arrangement for the administration of the temple through the appointment or nomination of twelve *dēvakarmmis*[4] seems to have been made. There is also an entreaty to protect.[5]

### Notes

1. This inscription is found on one phase of a slab set up behind the Nandi - *maṇḍapa*, in front of the central shrine in the Kapōtēśvra temple at Chezarla. There is another inscription mentioning Pṛithivī - yuvarāja etc. on the other phase of the slab. The beginning six lines of the present inscription are wholly undecipherable. Hence it is not possible to determine if both the inscriptions are connected. However see No.71 n.3 below.

2. The occcurence of the epithets, *avanibhājana, vēgavatī - sanātha, and Bhāradvāja - gōtrāṇam* as also the name Mahēndra - vikrama - mahārāja point to this inscription having belonged to the time of the Pallava King Mahēdra-varman I who had the above -stated epithets. The reference to *pravṛiddha - vallabhānam* (overgrown Vallabhas i.e. Chālukyas) seems to indicate that the said Pallava king was in the area to check the advance of the Chāḷukyas into this Guntur - Nellore region. As per the Maruṭūra grant of Satyāśraya - Pṛithivīvallabha (Maṅgaḷarāja ?)

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the Chāḷukyas seem to have got control over this region even by about 598 A.D. In consideration of these facts, the approximate date as above has been assigned to this inscription (also see the "Pallava Inscription from Amarāvatī" dealt with below).

3. Apparently this is the temple where the record is found. It is noteworthy that the temple bears the same name as was given to it at the time of Pallava Mahēndravarma I, even today.

4. This designation of the administrators of the temple is reminiscent of the *dēvakanmis* figuring in Tamilnadu inscriptions of tenth century onward.

5. The presence of Mahēndravarman I Pallava in the area around this time was also evidenced by the Amaravatī inscription dealt with below.

## No.29

## PALLAVA INSCRIPTION FROM AMARAVATI

| | | |
|---|---|---|
| Location | : | Three sides of an octagonal pillar excavated at Amarāvati, Guntur Di--strict, now in the Govt. Museum, Madras.[1] |
| Date | : | C. 600 A.D. ? [2] |
| Script | : | Early Telugu - Kannada [3] |
| Language | : | Sanskrit |
| King | : | Mahēndravarman I ? [4] |
| Dynasty | : | Pallava |
| Reference | : | i) Hultzsch, E. *SII* Vol.I, No.32, p.25-28 |
| | | ii) Hultzsch, E, *Ep.Ind.*, X, p.43-44. |
| | | iii) Sīvarāmamurtti, C, *Amarāvati Sculptures in the Madras Museum* (Bulletin of the Madras Govt. Museum), p.285-88; |
| | | iv) Mahalingam, T.V., *Inscriptions of the Pallavas*, p.652-55. |

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## Text

Metres:

श्रियं वरां वश्चिरमादिशन्तु ते भवद्विषः श्रीघनपादपांसवः।
सुरासुराधीशशिखामणित्विषामनन्तरं ये विलसन्ति संचये ॥१॥

बभूव धातुः प्रथमादकल्मषो मुनिर्भरद्वाज इति श्रुतीश्वरः ।
ततोऽङ्गिरा नाम गिरापगोदधिस्ततः सुधामेति मुनिर्विनिश्रुतः ॥२॥

ततः समस्तागमपारदृश्वा द्रोणाभिधानो मुनिरुग्रवीर्यः।
अतर्पयत्सोऽष्टतनुं तपोभिर्वंशस्य कर्तुस्तनयस्य हेतोः॥३॥

प्रसादेन ततः शम्भोरश्वत्थामेति विश्रुतः।
प्रादुर्बभूव तेजस्वी प्रातर्भानुरिवोदयात् ॥४॥

तपस्यतस्तस्य किलाप्सरोवृता सुरेन्द्रकन्या मदनीतिविश्रुता ।
कदाचिदारण्यनिवासिमन्दिरं दिदृक्षुरालोकपथं जगाम सा ॥५॥

सरः प्रवातांबुजविष्खलत्प्रियावियोगभीतं कलहंसमंडलम् ।
अशोकभूमावुपविश्य सस्पृहं विलोकयन्तीमुपतस्थिवानृषिः॥६॥

उमेव शर्वं प्रबभूव नात्मनो
निरीक्ष्य तं काममिवर्षिवेषिणम् ।
अथोभयं गाढनिबद्धभावकं
सुराङ्गनाः संगमयांबभूविरे ॥७॥

असूत काले सुरराजकन्या नाथं भुवः सागरमेखलायाः।
स पल्लवौघास्तरणे शयानं पिता सुतं पल्लव इत्यवादीत् ॥८॥

महेन्द्रवर्मेति ततः क्षितीशः शूरस्ततोऽजायत सिंहवर्मा ।
ततोऽर्कवर्मा तदनूग्रवर्मा श्रीसिंहविष्णोरथ नन्दिवर्मा ॥९॥

अनेकराजन्यशिरोमणिप्रभाविभातकल्पायितशार्वरास्थितिः।
स सिंहवर्मा समभूद्य उच्यते हयद्विपाष्टादशलक्षको जनैः ॥१०॥

स सागरांबरामुर्वीं गंगामौक्तिकहारिणीम् ।
बभार सुचिरं वीरो मेरुमन्दरकुण्डलाम् ॥११॥

अथ कदाचिदमरगिरिशिखरायमाणकरिचरणनखरविदारितकनकदल चरतुर गखुरमुखसमुत्थितरजस्तापनीयवितानितनभस्थलः सकलमण्डली कसामन्तसमर

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वीरोपरचितपार्ष्णिपार्श्वपुरोनुरक्षोखिलदिग्विजयार्ज्जितयशाः यशः स्थापनाय सुमेरुशिखरमुपातिष्ठत । तत्र किल निखिलधरणीतल पर्यटनजनितश्रममपनिनीषुः कतिपयानि दिनानि नीत्वा कनकतटरुह हरिचन्दनतरुच्छायानन्दितहृदयः ततो भागीरथीमुत्तीर्य तथैव गोदावरीं कृष्णवेण्णां च श्रीधान्यघटनगरं नाम वीतरागभट्टारकमद्राक्षीत् । दृष्ट्वा सकुतूहलमखिलक्षेत्ररक्षणानियुक्ताधिदेवताः सविनयमुपगम्याभिवन्द्यैकान्ते .. धर्मदिशनामशृणोत् । श्रुत्वा चापरजन्मानं . भिवन्द्येदमुवाच । अहमपि भगवन् भगवतो .. दिकामिहैव मणिकनकरजतविचित्रं कल्प ... एवमुक्ते भगवानुवाच । साधु साधु उपासक सिंहवर्मन् इतो परमबुद्धक्षेत्र श्री .... ष्वेवेति । ततोऽभिवन्द्य ..... धान्यघटके .....

## Translation

**Verse 1** May the dust of the feet of Sri - Ghana, (Buddha) which is resplendent from the constant glow of the crest jewels of the lords of both the celestials and non-celestials, bowing at those feet and which is antagonistic to causation[5] bestow the highest bliss on you all.

**Verse 2** From the Primeval Being who is known as Dhātā (God Brahmā - the creator) (was born) the sage Bharadvāja, a master of the *śrutis (vēdas).* Then (came Aṅgirāḥ, who was an ocean (i.e.) the ultimate destination for the rivers that are the utterances and observations of wisemen and as such was a store-house of wisdom and a repository for all literary arts. Then there was the renowned sage, Sudhāmā [6]

**Verse 3** After that there was the one known as Drōṇa, a master of all traditional doctrines *(āgama),* who also had formidable valour. He pleased (God) Ashṭatanu[7] (God Śiva) by his penance with a view to get blessed with a son.

**Verse 4** Then by the grace of God Śambhu (Siva) was born Aśvatthāmā, who was radiant like the morning Sun which has risen from the *udaya* (rising - eastern) mountain

**Verse 5** Once when he (Aśvatthāmā) was engaged in meditation and penance, the daughter[8] of the lord of

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the celestials (*dēvas*) known as Madanī, who had undertaken a tour, surrounded by celestial damsels, for visiting the hermitages of those who have taken up residence in forests (sages), came within his view.

**Verse 6** The sage (Aśvatthāmā) came upon her while she was seated in the grove of Aśoka trees, watching with great interest the beautiful group of (male) swans (in the pond) getting agitated due to the apprehension of losing their mates among the lotuses when they got agitated by the wind.

**Verse 7** Seeing him, who was (enchanting) like cupid in the garb of a *ṛishi*[9], she (Madanī) lost herself, just like Goddess Umā on seeing God Śarvva (Śiva). Seeing them enamoured of each other, the celestial damsels (who had accompanied Madanī) helped them to get together in marital union.

**Verse 8** In due time that daughter of the lord of celetials bore the child that eventually became the protector of the whole earth girdled by the oceans. His father named him Pallava on account of his having been laid on a bed of a heap of young sprouts *(pallava)*.

**Verse 9** Then came Mahēndravarman as the ruler of the earth and after him the valiant Siṁhavarman. Arkavarman and, Ugaravarman followed in orderly succession, Nandivarman from born of and succeeded, Siṁhavishṇu.

**Verse 10** Siṁhavarman was born (in the line descended from Pallava). He was such a ruler that even during night (the environs of) his palace was illumined as during the time of dawn by the glitter of the crest - jewels of the (host of) the kings and princes who kept assembling in the court to wait for audience with him. He was famed as the master of eighteen lakhs of horses and elephants.

**Verse 11** He bore, for a long time, the burden of the earth, clothed (bounded) by the oceans and adorned by the course of the river Gaṅgā as if by a ncklace of pearls, the mountains Mēru and Mandara serving as its ear pendants.

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**Prose passage** Then once, with the sky obscured by the suspended gold-dust raised by the hoofs of the horses trampling on the golden slopes of the mountain Mēru, (which is supposed to be wholly formed of gold) already pulverised by the feet of the marching elephants, which themselves resembled the peaks of the celestial mountain, this king reached the peak of the mountain Sumēru which marked the ultimate destination of his (victorious) march to supreme glory and the culminating point of the campaign of conquest in all directions undertaken by that king. He was accompanied by an army well arrayed, directed and protected in the vanguard, flanks and rear by commanders of divisions,[10] feudatories and veteran soldiers. There, after spending many days to ward off his weariness resulting from the constant campaigning around the whole world, and after enjoying the benefits of staying in the shade of the celestial sandalwood trees growing on the golden slopes of that mountain, he started again, crossed the rivers Bhāgīrathī, Gōdavarī and Kṛishnaveṇṇā and saw the town named Dhānya - ghaṭa[11] whose identity had got merged with the Venerable One, who had conquered all desires (the Buddha) (the place of worship presided over by whom dominated the entire town).

After seeing with great curiosity the various prominent deities installed there for protecting the entire sacred complex, he became humble and with his head bowed and in solitude, he listened to *dharmm - ādēśsanā* (i.e. the Buddhist sermon/discourse on the canon)

After listening to that discourse he (again) bowed to the highest - born (the Buddha) and said[12]

I, too, O, Lord, of that Lord ----- even here (shall make) (the image) studded and embellished with ----- precious stones, gold and silver ---------

On being addressed thus, the Lord said, "well, well, devotee Simhavaman! from this place sacred to the highest Buddha -------

Then after bowing ---- in Dhānya - ghaṭaka.

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## Notes

1. This inscription is stated to be on three sides of an octagonal pillar excavated at Amarāvati. The inscription is stated to begin at the bottom of the pillar and to read upwards (*SII*, I, p.25). The top of the pillar with some letters of the lowermost lines of the inscription have been broken off. The record speaks of the exploits and visit to Dhānyakaṭa by a Simhaarman. From the fact that the genealogical account, both mythical and historical as given here is seen to be jumbled up and that the Pallavas after Mahēndravarman I were no longer in authority over the area in which Amarāvthi lies, it can be deduced that the said Siṁhavarman must have been one of the Pallava kings of that naṃe who preceded Mahēndravarman I. In the hotch - potch of the genealogical account, Mahēndravarman I mentioned therein being the latest among the historical kings listed (the order of succession as detailed here must be left out of account), it appears that for some unknown reason the text of the record was drafted only during the reign period of Mahēndravarman I, though the activities described herein are those of a predecessor of his. Further, for some unknown reason again (was it due to Mahendravarman I having been pushed out of this area by Maṅgaḷēśa or Pulakēśin II before he could act and get the draft inscribed on stone ?), the record is seen to have been got inscribed on the stone pillar only in the 11th century A.D. The statement that "the Pallava chief Simhavarman, mentioned in the record was probably a feudatory under the Choḷa king, Kulōttuṅga I" is not justified and does not do justice to the description of the exploits of Siṁhavarman described in the record (See Mahalingam, T.V., *Inscriptions of the Pallavas*, p.652-55)

2. If the Maruṭūra grant is assigned to Maṅgaḷēśa, it will be indicated that the Pallavas had been pushed out of the Guntur - Nellore region even before 598 A.D. This approximate date as above has been assigned to this inscription on these grounds.

3. Though the inscription is written in Telugu - Kannada characters pertinent to the 11th century A.D., (*EI*, X, p.44), the contents suggest that this may be a recopy of an inscription of the 6th century A.D. (also see n.1 above).

4. See note 2 above

5. The term, *Bhavadvishaḥ* has been translated as "enemy of worldly existence" and as referring to Buddha, by Hultzch. But it is a term which qualifies - *pāṁsavaḥ*. Hence it can be interprete as meaning "which are inimical to the life-cycle (of

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births and deaths) and so can be taken to be referring to the theories of the Buddhist canon concerning = causation (See MW - *SED*, p.749, col.1a). However even in other religions, the cycle of births and deaths is abhorred and prayers to the divinities are made to save the one who prays from this cycle. *Nirvāṇa* is an aspiration in all religions.

6. Sudhāmā is unknown in the other genealogical accounts of the Pallavas. In the whole range of religious literature only *Vishṇupurānam* (Aṁśa III, adhyāya I, verse 22; also see *Śabdakalpadruma*, III, p.632, col.2) and *Brahmāṇḍapuraṇam* (Pūrvvabhagam, 2nd Anushaṅgapāda, adhyāya 36, verse 77) mention a sage Sudhāman as one of the group of seven sages (*ṛishis*) pertinent to the Raivata (*manvantara*) as in the former reference, without any such particular ascription as in the latter reference (Each *manvantara* is stated to have its own set of seven *ṛishis* as the guiding spirits - i.e. the set keeps changing from *manvantara* to *manvantara*. However, the place of mention of this sage in this record, suggests that this was a so-far unknown alternate name of Bṛihaspati (the preceptor for the celestials) himself.

7. The appellation, *ashṭa - tanu* (having eight forms) is stated to have been applied to God Śiva due to His omnipresence (i.e.) his being manifest in all the eight components of the universe. As for the identification of these eight components, all the references agree on the five basic elements; 1) earth, 2) water, 3) fire, 4) air and 5) space. Regarding the other three facets of the universal form of God Śiva there are some varied opinions. *Vishṇupurāṇam* (adhyaya 8, Section 1, Verses 3-7) and following it Kālidāsa (*Abhijñāna - Śākuntalam, nāndī - ślokam*) cite the Sun, Moon and the one (*brāhmaṇa*) who sacrifices including that which is sacrificed as the three other facets of that Universal Being (Also see Kamalesvar Bhattacharya, "The Aṣṭa - mūrṭi concept of Śiva in India, Indo - China and Indonesia" *IHQ*, Vol.29 (1953), p.233-41). It is noteworthy that this record is found inscribed on three faces of an *octagonal* pillar, which itself reflects the eight facets of the universal form of God Śiva.

8. The term *kanyā* refers to a daughter. It does not appear that the translation, "courtesan" as given by the original editor is appropriate.

9. *ṛishi - vēshinam* as mentioned here is a continuation of the allegory of the scene of Madanī meeting Aśvatthāmā as resembling Pārvatī's seeing God Śiva while he was engaged in penance. Both Aśvatthāmā, and God Śiva were in the garb of *ṛishis* and were doing penance. However, whereas God Śiva refused

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to be emotionally aroused, Aśvatthāmā was aroused and smitten with love on seeing Madanī.

10. The phrase *'maṇḍalīka - sāmanta* has been translated by the original editor as 'brave vassals and tributaries.' However in the context of the army on the march, it is better to interpret the term *maṇḍalīka* (wrong for *māṇḍalika) as one in charge of a maṇḍalaka* - circular array of troops. (M. Williams, *SED*, p.776, col.1) *Māṇḍalīka* also means the governors of provinces (*maṇḍalas*) - Thus , the pharse will mean "feudatories holding charge of different arrays of troops formed in circles."

11. Dhānya - ghaṭa is apparently an amended form of Dhānya - kaṭa or Dhānya - kaṭaka, the well - known old name of Amarāvati. The name signified that it was an emporium or trade - centre for paddy or corn. The reference to it as *nagara* also points to its character as a mercantile town. This is an echo of the practice in Tamilnādu.

12. The top portion of the stone containing the continuation of the inscription, after the mention of Simhavarman's reaching Dhānya - ghaṭaka and his bowing before the Bhaṭṭāraka - Buddha, is damaged. Unfortunately this has obscured the information as to what was done by Siṁhavarman after bowing before Lord Buddha at Dhānyaghaṭaka.

## No.30

## BANDORA PLATES OF MAURYA ANIRJJITAVARMAN

| | | |
|---|---|---|
| Location | : | Bandora, Goa territory |
| Date | : | Year 29 = C. 600 A.D.[2] |
| Script | : | Early Kannada |
| Language | : | Sanskrit |
| King | : | Anirjjitavarman[2] |
| Dynasty | : | Maurya |
| Reference | : | Gai, G.S, *EI*, XXXIII, p.293 f. |

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दृष्टं ॥ विजयकुमारद्वीपान्मौर्य्यमहाराजस्य श्रीमद्अनिर्ज्जितवर्म्मणो वचनात् देशे द्वादशग्राम्या ग्रामपौरकाः वर्त्तमानभविष्यद्भोजकायुक्तकस्थाय्यादयश्च वक्तव्याः यथात्र ग्रामसीमेस्माभिः नागपद्दमल्लदत्ताचलानां आत्मनश्च इहामुत्रिकनिःश्रेयसार्त्थं खज्जनहलमे कमेकतः एकतश्च राष्ट्रकूटतटाक वाटकगृहस्थानभूमिः चतुर्भिश्च प्रेष्यकुलैर्य्यदत्र सीमे ब्राह्मणः अरण्यकर्षणं कारयति तेन सार्द्धं उक्तनियोगाय गृहीतसाहस्राय हारीतसगोत्राय हस्त्याय्र्याय सर्व्वपङ्गपरिहृतपरिहारं उदकेन संप्रदत्तं । ज्ञात्वैवं ब्राह्मणः लवणजलं सेतुना निवार्य्य क्षेत्रं उत्पाद्य चोपभुंजमानः न केनचिद्व्यंसयितव्यः। योस्मत्कुलाभ्यन्तरोन्यो वा रागद्वेषलोभमदमात्सर्य्यादिभिर्दोषैरभिभूतः व्यंसनान् कुर्यात् स पञ्चमहापातकोपपातकसंयुक्तः स्यादिति । अत्राज्ञप्तिः स्वयं महाराजः॥ संव २० ९ ॥ हेम ७ दिव १० ।

## Translation

Seen! From Vijaya - Kumāra - dvīpa. [1] On the oral order of śrīmat Anirjjitavarman, the Mauryya - mahārāja[2]

In the country. In the bloc of twelve villages, the elders (worthies) of the villages, the present and future *bhōjakas, āyuktaka, sthāyi* and such (officers) should be told that

by us, one *hala* (plough) (the extent of land that can be ploughed with the help of one plough) of *khajjana* land (and *ērākam*)[3] along with four types of land viz. a house - site, garden (-land), tank (of ?) Rāshṭrakūṭa[4] as also the land on the boundary of the village being got reclaimed, after clearing the forest, by the brahmin, with the help of the batch of four workers deputed for the purpose,[5] has been granted with due libation of water, along with exemption from all liabilities, [6] to Hasty - āryya, one who is an *ukta-niyōga* (who belongs to the corporation referred to) *and gṛihīta - sāhasra*[7] and who belongs to Hārīta - sagōtra, for the sake of the spiritual elevation of Nāgapadda, Malladatta, Achala and self[8] in this as well as in other world.

knowing this, while the above-said brāhmaṇa enjoys the land by raising crops on it after damming off the saline-water,[9] no one should cause any obstruction. If ever anyone, of our own or of any other lineage, causes

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obstruction due to unchaste desire, hatred, greed, pride or enmity, he will incur all the five great as well as the minor sins. Here the executor (*ājñapti*) (for this grant) is ourselves, the *mahārāja*[10]. The year 29, 10th day of the seventh (fortnight) of the *hēmanta* season.[11]

## Notes

1. Kumāra - dvīpa, was probably an island in the neighbourhood of Goa. It has not been identified.

2. The origins of and other details about the family of Mauryyas who seem to have ruled some part of the Goa territory are not known. The existence of this family is attested to by the Aihole inscription of Pulakēśin II, which says that Chāḷukya Kīrtivarman (I) had vanquished the Mauryyas. Probably the Mauryya rulers survived but were probably subdued successively by Maṅgalāśa and Pulakēśin II in turn. (See *EI,* XXXIII, p.294). The period of rule by Anirjjitavarman is not ascertainable. The present charter is one of the only two available charters referring to the *mauryya* rulers in this region. The other charter (*New Ind. Antiquary,* IV, p.181-184) is being dealt with below. The manner of citing the date with reference to the season and fortnight indicates that this record should have belonged to an early period. Historical reasons as cited above also point to the same fact. In consideration of these this approximate date is assigned to this charter. (Cf. EI, XXXIII, p.293-5).

3. This word *ērākam* occurring after *halam* has been emended to *ēkām* by Gai. *EI, XXXIII, p.295 n.6).*

4. *The word rāshṭrakūṭa*, prefixed to the phrase to qualify *taṭāka* etc. is puzzling. The interpretation of the phrase "a house-site, a garden and a tank belonging to an unnamed *rāshṭrakūṭa*" by Gai (EI, XXXIII, p.293) can also be only tentative. *Rāshtrakūṭa* is ordinarily taken to be the designation of an office concerned with the administration of a *rāshtra* or territorial division or a village. It is not understandable how the holder of that office can be said to own the tank etc. in a village and if at all he owned these, how he could be deprived of these for the benefit of one *hala* of land. From the context it appears that this word referred to the facilities available in the *rāshṭra* and of these facilities, the donee of the charter was made eligible to the proportion, proper to that one *hala* of land granted to him. This fact was clarified by the words, *ēkataḥ ekataś= cha* preceding this phrase (Cf. *EI* XXXIII, p.293).

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5. This is another passage in the record with a rather obscure import. It is not known as to who the *brāhmaṇa* was, who got the forest land reclaimed, as to who were the *prēshya - kula* (batches despatched for the purpose ?) and as to why the ruler decided to deny the fruits of his efforts to the *brāhmaṇa* concerned and bestowed that land on the donee of this charter. (Cf. *Ibid.*). Possibly that brahmin was the donee himself.

6. *paṅga* appears to have been a word of local usage, referring to the imposts on the land. (See *Ibid.*, also *EI*, XXXIII, p.54-56).

7. While the phrase *grihīta - sāhasra* has been the subject of much debate (See, Sankaranārāyaṇan, *the Vishṇukuṇḍis and their Times*, p.145) and the interpretation "a person learned in the Sāma - vēda (which is supposed to have a thousand branches)" (*EI* XXXIII, p.293) are open to question, there is no indication anywhere as to what *ukta-niyōga* (lit. directed to perform a specific duty) signified.

8. There are no indications as to who these, Nāgapadda, Malladatta and Achala who merited such high consideration from the ruler, were.

9. This statement can be taken to clarify that all the land granted to the donee, the one *hala* and the rest, required to be brought under cultivation after special effort (i.e. after reclaiming that land from the sea) on the part of the donee.

10. This statement clarifies that the role of the *ājñapti* was to convey the order and see to the execution of the charter granted by the ruler. Here the ruler himself undertook to carry out this task.

11. This statement of date clarifies that in the calculations of this region and period, there were only three changes of seasons *grīshma* (hot season), *varshā* (rainy season) and *hēmanta* (cold season). This is indicated by the mention of the seventh fortnight in *hēmanta*. This 'manner' of mention of the date was the characteristic of the period earlier to the 6th century A.D.

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# No.31

# SIVAPURA (GOA) PLATES OF CHANDRAVARMAN

| | | |
|---|---|---|
| Location | : | Mumbai [1] |
| Date | : | Year 2 = C. 600 A.D.[2] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Chandravarman |
| Dynasty | : | .....[3] |
| Reference | : | Dikshit, Moreshwar G, *New Ind. Ant.* IV, p.181-184; Sircar, D.C, *ABORI* XXIII, p.510-514. |

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.....मार्य्य .....श्रीचन्द्रवर्म्ममहाराजेन अवनतनाना सामन्तचूडा मणिमरीचिभिराच्छुरितपादपद्मयुगलेन ललितप्रीतिकरं मदसत्रकनामवाटन्दत्तं शिवपुरमहाविहाराय सर्व्वदियेनयुक्तं सर्व्वपरिहारेण उत्तरतो निर्क्रन्यक्षेत्रावसानं पूर्व्वतः क्षेत्रं भग्नतटाकव्याघ्रपाषाण पर्यन्तकं दक्षिणपश्चिमतः पर्व्वतस्य उदकपातसीमान्तं सर्व्वसपदराजपुरुषप्रवेशविवर्ज्जितं चैत्रमासे कृष्णपक्षे दशम्यां राज्यप्रतिष्ठितवर्षे द्वितीये ॥ आत्मनावापरेणापि यो दत्तं संहरेत्पुनः .....

## Translation

By Chandravarmma - mahārāja[3], whose lotus like feet are washed by the rays from the gems studded into the crowns of several feudatories the *vāṭa* (garden) named Madasattraka[5] with the right to receive all contributions and with all exemptions attached to it for propitiating Lalita, has been granted[6] to the great *vihāra (mahā - vihāra)* at Śivapura[7]

On the north,[6] the limit is upto the unattached deserted land; on the east, the field upto the ruined tank and the *vyāghra - pāshāṇa*[8] and to the south-west upto the water-fall of the mountain - with the prohibition of the entry therein of royal officials of all grades.

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On the day of the tenth phase of the moon in the dark fortnight of the month Chaitra in the second year of the establishment of the king in the kingship (?)[10]

## Notes

1. The set of places containing this charter is stated to be in the possession of a gentleman of Mumbai. Dikshit has stated that this record had been inscribed on a set of three copper plates strung with a ring which is soldered to a seal bearing the figure of a "Standing Varāha" on its countersunk surface. However, he also says that "no information could be obtained about the third plate which is lost". (When was the ring stringing together the plates was cut and how Dikshit came to know that this is a set of three plates have not been revealed. But he also says that the third plate was inscribed on one of its sides).

2. As the king who issued this charter is stated to have belonged to the Mauryya dynasty of the Goa region, to which Anirjjitavarman of the Bandora plates dealt with above also belonged, the approximate date as above has been assigned to this record (Cf. *New.Ind.Antiquary,* IV, p.182-183) However, the relationship between these two rulers is not ascertainable.

3. No doubt *"Mauryya"* is readable in the first line of the charter but the portions of the same line preceding and succeeding *"Mauryya"* are eroded and rendered illegible. However Sircar, D.C., suggested that before the word *Mauryya*, the word *gōminām* could possibly be read and drew attention to the Siroda plates of Dēvarāja (EI, XXIV, p.143-145) wherein that ruler is stated to have belonged to the group or dynasty of Gōmins (Rao, N.L., had disputed this reading of the name of the group and stated that the actual reading is "Bhōjānām" - Ibid., p.337-340). Siroda de Ponda is in the territory of Goa. (But strangely enough the characters in which the text in the Sirōḍā plates are written are very similar to those found in the Mayidavōlu copper-plate charter of the Pallava Śivaskandavarman (*EI*, VI, p.84 f), and Koṇḍamuḍi plates of Bṛihatphalāyana Jayavarman (*Ibid.*, p.315 f) which characters have been ascribed to about the 4th century A.D. and pertain to the Krishna District on the eastern side of the peninsula.)

Whether there was a family known as *gōmins* in the Goa region or not, *gōmin* as a surname was known in Eastern India in ancient times. One Chandragōmin, a Buddhist monk and scholar, a disciple of Sthiramati and a Vijñānavādin is stated to have

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lived in about the middle of the 7th century A.D. (Also see *Ind.Hist.Qly.*, VI, p.564-565; and *IA*, IV, p.365; BVB Series, *The Classical Age* p.387-388).

4. The translation given here is of the distinctly visible portions of the inscription and is therefore disjointed. However the general purport of the charter is clear, though the details of the land granted are not available.

5. The last line (line 4) of the first plate seems to read..*m.lika prītikaram maṭa - satraka(kā)nāṁ masa.* This suggests that the grant was made for the hermitage (*maṭa*) and feeding house (*satra*)

6. It is possible that the scribe got confused and after writing *parihārēṇa* in line 2 of the second plate (line 6 of the charter) without writing *dattaṁ,* wrote *utta* (the form of *da and u* being similar) and ran on to writre *ratō (uttaratō)* (cf. the readings of Dr. Sircar *ABORI* XXIII, p.514).

7. It is stated that there is a Śivapura even today in "Chandor, Goa". But there seems to be no vestiges of any Buddhist *vihāra* extant in that place (See *New Ind.Ant.*, p.183-184). In several copper plate charters the auspicious term *"svasti"* is found engraved at this margin of the plate.

8. Lalitā is one of the names of Goddess Durgā (MW, *SED*, p.897, col.3). But here the word being in masculine gender it could have referred to "Buddha", considering the Buddhist character of the record.

9. There are no means to know why the stone was known as tiger - stone (cf. *ABORI*, XXIII, p.513).

10. The phrase, *Rajya-pratishṭhita-varshē* seems to indicate that Chandravarman had either established himself or had been installed by his predecessor or by some other in the kingship. As his antecedents are not known, nothing definite can be said.

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# No.33

## UNDIKAVATIKA GRANT OF ABHIMANYU

| | | |
|---|---|---|
| Location | : | Nausari [1], Surat District ? |
| Date | : | C. 600 A.D.[2] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Abhimanyu |
| Dynasty | : | Rāshṭrakūṭa of Mānapura [3] |
| Reference | : | Indraji, Pandit Bhagwanlal, *JBBRAS*, XVI (1883) p.88-92; Fleet, J.F. *IA*, XXX, p.509-514; Hultzsch, E, EI, VIII, p.163-166. |

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Metre : Verses 1 & 2: Vasantatilakā

ॐ स्वस्ति ॥ अनेकगुणगणालंकृतयशसां राष्ट्रकूटानां तिलकभूतो मानाङ्क इति राजा बभूव । तस्य विग्रहवानिव देवराजो देवराजेति सूनुः।

यस्यान्यभूमिपतिभिर्व्विजिताभिमानैरुच्छ्रायिवंशनिहितस्वयशःपताका ।

दृष्टा चिरं प्रतिदिनं ननु हृष्यते च गङ्गेव पुण्यसलिला पुरतः- प्रवृद्धा ॥१॥

तस्यात्मा जितरिपोर्व्विजितत्रिवर्ग्गा जातास्त्रयस्सकलराजकभूमिनाथाः।

यैस्सङ्गरेषु समुपात्तमदान्सपत्नाञ्जित्वा हृता सह भुवा विपुला नृपश्रीः ॥२॥

तेषां भविष्यस्य सुतोभिमन्युः शौर्य्योर्जरूपैस्सदृशोभिमन्युः।

तेन मानपुरमध्यासनेनालंकुर्व्वता मातापित्रोः पुण्याभिवृद्धिनिमित्तं पेठपङ्गरकीयदक्षिणशिवस्य उण्डिकवाटिका नाम ग्रामको जटाभारप्रव्रजितस्य उदकपूर्व्वको दत्तः। अत्र न केनचित् व्याजः कर्त्तव्यः। हरिवत्सकोट्टनिग्रहजयसिंहसमक्षं । अन्यश्च ।

बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥

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षष्टिवर्षसहस्राणि स्वर्गे मोदति भूमिदः।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥

## Translation

Oṁ! well - being!

**Verse 1** There was the king Mānāṅka, who was the foreheadmark of (the family of) Rāshṭrakūṭas, who (the kings of which family) were famous as having been adorned by many (excellent) qualities. His son is Dēvarāja who is the very embodiment of Dēvarāja (Indra, the king of the celestials), whose pennant symbolising the glory of his family is held aloft by the other rulers of the land whose pride had been quelled by him and was seen (fluttering high up) for a long time and is also seen now every day (its fluttering) resembling the forward flow of the pure waters of the river Gaṅgā.

His off - springs are three who have vanquished their enemies and have conquered their *tri-vargga*,[3] who are the lords of the rulers of the earth, by whom, the enemies, who were puffed up with pride have been defeated in battles and their land (kingdom) and wealth have been appropriated.

Among them, Bhavishya's son is Abhimanyu, who in valour and features well - compared with Abhimanyu[4]

By him ,who is adorning Mānapuram[5] by taking his residence there, for the increase and promotion of the religious merit of his parents, the small village named Uṇḍikavāṭika [6] has been granted with due libation of water to the recluse Jaṭābhāra - pravrājita [7], on behalf of Dakshiṇa - Śiva[8] of Pēṭhapaṅgaraka[4]

Here none should practice any deceit.[9]

In the presence of Jayasiṁha, the one who overpowered Harivatsa - koṭṭa [10]

Further (two of the usual verses)

## Notes

1. Regarding the findspot of the inscription it is stated that it is a set of three plates "in the late Dr.Bhau Daji's collection"

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and was placed at the disposal of Pandit Bhagwanlal Indraji for publication by Bhau Daji's son Mr. Vithal Bhau, District Judge of Nausari (*JBBRAS*, XVI, p.88). The plates were found strung together by a ring, the ends of which had been fastened by a seal "with a rude figure of a lion, facing to the proper right" on its flat oval top.

2. Fleet, J.F. had assigned the period C.650-700 A.D. to this record on historical grounds, (*IA*, XXX, p.514; also see *EI*, VIII, p.164, Bhandarkar's List, p.401 n.10; and Altekar, A.S., *The Rāshtrakūṭas and Their Times*,, p.6). However it may be pointed out that the Rāshṭrakūṭa dynasty to which Abhimanyu claims to have belonged, seems to represent that dynasty at its nascent stage, as these rulers did not assume any regal title such as *mahārāja* etc. In consideration of this, the approximate date as above has been assigned to this charter (See *JBBRAS*, XVI (1883), p.88-92) - Bhagwanlal Indraji was inclined to assign this record to the fifth century A.D. on palaeographical grounds).

3. According to lexicon, in some places *tri-vargga* - is equated with *tri-gaṇa* the triad of duties (*dharma, artha, kāma,* - (i.e.) righteous conduct of life, acquiring wealth and means and pursuit of desires) which forms the purpose of life and in some other contexts it is equated to *tri-guṇa (sattva, rajas, tamas* (i.e.) righteous disposition goodness, emotional disposition and unseemly disposition) (MW, *SED*, p.460 col.2. 458 col.2). As per the record the three sons of Dēvarāja had conquered the *trivargga* of their enemies. The meaning of this phrase as found in the record is not clear. Possibly this word referred to the three arms of the armies of those enemies - the *gaja* (elephant crops), *turaga* (cavalry) and *padāti* (infantry) of the original *chatur-aṅginī* army of which *ratha* (chariot) having become obsolete.

4. The ruler Abhimanyu is here compared with the Mahābhārata hero of the same name, who was the son of Arjuna born of Subhadrā, sister of Lord Kṛishṇa, who fought valiantly in the Mahābhārata war and perished there.

5. This branch of the Rāshṭrakūṭa family gets known only from this record. It is designated as above, on the ground that the ruler Abhimanyu, at the time of issuing this charter is stated to have been gracing Mānapura. Mānapura might have been the original seat of this set of rulers. It was possibly named so after the name of Mānāṅka, who was the progenitor of this line of rulers. Bhavishya, the father of Abhimanyu was apparently one of the sons of Dēvarāja. He might have inherited the whole territory of his father or only the core territory with Mānapuram

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as its capital to rule and passed it on to his son, Abhimanyu. Though there are several identifications of this Mānapuram (See *IA*, XXX, p.514; *IA*, XVIII, p.233-234 and 233 n.5; *EI*, VIII, p.165; Altekar, A.S., *The Rāshṭrakūṭas and Their Times*, p.5) it is very likely that the modern Mānpur in the Malwa region of M.P. represents the old Mānapuram, referred to in this charter.

6. Uṇḍikavāṭika (the reading, Uṇṭikavāṭika as the name of the place by Fleet has been shown to be untenable - *EI*, VIII, p.165 n.11) the village which is stated to have been granted to the God, whose temple was in the small village Pēṭha - Paṅgaraka, must have been in the neighbourhood of the latter. Pēṭha forming the prefix of the name of the village has been understood as having signified its character as a maket town or the headquarters of a subdivision (the reading *pēṭha* itself is not beyond doubt - see IA, XXX, p.513 n.28). Paṅgaraka has been identified with Pagāra, a modern village four miles north of Pachmarḥī in Hōshangabad District, M.P. Uṇḍikavātika has been identified with the modern Oontiya (the smaller one distinguished from a larger Oontiya in the same neighbourhood) nine miles north - north - east of Sohagpur. There are two Sohagpurs, one a village being the headquarters of a tehsil of that name in Rewa District, M.P. and the other a town being the headquarters of the Tehsil of the same name in Hoshangabad District, M.P. (*Imp. Gazetteer of India*, XXIII, p.69-70). As the other places mentioned in the record are being identified with places in or near Hoshangabad District it can be presumed that Uṇḍikavāṭika of this record is represented by the Oontiya near the latter Sohagpur - (Cf. Fleet, *IA*, XXX, p.514).

7. Jaṭābhāra - pravrājita was apparently a recluse known as Jaṭābhāra, possibly due to his matted locks; The village Uṇḍikavāṭika must be understood to have been entrusted to him for management and carrying out the necessary worship of the God Dakshiṇa - Śiva (see *JBBRAS*, XVI, p.88-92 - translation of line 12; and *EI*, VIII, p.164. Fleet has understood the phrase *Jaṭābhāra - pravrājitasya* differently - (*IA*, XXX, p.512-13).

8. Dakshiṇa - Śiva, as mentioned in the record obviously referred to the God Śiva in a temple. Possibly this God Śiva was called so because the temple in which He was installed was situated to the south of the village Pēṭha - Paṅgaraka (See *JBBRAS*, XVI, p.88; Cf. *IA*, XXX, p.512). The identification of Pētha - Paṅgaraka has been discussed above in n.6.

9. The intended sense must have been that neither the villagers of the village concerned nor the officials concerned with taxation and administration in the locality should cheat the God - beneficiary

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of the grant and the recipient - manager, from receiving the dues from the village (Cf. *JBBRAS*, XVI, p.92; *EI* VIII, p.164.)

10. It is very likely that Jayasiṅgha / Jayasimha who was reputed to have been the breacher / destroyer of the fort known as Harivatsakōṭṭa, was thus a confidant/official serving Abhimanyu, (Cf. the title *Vishamasiddhi* of Kubja - Vishṇuvarddhana, brother of Chāḷukya Puḷakesin II - Timmapuram plates of Visṇuvarddhana dealt with below). Harivatsa-koṭṭa has not been identified.

## No.32

## MIDNAPORE PLATES OF ŚAŚĀṄKA A AND B

| | | |
|---|---|---|
| Location | : | Midnapore [1] |
| Date | : | C. 600 A.D. |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Śaśāṅka |
| Dynasty | : | Rulers of Karṇasuvarṇa (Gauḍa) |
| Reference | : | Majumdar, R.C., JRASB, Letters Vol.XI (1945), p.1-9. |

### (A)

संवत् १०,९ भाद्र दि १०,९॥
विष्णोः पोत्राग्रविक्षेपक्षणभावितसाध्वसां ।
शेषाशेषशिरोमध्यमध्यासीनमहातनुं ॥१॥

कामारातिशिरोभ्रष्टगङ्गौघध्वस्तकल्मषां ।
श्रीशशाङ्के महीं पाति चतुर्जलधिमेखलां ॥२॥

तस्य पादनखज्योत्स्नाविभूषितशिरोमणौ ।
श्रीसामन्तमहाराजसोमदत्ते गुणाधिके ॥३॥

स ***गमोत्सन्नकालेयध्वान्तसंहतौ ।
सहितामुत्कलदेशेन दण्डभुक्तिं प्रशासति ॥४॥

सत्यशौर्यकृतास्त्रत्वरूपविद्यादयः पृथक् ।
पाण्डवेषु स्थिताःसन्ति यस्मिन्नेकत्र ते गुणाः ॥५॥

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अमात्यो यस्य गुणवान्प्रकीर्ण्णदास इति श्रुतः।
साधुकारितया नित्यं यः पूज्यैः पूज्यते द्विजैः ॥६॥

आगामिनो नृपान्सर्व्वान् ज्ञापायित्वा प्रणम्य च ।
प्राह तावीरकं सर्व्वं करणं लोकसङ्गतं ॥७॥

भूमेर्गोचर्ममात्रायाः दाने स्वर्गः फलं स्मृतं ।
पराशरसुतस्योच्चैर्व्वाचं श्रुत्वेति भाषितां ॥८॥

तेनेदं च समाम्नातं मनुशास्त्रानुवर्त्तिना ।
श्रीसामन्तेन कृतिना सोमदत्तेन धीमता ॥९॥

भट्टेश्वराय गुणिने काश्यपायाध्वर्यवे ।
मुहाकुम्भारपद्रको दत्तः सर्व्वमण्डलवर्ज्जितः ॥१०॥

तद्योत्तास्मत्कुले जातो मोहादन्योपि वानरः।
पापं प्रकुरुते लोभान्महापातकवान्भवेत् ॥११॥

सुखानामन्व ****** स्यात्यल्पधीमतः।
द्विजदेवस्य भाहेतोः श्लोकाः ****सहिता**

**(B)**

संवत् ८ पौष दि १०,२ अस्मिन् दिवस माससंवत्सरे ॥
विष्णोः पोत्ताग्रविक्षेपक्षणभावितसाध्वसां ।
शेषाशेषशिरोमध्यमध्यासीनमहातनुं ॥१॥

कामारातिशिरोभ्रष्टगंगौघध्वस्तकल्मषां ।
श्रीशशांके महीं पाति चतुर्ज्जलधिमेखलां ॥२॥

यस्य गाम्भीर्यलावण्यबहुरत्नतयानया ।
न समः क्षारकालुष्यं व्यालोपय * तयोदधिः॥३॥

तस्य पादनखज्योत्स्नाविभूषितशिरोमणौ ।
श्रीमान्महाप्रतीहारे शुभकीर्त्तौ विचक्षणे ॥४॥

दण्डभुक्तिमिमां पाति पितृवत्पापवर्जिते ।
धर्मशास्त्रानुरोधेन न्यायान्यायं विचेतरि ॥५॥

अस्यां तावीरकरणं विप्रप्रधानसङ्गतं ।
भविष्यद्वर्त्तमानादीन् विज्ञापयति सूनृतं ॥६॥

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क्रीत्वास्मत्तो यथान्यायं शुभकीर्त्तिरिमं बुधः।
चत्वारिंशद्दौ द्रोणान् द्रोणवापं च वास्तुनः॥७॥

केतकपद्रिकोद्देशे ग्रामे कुम्भारपद्रके ।
भरद्वाजसगोत्राय माध्यन्दिनाय धीमते ॥८॥
दाम्यस्वामिने तस्मै पित्रोः पुण्याभिवृद्धये ॥९॥

तद्यो वास्मत्कुले जातो मोहादन्योपि वा नरः।
पापं प्रकुरुते लोभान्महापातकवान्भवेत् ॥१०॥

## Translation

Saṁvat, 19[2] Bhādra. day 19

**Verse 1&2** While śrī - Śaśāṅka is ruling the earth girdled by the four oceans, who (the earth) became alarmed for a moment when she was suddenly lifted up by the point of the snout of God Vishṇu (in his boar incarnation)[3], whose great body is reclining in the midst of all the hoods of Śēsha, [4] all of whose (Earth's) blemishes were washed away by the flood of the waters of the Gaṅgā (river) released from the head of Kāmārāti (enemy of cupid - God Śiva)[6]

**Verse 3,4&5** and while śrī - sāmanta mahārāja Sōmadatta[6], the gems of the diadem on whose head gain further brilliance by reflecting the glitter of the toe-nails of his (Śaśānka's) feet, who has many (good and great) qualities, whose conduct and behaviour have set at naught the workings of the Kali age (the darkness spread by the Kali age, has been expelled) in whom all the qualities of truthfulness, valour, skill in wielding arms, handsomeness (in) personality and education (learning) which were possessed severally (individually) by the (five) Pāṇḍavas, are together found concentrated, is administering Daṇḍabhukti along with Utkala[7]

**Verse 6** His minister is known by the name Prakīrṇṇadāsa, who is endowed with (all) good qualities, who is adored (even) by the brahmins who are themselves worthy of worship, due to his having done good and worthy deeds[8]

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**Verse 7,&8** After bowing to and informing all the future kings (he) declared to all the executive offiers as also the assemblage of the people (the authorities) of Tāvīra[9] - it has been proclaimed loudly by the son of Parāśara (Vyāsa) - that the gift of land even of that much area as can be covered by the skin of a cow (150 cubits square ?) [10] secures (for the grantor), the bliss of heaven.

**Verse 9&10** having been convinced, (by that exhortation) srī-sāmanta Sōmadatta, who adheres to the codes of conduct as laid down by Manu, and who is duty - conscious and wise, has granted to the worthy Bhaṭṭēśvara of Kāśyapa - (gōtra) who is an *adhvaryyu*[11] the village Mahā (?) - kumbhārapadraka after segregating it from all the *maṇḍalas*.

**Verse 11** If anyone born in our family or any other person commits any sin towards this grant he will be a great sinner[12]

## Notes

1. The findspot of this single plate is unknown. It along with the other one of Saśāṅka dealt with below as No.B were secured by the Collector of Midnapur and presented to the local Sahitya Parishad. Each of these two plates is soldered to a seal which bears the legend *(Tavirādhikaranasya*. (See Egra plates of Śaśāṅka and Vappaghōshavāṭa grant dealt with here. While the two Midnapur plates and Egra plates belong to the reign of Śaśāṅka, the Vappaghōshavāṭa grant was issued during the time Jayanāga was ruling the Karṇasurarṇaka. It is not known if Jayanāga was the immediate predecessor of Śāśāṅka, or one of a different family whom Śāśāṅka displaced).

2. This date cited was apparently of the regnal reckoning of the Sovereign Śāśāṅka. However as there is no clue as to the date of accession of this king, it is not possible to equate it to the Julian Calendar. The approximate date given above is based on historical reasons.

3. This is an allusion to the purānic story according to which, a monster (*daitya*) by name Hiraṇyāksha (twin brother of Hiraṇya - kaśyapa, father of Prahlāda) had carried away the earth and hiddenh her/it in the nether world and Vishṇu took the form of a wild boar, bored His way to the nether world, killed the

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monster, lifted up the earth on the top of his snout and brought her / it to her / its original position.

4. According to Hindu mythical accounts the thousand - hooded Śēsha supports the whole world (Is it an inspiration of the ancient Hindu philisophers about the interaction of gravitational forces keeping the earth in its position in the sky ?) (See MW, *SED*, p.1088-1089)

5. This is a reference to the hurdle faced by the ancient king of the Solar dynasty Bhagīratha, while bringing the river Gaṅgā, flowing in heaven, down to earth and then to the nether world to purify his ancestors turned into ashes by the curse of the sage Kapila who could not bear their impudence. It is said that the river descended from the heaven with great force and as per the request of Bhagīratha himself it was checked by God Śiva with His matted locks. As the river lost herself in the thickness of the (God's) matted locks, again at the request of Bhagīrtaha the God let the river down in a tolerable current towards the earth. The celestical Gaṅga, a great purifier thus rid the earth of her blemishes.

6. It is noteworthy that the poet who composed the record hinted the great overlordship of Śaśāṅka by saying that he was ruling the whole earth, Even though he avoided recounting his imperial titles he stated that his affluent feudatory (śrī - *sāmanta*) kept bowing at his feet, his diadem, touching those feet. In the phrase, śrī - *sāmanta* - *mahārāja* - *Sōmadattē*, the *śrī* at the beginning could have been the usual honorific preceding the names especially of kings or could have stressed the importance accorded to this feudatory (*śrī* - *sāmanta* affluent or illustrious feudatory). The title, *mahārāja*, by the time of Śaśāṅka had become restricted to feudatories and petty rulers (Sircar, D.C., *Ind.Ep. Gloss* p.184). It is significant that between the year 8 of the regin of Śaśāṅka, when an official of his (*mahā* - *pratīhārī* - chief door - keeper) Śubhakīrtti was administering Daṇḍabhukti but however had to purchase land from his king for making a grant to a brahmin (Plate B) and the year 19 of the king (Plate A), when Daṇḍabhukti had been taken away from Śubhakīrtti and with Utkala - dēśa added to it, had come under the administration of a śrī - sāmanta - mahārāja Sōmadatta, there was no necessity for the latter to purchase the land for his grant nor was he obliged to seek permission of the king to make the grant. Further whereas Śubhakīrtti could grant only 40 *drōṇa* of agricultural land and one *drōṇāvā* as house-site in the outskirts of the village Kumbhārapadraka, after purchase, Sōmadatta at the later date granted away the whole village.

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7. Daṇḍabhukti, at the time when the present plate was issued, is understood to have comprised the modern Midnapur district or at least the greater part of it and Utkala of the ancient times which referred to the modern state of Orissa (*JRASB*, XI, p.7)

8. The *locus standi* of Prakīrṇṇadāsa, the minister in respect of the grant seems to have been that of the adviser of this feudatory Sōmadatta about the merit that accrues to one who grants land and that of the spokesman for his master, the feudatory and executor of his intention with regard to this grant.

9. Tāvīra is understood to have been the headquarters of the feudatory Sōmadatta where the administrative offices concerning land revenue was situated. This may also be indicated by the legend on the seal which purports to be the authentication by the Tavīrādhisṭhāna. The record says that the executive officers as also the people of Tāvīra were addressed regarding the grant. It would then appear that the village, Mahā - kumbhāra - padraka that was granted was situated under the administrative control of this Tāvīra - *adhishṭhāṇas* (In the name of the village, the prefix which has been read doubtfully as *Muhā* could at best be corrected to *Mahā*. It is quite possible that the word had a different starting with *MU)*. On the basis of this understanding R.C. Majumdar stated, "Tāvīra, the administrative headquarters in Daṇḍabhukti - may be identified with Debra, about 15 miles south-east of Midnapore. (*op.cit.*, p.7). Kumbhārapadraka could not be identified. It is not unlikely that Tāvīraka was the designation of the revenue authority in Śaśāṅka's or Sōmadatta's administrative set up (See MW, *SED*, p.22 col.2). Also see note 6 under 'B'

10. The phrase *gō - charma - māttrāyāḥ* as used in the context of a land-grant must have referred to the barest minimum area of land. To understand it to mean 150 cubits square as Majumdar has done or ten *nivarttanas* of land as indicated by D.C.Sircar (*Ind.Ep.Gloss.*, p.116) does not seems to be justified. (Also see MW, *SED*, p.364, col.2, Here also *gō - charma* is surmised to have "originally probably to have indicated a piece of land large enough to be encompassed by straps of leather from a cow's hide, a particular measure of surface (a place large enough for the range of 100 cows, one bull and their calves") etc. *(Ibid)*. The word *māttrāyāḥ* (mere) in the phrase has to be given due importance. Or it is possible that according to the law-codes, the minimum land that could be granted to a brahmin or a temple had to be of the area mentioned above.

11. *Adhvaryyu* is stated to have been the designation of a brahmin arranging the altar for a sacrifice, constantly reciting

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the hymns of the Yajur-vēda at each turn. Consequently this word became the designation of the adherents of Yajur - vēda (MW, *SED*, p.24 col.1).

12. There is one more verse following this but due to the erased state of the writing in many places its import is not clear.

**B[1]**

Saṁvat 8 Pausha day 12. On this day, month and year

(Verses 1 and 2 are identical with those in 'A')

**Verse 3** He (Śaśāṅka) is endowd with majesty, handsomeness and has (abundant) gems. Though the ocean also possesses these qualities it cannot compare with him because (its waters) are polluted with salinity (*kshāra*) - whereas the king's disposition is free from *kshāratā* - corrosiveness and pungency [2]

**Verse 4&5** While the sagacious śrīmān - *mahā - pratihāra*[3] Śubhakīrtti, who is free from sins (faults), the gems of whose diadem are embellished by the glitter of the toe nails of his (Śaśāṅka's) feet, was administering this Daṇḍabhukti, just like a (his ?) father, [4] in accordance with the *dharma - śāstras*, with discernment between right and wrong,

**Verse 6** (he - Śaśāṅka) Informs truthfully / politely [5] the present and future *Tāvīra - karaṇas* consisting of leading brahmins in this (Daṇḍabhukti ?)[6];

**Verse 7-9** this learned Śubha - kīrtti, having purchased from us as per rules an extent of land sowable with forty *drōṇas* of seed (for agriculture) and a *drōnā - vāpa* as house - site in the quarter called Kētaka - padrika[7] in the village Kumbhārapadraka, has given the same to Dāmyasvāmin of Bhāradvāja - sagōtra, belonging to Mādhyandina sect (Śukla - yajurvēda), for the increase of merit of his parents.

**Verse 10** Refers to the fate of anyone disturbing this gift (It is are identical with verse 11 found in 'A')

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## Notes

1. This is the second of the two plates citing the reign of Śaśāṅka which had been procured in Midnāpur and deposited with the Sāhitya Parishad there. (*JRASB*, XI, p.1). These two plates along with the Egra plates of the same king dealt with above present a similar pattern, with the seal referring to the authentication by the *adhishṭhāna* of the concerned *Vishaya*. The Vappaghōshavāṭa grant though of a different king is also patterned on the same lines.

2. This verse is applicable to the oceans, earth and king. All the three, the ocean, the earth and the king possess grandeur, beauty and gems (in the case of the earth gems are found in mines, in the case of the ocean, it is itself called *ratnākara*, - a mine of gems; in the case of the king, the gems and jewels he had amassed are in his treasury. But whereas the ocean is uniformly filled with saline *(kshāra)* waters, the earth excepting some areas nearer the sea coast and the king are devoid of the *kshāratā*, the (unwelcome salinity) or pungency. But considering the fact that in 'A' the first verse describes the earth, this verse No.3 of 'B' also can be understood as describing the superiority of the earth as well as the king over the ocean.

3. Either Śubhakīrtti, a feudatory was given the honorary rank or title connected with the king's household (*pratīhāra* door-keeper or chamberlain) eighter as a mark of favour (cf. the English Knighthood) or he was originally the servant in the king's household and in due course, in recognition of his fidelity was made a ruler of a tract in the king's domain or had been given the governorship of the said area as the fee or maintenance against his service in the king's household. Whatever was the back ground of his rulership in Daṇḍabhukti, he seems to have been invested only with the right to appropriate the revenue of the area and had no right over the land. He had to purchase the land from the king to make the grant.

4. *Imām pāti pitṛivat* may mean that Śubhakīrtti was governing Daṇḍabhukti, just as his father had been doing there before. This may indicate that he had inherited the rulership from his father. It can also mean that Śubhakīrtti was protecting and administering the area even as a father does.

5. *Sūnṛitam* seems to have been a term used here instead of *yathārham sammānya / saṁpūjya* as found in other charters while referring to the address of the king to the various officials / authorities of the locality where the land or village granted lay.

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6. Here the mention of *asyāṁ* with reference to *Tāvīra - karaṇam vipra - pradhāna saṅghatam* seems to indicate more definitely that *Tāvīra - karanaṁ* was a body composed of the prominent brahmins of Daṇḍabhukti. It might also have been an authority or establishment known as Tāvīra in (control of) this (Daṇḍabhukti). Such understanding is in contrast to Majumdar's assumption that Tāvīra was the name of a place which was the headquarters of the territory, called Daṇḍabhukti (*JRASB*, XL, p.7. On this understanding he has identified Tāvīra with the village Debra about 15 miles south - east of Midnapur).

7. Kētaka-padrika might have been a quarter in the village Kumbhārapadraka but distinct from it or it was a locality in the neighbourhood of Kumbhārapadraka. The grant of Kētakapadrika as per this charter dated in the year 8 does not seem to have affected the grant of Kumbhārapadraka by Sōmadatta in the king's regnal year 19 (A).

## No.34

## ARANG PLATE OF BHIMASENA II

| | | |
|---|---|---|
| Location | : | Āraṅg, Raipur District, Madhya Pradesh |
| Date | : | Gupta Saṁ 282 = 601 A.D. |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Bhīmasēna II |
| Dynasty | : | .....[1] |
| Reference | : | Hira Lal, *EI*, IX, p.342 f. |

ॐ स्वस्ति ॥ सुवर्ण्णनद्याः पूर्व्वसद्राजर्षितुल्यकुलप्रभावकीर्तेः श्रीमहाराजशूरस्य प्रपौत्रः प्रजादयितस्य श्रीमहाराजदयितस्य पौत्रः प्रणतसामन्तस्यारातिविभीषणस्य श्रीमहाराजविभीषणस्य पुत्रः शक्तिसिद्धिसंपन्नो धर्म्मविजयी न्यायोपार्ज्जिताने करत्नगोभूमिसुवर्ण्णहिरण्यादिप्रदः श्रीमहाराज भीमसेनः तस्य पुत्रः तच्चरितानुकारी सद्भिर्म्महद्भिश्चाध्युषितसदः श्रीमहाराजदयितवर्म्मा तस्य पुत्रः तत्पादानुदध्या तोत्यन्तदेवगुरुब्राह्मणभक्तः श्रीमहाराज भीमसेनः कुशली दोण्डावैषयिक वटपल्लिकायाम् ब्राह्मणादीन् प्रतिवासिनः कुशलमुक्त्वा

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समाज्ञापयत्येष ग्रामो मया भरद्वाजसगोत्राभ्याम् बह्वृचहरिस्वामि बप्पस्वामिभ्याम् सर्व्वप्रत्ययवान् महाप्रलयकालावस्थाप्याग्रहारो दत्तस्तद्भवद्भिरनयोराज्ञा श्रवणविधेयैर्भूत्वा समुचितमेव सुवर्ण्णहिरण्यादिप्रत्यायोपनयः कर्त्तव्यः ॥ यश्चात्र कश्चिदुभयलोकनिरपेक्षः सन्दशभिरतीतैरागामिभिश्चैतावद्भिः स्ववंश्यैः सहाधो यियासुः स्वल्पमपि पीडाम् कुर्य्यात् कारयेदनुमन्येत वा स पञ्चभिर्महापातकैरुपपातकैश्च संयुक्तः स्यात् पुनश्चास्मिन्नर्थे भगवता व्यसेनाभिहितम् षष्टिम् वर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः। आच्छेत्ता चानुमन्ता च तान्येव नरके वसेदित्येवमादिश्लोकाः [1] गुप्तानाम् संव्वत्सरशते २०० ८० २ भाद्र दि १० ८ दूतकश्च राजपुत्र सुभद्रः उत्कीर्ण्णम् च लक्ष्मणेनेति॥

## Translation

Seal (This is) of śrī - mahārāja - Bhīmasēna [2]

Ōṁ! Well - being! From Suvarṇṇanadī. [3]

The great-grandson of srī - mahārāja Śūra, who had the reputation of having been born in a family where each member was of a saintly disposition.[4]

The grandson of srī - mahārāja - Dayita beloved of the subjects and the son of srī - mahārāja Vibhīshaṇa, a terror to his enemies and to whom feudatories had submitted, was srī - mahārāja - Bhīmasēna, endowed with power and attainments, whose conquests were (strictly) according to the prescribed moral code, who was a giver of many jewels, cows, land, gold-bullion and gold coins acquired by just means, in charity.

His son was śrī - mahārāja - Dayita - varmmā, who followed in the footsteps of his father and whose abode was resorted to by saintly and great good men in whose company he lived.

His son śri - mahārāja - Bhīmasēna who meditates on his father's feet (who reveres his father) and who is extermely devoted to the Gods, preceptors and *brāhmaṇas*, is well and orders after enquiring of their welfare, the *brāhmaṇas* and other residents in Vaṭapallikā, [5] belonging to Dōṇḍā - *vishaya*.[5]

Whereas this village has been granted to last uptil the deluge, with entitlement to all tributes and other incomes

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(normally due to the king) and with the status of an *agrahāra*, [6] to Hari - svāmi and Bappa - svāmi belonging to Bhāradvāja - sagōtra and Bahvṛicha - śākhā[7] by me, who has been duly enjoying it till now[7] for the augmentation of the merit of my parents and self.

You all should be obedient to the commands of these two donees and pay unto them the gold both bullion and minted[9] and such prescribed levies properly measured.[10]

If ever anyone, not caring for (the consequences in) the two worlds, earth and the world to be gained after death, intent on going down (to hell) along with the ten generations of his lineage that had alreay been (there) and ten more to come, causes the least trouble (to the donees as stated above), or has such trouble caused or approves such done (by others), will incur the five great and associated sins.

For this purpose this has been said by the worshipful Vyāsa (one of the usual verses)

In the year of the Guptas 200 80 2, the month Bhādra 10 8th [11]

The *dūtaka* (conveyer of the order) is *rājaputra* [12] Subhadra: Incised by Lakshmaṇa.

## Notes

1. This dynasty of rulers has not been given a name tab as it is otherwise unknown. As the charter says that this *kula* - (family) was equal to *tulya rājarshi - kula* - the original editor had justly drawn attention to the existence of the *parivrājaka* mahārājas of Dabhāla (Jubbulpore region) during the period C.475 to 528 A.D. (*parivrājaka* - lit a wandering religious mendicant). The family of rulers described in this charter are also revealed to have been ruling in the same neighbourhood of the area of rule of the Parivrājakas. However, because of the long gap of time between the last estimated date of a Parivrājaka ruler (528 A.D.) and the date (601 A.D.) of the present charter of Bhīmasēna and in the absence of any other clue, this family can be named as Śūra - kula after the name of the first ruler of that family mentioned in this charter (Cf. *EI*, IX, p.343).

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2. The seal for this charter inscribed on both the obverse and reverse on a single copper - plate, soldered to it "has in bas relief a lion in a sitting posture as the family crest beneath which are inscribed in raised letters, *Śrī - mahārāja - Bhīmasenasya*" (*EI*, IX, p.342).

3. Suvarṇṇanadī is the river now known as Son which rises from the Amarakaṇṭak hills, flows through Chhattīsgarh and finally joins Gaṅgā river. That the ruler of the charter issued it from Suvarṇṇa - nadī may indicate that this family of rulers controlled the valley of that river during the relevent period or that the issuer of this charter had gone to the ghat on the said river for a ceremonial bath. The date cited for the charter might have been an auspicious occasion for taking bath in the river and the issue of the charter was to mark the occasion (See *EI*, IX, p.343-44)

4. Śūra is stated to have been born in a family which was comparable to a (family of) *rājarshis* (i.e.) kings with a saintly disposition. This probably indicates that Sura's ancestors were eminent persons who were pious in nature but were not kings.

5. It has been stated that there are many places in Chhattīsgarh division, whose names bear resemblance to these names and hence it is difficult to identify them. Vaṭapallikā of the charter could have been the modern Barapālī, about 30 miles east of Āraṅg, the find spot of the present copper plate charter and Dōṇḍā might have been Duṇḍā, about 25 miles west of Ārang (*EI*, IX, p.344). If these identifications are correct it would indicate that the division with Dōṇḍā as its headquarters was at least 55 miles in lengthwise extent.

6. *Agrahāra* is stated to be "a rent-free village in the possession of *brāhmaṇas*" (Sircar, D.C. *Ind.Ep.Gloss*, p.10-11). Here, in this charter, as it is stated that the village Vaṭapallikā was granted as an *agrahāra* with the right to *sarvva-pratyāya* (all tributes) and as the inhabitants of the village were directed to pay unto the two donee brāhmaṇas the *pratyāyas, suvarṇṇa, hiraṇya* etc. as properly measured (*samuchitamēya*), it appears that the brahmin donees in the charter were made the "lords" of the village, with the villagers subordinated to them. It was made rent - free in the revenue accounts of the king but the villagers were not exempted from the payments. They were now to make these due payments to the donees.

7. *mayā bhadra - bhōgēn - aiva* is another technicality mentioned in this charter. It seems to have meant that the king had been enjoying the territory under him, in a very righteous manner.

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8. *Bahvṛicha* means "one conversant with *ṛig-vēda*, a priest of it or the *hotṛi* priest who represents it during the sacrificial ceremones" (MW, *SED*, p.726 col.3).

9. As *suvarṇṇa* and *hiraṇya* both meaning gold are stated to have formed the *pratyāya* it must be understood that one of them referred to a minted gold coin and the other bullion. It is very interesting that the villagers in this area and during the period of rule of the king of this charter were obliged to pay bullion gold (to the king or to a person nominated by him). It is not possible to say if these payments were apart from the taxes. The investiture of the status of *agrahāra* to the village in favour of the donees implied that the taxes would have to be paid to them.

10. *Samuchita - mēya* literally means "properly measured or measured by the standard measure".

11. It is noteworthy that hundreds, tens and units are split up, which feature itself indicates that the record belongs to an early period. It is also to be noted that the days in the month are consequitive rather than classified into *Śuddha and bahula pakshas*

12. It is possible that Subhadra was *rājaputra* in so far as he was a warrior and belonged to the nobility, rather than a prince.

## No.35

## PATIAKELLA GRANT OF MAHĀRĀJA ŚIVARAJA

| | | |
|---|---|---|
| Location | : | Paṭiākellā, Cuttack District, Orissa |
| Date | : | (Gupta) Samvat 283[1] = 602 A.D. |
| Script | : | Early Nāgarī. |
| Language | : | Sanskrit |
| King | : | Śambhūyayya |
| Dynasty | : | Maudgala of Dakshiṇa - Tōsala[2] |
| Reference | : | Banerji, R.D., EI, IX, p.285 - 288. |

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ॐ स्वस्ति । सलिलनिधिवेलावलयितचलतरङ्गाभरणरुचिरमंगुर ..... प्त्तनवत्यां वसुमत्यां प्रवर्त्तमानमाणवंशराज्यकाले त्र्यधिकाशीत्युत्तर ..... मौद्गलामलकुले गगनतलशीतदीधितिनिवाते सितचरिते परममाहेश्वरश्रीशग्गुयय्यने शासति दक्षिणतोसल्यां वोर्त्तनोकात्परमदेवताधिदैवत श्रीपरमभट्टारक चरणकमलामलाश्रेणिहाराधिगमप्रतिहतकलियुगागतदुरितनिचयः महाराजशिवराजः कुशली अस्मिन्नेव विषये समुपगताभविष्यत्सामन्तराज राजस्थानीयोपरिक कुमारात्यतदायुक्तकमहामहत्तरवृहद्भोगिकाधिकरणान्येव राजपादोपजीवी यथार्हं श्रावयाति मानयति च विदितमस्तु भवतां यथात्त विषये संबद्धतुण्डिल्वलुजग्राम वोर्त्तनोकेचावासगेहत्तोस्माभिः मातापित्रोरात्मनश्च पुण्याभिवृद्धये सलिलधारापूर्व्वकिणाचन्द्रार्कसमकालमक्षयनीवीधर्म्मेण नानागोत्त्रचरणेभ्य अनुरुद्धस्वामि चन्द्रस्वामि भद्रस्वामि छेदिस्वामि पुष्यस्वामि ..... करस्वामि रोहिणीस्वामि बुद्धस्वामि महासेणस्वामि विष्णुस्वामि यदुस्वामि मात्रडस्वामि नागस्वामि भोगस्वामि अनन्तस्वामि प्रभाकरस्वामि नाव..... रस्वामि दीपिस्वामि जम्बुस्वामि गोमिस्वामि वलस्वामि ज्येष्ठस्वामि अदर्शनदेवधनदेवकुमारस्वामि ज्येष्ठस्वामि रेवतिस्वामि प्रायस्वामि पुष्यस्वामि छेदिस्वामि वप्पस्वामि श्रवस्वामि गोपालस्वामि गोमिस्वामि एभ्यस्ताम्रपट्टीकृत्य संप्रदत्तः। पूर्व्वराजकृतो धर्म्मोनुपालनीयैति मत्वा भवद्भिः। धर्म्मशास्त्रेष्वपि श्रूयते।

बहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तस्य तदा फलं ॥

षष्टिं वर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥ सम्वत् २०० .....

## Translation

During the currency of the year ... eightythree of the regnal reckoning of the Māṇa - vaṁśa on this earth[1] ... containing pattanas (towns?)... ..... the succulent maṁgura[3], which has as its ornament bracelets the restless waves of the oceans surrounding it in the four quarters and beating on its shores.

In the pure dynasty of Maudgala[3], of which while Sagguyayyan[4] or Sambūyayyan[4] of pure conduct, who was pleasing and unrustled like the moon of cool rays in the sky was ruling.

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From Vorttanōka[5] in Dakshiṇa - Tōsalī[5] -mahārāja Śivarāja, whose sins (committed due to the effect of Kaliyuga) had been wiped off due to the favour of the God of Gods, the ultimate lord, Parama - bhaṭṭāraka (the great lord)[5a] (and who ekes his livelihood by serving at the feet of the sovereign) is Well! He

informs and beseeches as befitting, the present and future feudatory cheifs, rulers, *(sāmanta), rulers (rāja),* local viceroys *(rājasthānīya), uparika,* governors, the minister equal in rank to princes (*kumārāmātya*), superior and subordinate officers appointed by him. elders of villages, the great fief - holders (*brihad - bhōgika*), local commissioners (*adhikaraṇān*) in the same *vishaya*[6] - May it be known to you

that the village Tuṇḍilvaluja ?[7] connected with this *vishaya* as also (the right of ?) residence in Vōrttanōka[8] have been granted through copper plate charter to be enjoyed in perpetuity so long as the Sun and moon last, in accordance with and to be governed by the rule of *akshaya-nīvī* [9], to the (following brahmins) of several *gōtras* and variegated *charaṇas*[10] for the accentuation of merit and fame of (my) parents and self.

1.Anuruddhasvāmi 2.Gōmidēvasvāmi 3.Śūrasvāmi 4.Voppasvāmi 5.Pitṛisvāmi 6.Haruṅgasvāmi 7.Chandrasvāmi 8.Bhadrasvāmi 9.Chhēdisvāmi 10.Pushyasvāmi 11.Karasvāmi 12.Rōhīṇīsvāmi 13.Buddhasvāmi 14.Mahāsēṇasvāmi 15.Vishṇusvāmi 16.Yadusvāmi 17.Mātraḍasvāmi 18.Nāgasvāmi 19.Bhōgasvāmi 20.Anantasvāmi 21.Prabhākarasvāmi 22.Na-va....svāmi 23.Dīpisvāmi 24.Jambusvāmi 25.Gōmisvāmi 26.Valasvāmi 27.Jyēshṭhasvāmi 28.Adarśanadēva 29.Dhanadēva 30.Kumārasvāmi 31.Jyēshṭhasvāmi 32.Rēvatisvāmi 33.Prāyasvāmi 34.Pushyasvāmi 35.Chhēdisvāmi 36.Vappasvāmi 37.Śrāvasvāmi 38.Gōpālasvāmi 39.Gōmisvāmi[10]

A pious donation made by former kings should be protected. It is also heard in Dharmmaśāstras (Two of the usual verses)

Saṁvat 200 ....[1]

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## Notes

1. This is a computation, on the basis of the portions of the date as given at two places at the beginning and at the end where the plate is broken off. The date is stated to belong to the era of the Māṇa dynasty which is otherwise unheard of. This was attributed to the Gupta era by the original editor, in consideration of the palaeography of the inscription.

3. Maṁgura is stated to be a kind of fish (*EI*, IX, p.288).

4. The reading of the name of the king is very tentative and doubtful.

2. This dynasty of rulers is otherwise unheard of.

5. The reading of the names of places is also very doubtful - Dakshina - Tōsalī was the southern portion of the country of the Tōśalas, which comprised the area around the city of Tōśalī (modern Dhaulī, near Bhuvanēśvar, Puri District, Orissa (Sircar, DC. *studies in the Geography* etc; p.43-44). The other places are not identifiable. (However see Ganguli DK. *Historical Geography and Dynastic History of Orissa*, p.41. He says that Vorttanōka may be represented by Birani in Ganjam District).

5a. Just as in the Soro plates of Sōmadatta and Bhānudatta, here also possibly the overlord sovereign is referred to as *paramadaivat - ādhidaivata śri - parama - bhaṭṭāraka*. On the analogy of the Ganjam plates of Mādhavarāja (Gupta year 300) it would appear that the *parama-bhaṭṭāraka* was Śagguyayyan who is specifically is stated to have been ruling. However this Śagguyayyan is stated to have belonged to Maudgalakula, which is otherwise unheard of. It also appears that the unnamed *parama-bhaṭṭāraka* was, some other who is not named. Possibly the reference was to Gauḍa Śaśāṅka (as surmised with reference to the Dattas figuring in the Soro plates). Śagguyayyan and Śivarāja, the issuer of the present charter might have been related as father and son or as immediate overlord and subordinate. It is possible that it was Śivarāja, who got Dakshiṇa - Tōsalī to rule as a feudatory (as indicated by the appellation, *mahārāja* added to his name) of the *parama-bhaṭṭāraka*. All the above surmises apart, the place of Śagguyayyan (though he is mentioned without any epithets or attributes) who is stated to have been ruling at that time cannot be determined. It is also possible that hte Śri-parama-bhaṭṭāraka referred to was God Vishṇu the lord of Śrī (Goddess of wealth) as uaually devotion to Him cleauses one of sins.

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6. The list of authorities and officials addressed regarding the grant appears to be a conventional one originally drawn in respect of charters issued by great emperors. The exact office each one of these listed occupied has not been clearly made out so far. If Śivarāja himself was a subordinate chief, it passes comprehension as to how he could have had his own feudatories, viceroys etc. *Rājasthānīya and uparika* are both interpreted as viceroys (Sircar, D.C. *Ind. Ep.Glossary*, p.237, 352) which is somewhat incongruous. For *Kumārāmātya*, in view of the absence of a satisfactory inter-pretation, it has the interpreted as above. *Bhōgika* meaning 'one who is in enjoyment' seems to have referred to the holders of fiefs granted to them against service, civil or military. As these are stated to have been concerned with the said *vishaya* it is to be presumed that the reference was to *Dakshiṇa - Tōsalī*. It is observed that no other *vishaya* is found mentioned in the record.

7. The reading of the name of the village is very tentative.

8. The writing on the charter is not well-preserved and this portion is not capable of being read clearly. The phrase might have been a reiteration of the fact that the donor-ruler issued this charter, being resident at Vorttanōka.

9. *Akshaya-nīvī* is an endowment which never undergoes dimunition by the drawal of interest out of the capital. Its relevence in the present context seems to have been only to stress that the grant was permanent (Here, the reference was to the Ṛikyajns, Sāma and Atharvana branches of the Vedas).

10. *Charaṇas* were the different systems that had developed for the study of the *vēdas* and the corresponding systems for performance of rituals. (Here, the reference was to the Ṛikyajns, Sāma and Atharvana branches of the Vēdas).

11. The list is given here in extenso due to the out-of-the ordinary names of most of the brahmins listed. It is one of those instances where the brahmins have not been identified by their *gōtra, sūtra*, nativity, parentage etc.

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# No.36

# VALA PLATES OF ŚILĀDITYA

| | | |
|---|---|---|
| Location | : | Valā (Valabhī) |
| Date | : | (Gupta) samvat 286 = 605 A.D. |
| Script | : | Early Nāgari |
| Language | : | Sanskrit |
| King | : | (Śīlāditya) |
| Dynasty | : | Maitrakas of Valabhī |
| Reference | : | Diskalkar, D.B., *JBBRAS*, I, p.26-28 |

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युक्तकद्राङ्गिकमहत्तरचाटभटकुमारामात्यादीनन्यांश्च
यथाभिसम्बद्धयमानकान्स ..... त्यस्तुवस्संविदितं यथा मया मातापित्रोः
पुण्याप्यायनाय वंशकटप्रति ..... रितविहारनिवासिचतुर्द्दिगभ्यागता
र्य्यभिक्षुसंधस्य चीवरपिण्डपातश ..... ग्लानप्रत्ययभैषज्य परिष्कारार्त्थं बुद्धानाञ्च
भगवतां गन्धधूपपुष्प माल्यदीपतैलाद्युपयो ..... रस्य खण्डफुटितप्रतिसंस्काराय
कल्पिकारपादमूलप्रजीवनाय च ..... कालापकपथके ..... सोद्रङ्गस्सोपरि
करस्सवातभूतप्रत्यायस्सधान्यहिरण्यादेयस्सदशापराधस्सोत्पद्यमानवि .....
जकीयानामहस्तप्रक्षेपणीयः पूर्व्वप्रत्तदेवब्रह्मदेयवर्ज्जितः भूमिच्छिद्रन्यायेनाचन्द्रा
.....तिसरित्पर्व्वतसमकालीनः अव्यवच्छिन्नभोग्यः धर्म्मदायतया
निसृष्टः यत उचितया देवब्र ..... स्थित्या भुज्यमानकः न कैश्चित्परिपन्थनीयः
आगामिभद्रनृपतिभिरप्यस्मद्वंशजैरन्यैर्व्वा अ .....श्वर्य्याण्यस्थिरं मानुष्यं
सामान्यञ्च भूमिदानफलमवगच्छ द्भिरयमस्मद्दायोनुमन्तव्यः ..... ति ॥

बहुभिर्व्वसुधा भुकता राजभिस्सगरादिभिः ।
.....निह
यस्य यस्य यदाभूमिस्तस्य (तस्य सदा फलम् ॥)

.....दारिद्यभयान्नरेन्द्रैर्द्धनानि धर्म्मायतनीकृतानि ।
निर्भुक्तमाल्यप्रतिमा ..... धु ** पुनराददीत ॥

षष्टिं वर्षसहस्राणि स्वर्ग्गे मोदेत भूमिदः ।
आ ..... नरके वसेत् ॥

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दूतकश्चात्र भट्टादित्ययशाः॥ लिखितं सन्धि .....
सं २०० ८० ६ श्रावण ब ७ ॥ ॥स्व .....

## Summary

This single plate[2], which has become available opens in the middle of the address by the king (Śilāditya I alias Dharmāditya)[3] to the officials[4] concerned to inform them about his grant for the augmentation of merit to his parents, of a village (?) in ..... ka.pathaka[5], with the usual exemptions, rights and privileges[6], for providing the dress, food, the means to relieve the fatigue and medical facilities to the group of *āryya - bhikshus* (mendicants - here particularly the Buddhist monks), who had come from different directions and settled down in the Buddhist establishment (*vihāra*) at Vaṁśakaṭa[7]; for the worshipful Buddha (installed in the *vihāra* as a deity ?), sandal unguents, incense, flower garlands, oil for lamps and such requirements for worship, for the (periodical) maintenance of and attending to the repairs of the structure (of the *vihāra*), and for the livelihood of the servants (priests) engaged for conducting worship and carrying out other services therein.[8]

At the end of the grant there was the usual appeal to the future rulers of the area not to disturb this benefaction and three of the usual verses to the same effect.

The *dūtaka* for this charter was Bhatta Ādityayaśāḥ[9]. The name of the writer has become unreadable.[10]

(This was dated) *samvat* 286 Śrāvaṇa ba.7[11]. The beginning of the sign-manual of the king is there, the continuation having been obliterated.

### Notes

1. The attribution of the years cited in these charters of the Maitrakas as those of their issue, to the Gupta era which started in 319-20A.D. is on the ground that the Maitrakas were subordinates (Bhaṭārkka was a *sēnāpati*) of the Guptas and had become independent when that imperial power weakened and disintegrated. However they continued to date their records in the era promulgated by their erstwhile overlords. (See Virjee Krishṇakumari J. *Ancient History of Saurāshṭra*, p.23-24). This attribution is also in consonance with the palaeography of these records. (See Sircar, D.C., *Ind. EP.* p.285 and n.6).

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2-3 In consideration of the scheme of these charters of the Maitrakas of Valabhī, this single plate that has become available should be the second of the set of plates. Though the name of the king - issuer of this grant has been lost in the first plate which has become non-available, from the date (which is part of a series) and the name of the *dūtaka* it can be safely assumed that this charter was issued by Śīlāditya I of the family of Maitrakas of Valabhī. Even in this single plate the portion to the proper left of it seems to have been rendered unreadable resulting in the loss of four letters in each line of the text. However, the purport of the charter is ascertainable in the available portion.

4. Though the text of this available plate starts in the middle of the mention of the officials addressed; it is clear that the list is identical with that in other charters.

5. Though in the name of the territorial division only ka-pathaka is readable on the plates and the details of what was granted in the *pathaka* have also been obliterated on the plate, it is obvious that it was a village in the stated division that was granted. Diskalkar has suggested that the territorial division in question was Kālāpaka - pathaka (*op.cit.*, p.27 and n. one). The suffix *pathaka* indicated a territorial division.

6. The list of rights and privileges, that were conferred on the donees of land in these charters is almost identical. See above.

7. After the mention of Vaṁśakata in line 2, a few letters have been obliterated. However that the Buddhist *vihāra*, the beneficiary of this grant was at Vaṁśakaṭa and that it was caused to be built by the king (Śīlāditya I) himself are revealed in a later charter issued by the same king (See below. Also see Virjee, K.K., *op.cit.*, p.58 see 375. If this was the *vihāra* referred to by Hieun Tsang, then Vaṁśakata must have been a locality in Valabhī itself; also see *Prākrit and Sanskrit Ins. of Kathiawar*, p. 54).

8. This seems to be the meaning of the phrase *Kalpikāra - pādamūla - prajīvanāya*.

9. It is seen that the *dūtaka*, the conveyors of the order regarding the charters of the Maitrakas were often princes of the royal family, mostly the heirs - apparens. However, here Bhaṭṭa Ādityayaśaḥ, the *dūtaka* of this charter must have been either a high ranking official or someone very close to the king.

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# No.37

## WALA - PALITANA PLATES OF ŚĪLĀDITYA-I

| | | |
|---|---|---|
| Location | : | Wala[1], Palitana Tehsil, Gohilwad District, Kathiawad |
| Date | : | (Gupta) Saṁ 286 = 605-606 A.D. |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Śīlāditya I |
| Dynasty | : | Maitrakas of Valabhī |
| Reference [2] | : | Konow, Sten, *EI*, XI, p.115-118; Bhandarkar, R.G., *IA*, I, p.45-46. |

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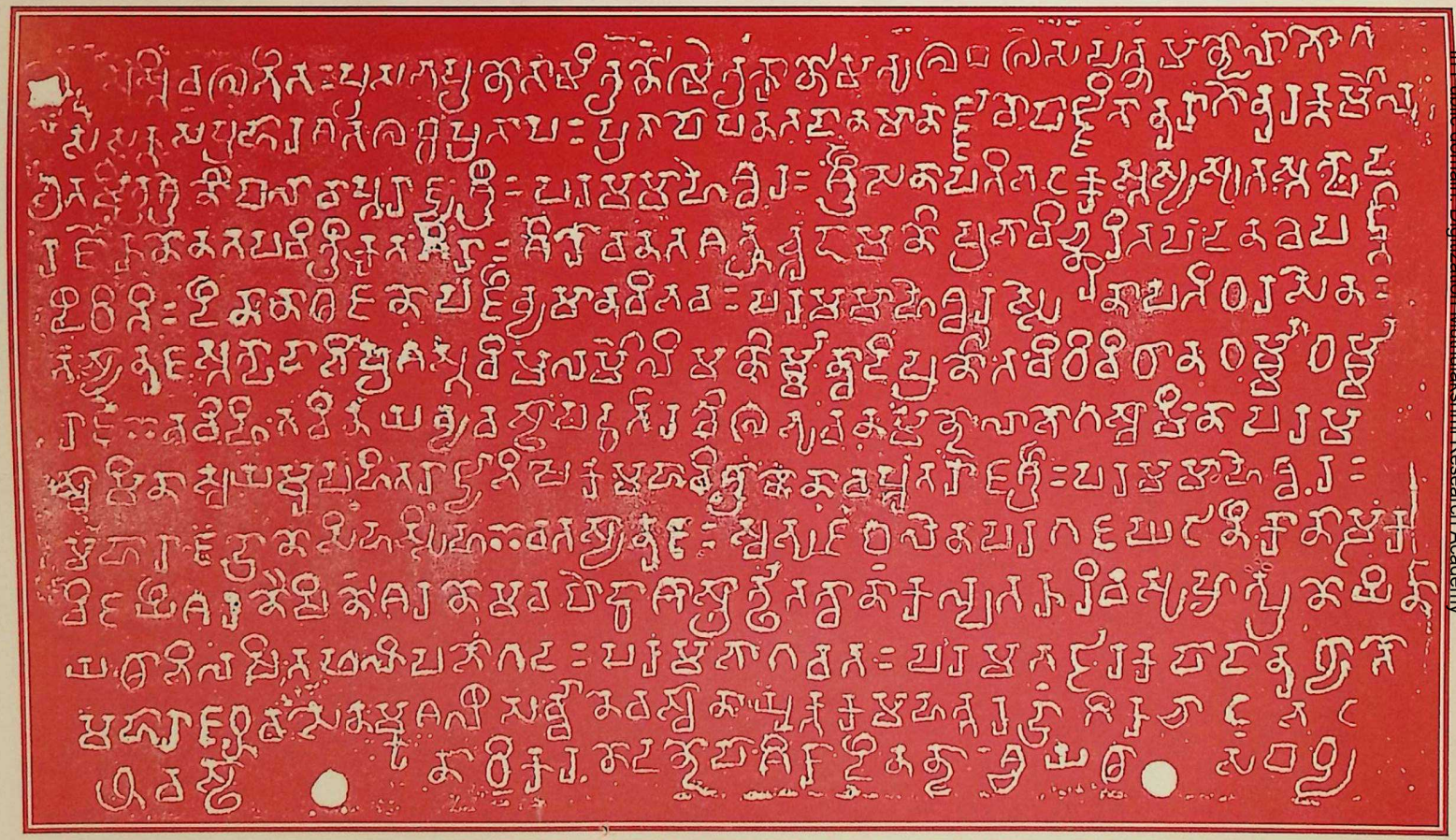
ॐ स्वस्ति ॥ वलभीतः प्रसभप्रणतामित्राणां मैत्रकाणामतुलबलसंपन्न मण्डलाभोगसंसक्तप्रहारशतलब्धप्रतापात्प्रतापोपनतदानमानार्ज्जवोपार्ज्जितानु रागादनुरक्तमौलभृ तश्रेणीबलावाप्तराज्यश्रियः परममाहेश्वरश्रीभ टार्क्कादव्यवच्छिन्नराजवंशान्मातापितृचरणारविन्दप्रणति प्रविधौताशेषकल्मषः शैशवात्प्रभृति खड्गद्वितीयबाहुरेव समदपरगजघटास्फोटन प्रकाशितसत्त्व निकषस्तत्प्रभावप्रणतारातिचूडारत्नप्रभासंसक्तपादनखरश्चिसंहतिस्सकलस्मृति प्रणीतमार्ग्गसम्यक्परिपालन प्रजाहृदय रंजनान्वर्त्थराजशब्दः रूपक्रान्तिस्थै र्य्यधैर्य्यगाम्भीर्य्यबुद्धिसंपद्भिः स्मरशशाङ्काद्रिराजोदधित्रिदशगुरुधनेशानतिशयान श्शरणागताभयप्रदानपरतया तृणवदपास्ताशेष स्वकार्य्यफलः प्रार्त्थनाधि कार्त्थप्रदानानन्दित विद्वत्सुहृत्प्रणयिहृदयः पादचारीव सकलभुवनमण्ड लाभोगप्रमोदः परममाहेश्वरः श्रीगुहसेनस्तस्य सुतस्तत्पादनखमयू खसन्तानविसृत जाह्नवीजलौघप्रक्षालिताशेषकल्मषः प्रणयिशतसहस्रोपजीव्यमानसंपद्रूपलोभादिवा श्रितस्सरभसमाभिगामिकैर्ग्गुणैस्सहजशक्तिशिक्षाविशेषविस्मा पिताखिलबलधनुर्द्धरः प्रथमनरपतिसम तिसृष्टानामनुपालयिता धर्म्मदायानामपाकर्त्ता प्रजोपघातकारिणामुपप्लवानां दर्शयिता श्रीसरस्वत्योरेकाधिवासस्य संहतारातिपक्षल क्ष्मीपरिभोगदक्षविक्रमो विक्रमोपसंप्राप्त विमलपार्त्थिवश्रीः परममाहेश्वरः श्रीधरसेनस्तस्य सुतस्तत्पा दानुध्यातस्सकल जगदानन्दनात्यद्भुतगुण समुदयस्थगितस मग्रदिङ्मण्डलस्समरशत विजयशोभासनाथमण्ड लाग्रद्युतिभासुरतरान्सपीठोदूढ़ गुरुमनोरथमहाभारः सर्व्वविद्यापरावरवि भागाधिगमविमलमतिरपि सर्व्वतस्सुभाषितलवेनापिसुखोप पादनीयपरितोषः



Palitana plate of Dhruvasena I. (incomplete)

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समग्रलोकागा धगाम्भीर्य्यहृदयोपि सुचरितातिशयसुव्य क्तपरमकल्याणस्वभावः खिलीभूतकृतयुगनृपतिपथविशोधनाधिगतोदग्र कीर्त्तिर्द्धर्म्मा नुपरोधोज्ज्व लतरीकृतार्त्थ सुखसंपदुपसेवा निरूढधर्म्मादित्यद्वि तीयनामा परममाहेश्वरः श्रीशिला ..... युक्तकविनियुक्तक ..... महत्तरा ..... दीनन्या ..... समाज्ञापयत्यस्तुवस्संविदितं यथा मया मातापितृपुण्याप्ययनाय ..... कारित विहारनिवासि चतुर्दिगभ्यागतार्यभिक्षुसंधस्य चीवरपिण्डपातशयनासन ..... परिष्कारार्थं बुद्धानाञ्च भगवतां गन्धधूपपुष्पमाल्यदीपतैलाद्युपयोगार्थं विहारस्य च खण्डस्फुटितप्रतिसंस्काराय पालतीरोलह्योरक्षरपुत्र ग्रामे नद्युत्तरतटे ..... क्षेत्रं तथोद्रपद्रकग्रामे ..... क्षेत्रं सोद्रङ्गं सोपरिकरं ---------- दूतकः पुत्रभट्टादित्ययशाः लिखितं संधिविग्रह ..... सं २८६ वैशाखब ६॥ ..... स्वहस्तो मम

## Translation

Oṁ! Well being! From Valabhī. (In the lineage) of Maitrakas, who had subdued (their) enemies by force (there was) paramamāhēśvara - śrī - Bhaṭārkka, who was glorious (having engaged himself) in hundred attacks on the territories surrounding (his own kingdom), being equipped with an unmatched strength/army and who (earned the devotion of those) subdued (by him) with his power, by gifts, honouring, and proper treatment, and who had (thus) secured the glory of kingship on the strength of the army, composed of the three kinds, i.e. consisting of soldiers hereditarily (following the military profession and attached to him), those hired by him and those contributed by guilds

In the royal lineage descended without break from that Bhaṭārkka, there was paramamāhēśvara śrī- Guhasēna,[3] all of whose sins and blemishes had been cleansed by his prostrations before his parents, who even from childhood, with the sword having become a part of him just like one more hand exhibited and proved his ability on the touch - stone that was the temples of the intoxicated elephants of his enemies which he smashed, whose toe - nails were thus embellished by the lustre of the jewels, ornamenting the heads of the enemy (kings) brought under subjection by his power, who duly fulfilled the role of his kingship, by endearing the subjects by duly following and executing the dictates of the sacred law-books, who

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excelled cupid, moon, the lord of mountains (Himālaya), ocean, *Tridaśaguru* (Bṛihaspati - the preceptor of the celestials) and Kubēra, respectively by his look, benign brightness, firmness, courage, majesty, intelligence, and wealth, who being absorbed in granting asylum to those that prostrated before him, neglected the fruits of all his efforts (spent in subjugating them) as if they were chaff, who gladdened the hearts of scholars, friends and those that got endeared to him by distributing to them more wealth than they hoped for, who like a pedestrian[4] was one who conferred enjoyment and happiness all around the whole world

his son was *paramamāhēśvara* śrī - Dharasēna, who had his sins and blemishes washed off by the flood waters of the Jāhnavī (Gaṇgā river) that were the cluster of rays disseminated by the nails of his (his father's) feet, whose wealth was used as their livelihood by hundreds and thousands of those who were dear to him, who was resorted to by all desirable qualities, as if attracted by his good looks, who astounded the archers of all armies by his innate superior strength and training, who protected the institutions established by former kings; who duly remitted whatever was due on account of pious gifts, who removed[5] the calamities that befell to the lot of his subjects, in whom Śrī (wealth) and Sarasvatī (learning) had together taken abode, whose prowess was sagacious in enjoying the wealth (after capturing it) of the enemies who encountered him, who had (thus) come to possess the splendour of pure royalty earned by might and his prowess

His son is *paramamāhēśvara* śrī - Śilāditya, who meditated at his (his father's) feet, who astounded (the whole world) uptil the end of the quarters by the concentration of the excellent qualities in him which gladdened the (world), who bore on his shoulders which was shining with the glitter of his sword which had the splendour of the victories in hundreds of battles, the burden of his great desires, who, though his own intellect had been enriched by the study of the vast field of all branches

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of knowledge, expressed his approbation even for the bits of good utterances by others, who though his heart had attained deep soleminity unfathomable to the whole world, had a very pleasing nature which was exhibited in his dealings (with others), who had achieved great fame by his (efforts) to cleanse the ways of kings, which had far deteriorated from the standards of Kṛitayuga (the bygone age when the kings were upright and pure),[6] who had acquired a secondary name Dharmmāditya, due to his enjoyment of riches and wealth and opulence acquired strictly in accordance with the rules of *dharmma* (the code of good and rightful conduct)

This Śīlāditya orders the various officials and bodies concerned thus

By me for the augmentation of the merit of my parents ... for the *saṁgha* (congregation) of the *ārya-bhikshus* (monks) who have come from all the four quarters and are residing in ... karita - vihāra, and (for) the *chīvara*, alms (food), couches for sleeping, seats ..... cleansing and further, for the revered Buddha, for providing the fragrance (sandlwood paste), incense, garlands of flowers, oil for the lamps and such constituents for worship and for repairs and maintenance of the *vihāra* (sacred establishment for Buddhist worship), the field in the village Raksharaputra in Pālatīrōlahma on the northern bank of the river, and in the same way in the village Udrapadraka ..... the field, along with *udranga, uparikara* etc.[7]

*Dūtaka* Bhaṭṭādityayaśāḥ [8]
Written (by) *sandhivigra*.....
Saṁ 286 Vaiśākha ba.6 [9]

This is (given under the authority) of my own hand.[10]

## Notes

1. This charter consists of two plates, the second of which was first found and dealt with, with a transcript and translation, by Ramakrishna Gopal Bhandarkar in *Indian Antiquary*, Vol. I (p.45-46). This second plate is stated to have been found in the ruins of Valabhī (present day Wala). Sten konow received the impression of a single plate stated to have been found together

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with eleven other plates all strung together, suspended from the roof of a small underground chamber adjoining a tank in Palitānā. For this reason, Sten Konown named that plate as Palitānā plate of Śīlāditya (See *EI*, XI, p.104-105, 115) and for reasons stated by him he concluded that, the text of this plate being seen continued in the Wala plates referred to above, these two formed a single charter (See *Ibid.*, p.116). The second plate known as Wala plate is very much damaged and the readings of the text in the same as given by Bhandarkar are very tentative.

2. Sten Konow edited the first plate and R.G. Bhandarkar the second plate at different times.

3. This is the first grant of this dynasty of rulers, where the genealogical account skips all the rulers intervening between Bhaṭārka and Guhasēna. (See Virjee, *op.cit*, p.61-62). This presentation by Śīlāditya I became the standardised text, which was copied and added to by rulers subsequent to Śīlāditya I as necessary.

4. The king or any dignitary, while moving on foot (*pādachārī*) gets more opportunity to get in close contact with people, leisurely. But as the author of the text of the record adds *iva* (like) after *pādachārī*, it appears that the author wanted to compare the king to a significant, person or body well-known as *pādachārī* who or which confers great enjoyment to people. As the lexicons do not enlighten on who this *pādachārī* was, it can only be surmised that the word referred to anyone of the planets which on moving from one *pāda* (quadrant) to another is understood as capable of promoting the welfare and enjoyment of the people.

5. The relevant text, *dharmmadāyānām - apākartā* will literally mean, "who removed the pious gifts". But in the context, this meaning is unsuited and hence it has to be interpreted as "who duly remitted to the beneficiaries their dues to which they had got entitled by pious gifts to them or to their forbears, made earlier" (Cf. MW, *SED*, p.54, col.1).

6. It is at this point, the text is seen to run on to the second plate.

7. The readings of the names of places as involved in the grant are very doubtful and as such no attempt has been made to identify them. Even though there are many gaps in the reading of the relevant text on the plates, it can be understood that a field in each of the two villages, Rasharaputra and Udrapadraka were granted to the Buddhist establishment.

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8. It is quite likely that the text was *dūtakāś - ch - ātra* (here the *dūtaka* is) as in the second charter of - the same king found at Wala (dealt with below) and that Bhandarkar due to the damaged nature of the writing on the plate, misread it as *dūtaka(ḥ) putra*.

9. The details of the date given are insufficient for vertification.

10. Possibly the king affixed his signature to authenticate the original document containing this charter and this fact was reflected thus on the copper - plate wherein it was copied, by this endorsement.

## No.38

## NAVALAKHI PLATES OF ŚĪLĀDITYA

| | | |
|---|---|---|
| Location | : | Navalākhī, Junāgaḍh, Gujarat |
| Date | : | (Gupta) Saṁvat 286 = 605-606 A.D. |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Śīlāditya I |
| Dynasty | : | Maitrakas of Valabhī |
| Reference | : | Bhadkamkar, H.M., EI, XI, p.174-180. |

Verses 1 and 3 *Anushṭubh*

Metres : Verse (2) *Upajāti*

स्वस्ति वलभीतः प्रसभप्रणतामित्राणां मैत्रकाणामतुलबलसंपन्नमण्डलाभोगसं सक्तप्रहारशतलब्धप्र तापात्प्रतापोपनतदान मानार्ज्जवोपार्ज्जितानुरागा दनुरक्तमौलभृतश्रेणी बलावाप्तराज्यश्रियः परममाहेश्वरश्रीभ टार्क्कादिव्यवच्छिन्न राजवंशान्मातापितृ चरणारविन्दप्रणतिप्रवि धौताशेषकल्मषः शैशवात्प्रभृति खड्गद्वितीयबाहुरेव समदपरगजघ टास्फोटनप्रकाशित सत्त्वनिकषस्तत्प्र भावप्रणताराति चूडारत्नप्रभासंसक्त पादनखरश्मि संहतिस्सकलस्मृतिप्रणीत मार्ग्गसम्यक्परि पालनप्रजाहृदय रंजनान्वर्त्थराजशब्दः रूपकान्तिस्थैर्य्यधैर्य्य गाम्भीर्य्यबुद्धिसंपद्भिः स्मरशशाङ्काद्रिराजोद धित्रिदशगुरुधनेशानतिश

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यानश्शरणागताभय प्रदानपरतया तृणवदपास्ताशेषस्वकार्य्यफलः प्रार्त्थनाधिकार्त्थ प्रदानानन्दितविद्वत्सुहृत्प्रणयिहृदयः पादचारीव सकलभुवनमण्ड लाभोगप्रमोदः परममाहेश्वरः श्रीगुहसेनस्तस्य सुतस्तत्पादनखमयूख सन्तानविसृतजाह्नवीज लौघप्रक्षालिताशेषकल्मषः प्रणयिशतसहस्रोपजीव्य मानसम्पद्रूपलोभादि वाश्रितस्सरभसमाभिगामिकैर्गुणैः सहजशक्तिशिक्षाविशे षविस्मापि ताखिलबलधनुर्द्धरः प्रथमनरपतिसमतिसृष्टा नामनुपालयिता धर्म्मदायानामपाकर्त्ता प्रजोपघातकारि णानुपप्लवानां दर्शयिता श्रीसरस्वत्योरे काधिवासस्य संहतारातिपक्षल क्ष्मीपरिभोगदक्षविक्रमो विक्रमोपसंप्राप्त विमलपार्थिवश्रीः परममाहेश्वरः श्रीधरसेनस्तस्य सुतस्तत्पादा नुद्ध्यातस्सकलज गदानन्दनात्यद्भुत गुणसमुदयस्थगित समग्रदिङ्मण्डलस्समरशत विजयशोभासना थमण्डलाग्रद्युति भासुरतरांसपीठो दृढगुरुमनोरथमहाभारस्स र्व्वविद्यापरावरविभा गाधिगमविमलमतिरपि सर्व्वतस्सुभाषितलवेनापि सुखोपपादनीयपरितोष स्समग्रलोकागाधगाम्भी र्य्यहृदयोपि सुचरितातिशयसुव्यक्त परमकल्याणस्वभाव **खिलीभूतकृतयुगनृपति पथविशोधनाधिगतोदग्र कीर्त्तिर्द्धर्म्मानुपरोधोज्ज्व लतरीकृतार्त्थसुखसंपदुपसेवानिरूढ धर्म्मादित्यद्वितीयनामा परममाहेश्वरः श्रीशीलादित्य **कुशली सव्वनिवायुक्तकविनियुक्तक द्राङ्गिकमहत्तरचाटभटकु मारामात्यादीनन्यांश्च यथाभिसंबद्धयमान कान्समाज्ञापयत्यस्तु वः संविदितं यथा मया मातापित्रो ** पुण्याप्यायनाय संगपुरीविनिर्गतनानागोत्रचरणत पस्स्वाध्यायोपेतब्राह्मणद्रोण - इन्द्रवसु - वत्स - षष्ठि - गुहिल - भट्टिसूर्य्य - दिन्नभट्टि - लुद्रक - आदित्यवसु - द्विद्रोण - त्रिद्रोण - कुमारशर्म्म - भट्टि - आदित्यरवि ..... उज्झक्र - गोपाढ्यक - खन्द - शर्म्म-भद्र-आदित्य - द्विआदित्य - बप्पटक -मातृशर्म्मा-ईश्वर - बोप्पस्वामि - द्विबप्पटक-गोप-दाम- द्विभद्र - खोक्खक - केशव-गोवशर्म्मा - अग्निशर्म्मा - द्विगोप - नावुवक - कुमारभद्र- सीह - नट्टक - गिंजक - गोग्गक - संगम - द्विभट्टि - भानु-एवं चतुश्चत्वारिंशते ब्राह्मणेभ्यः वटनगरस्थल्यन्तर्गत भोण्डानकग्राम स्सोद्रङ्गस्सोपरिकरस्सवात भूतप्रत्यायस्सधान्य हिरण्यादेय स्सदशापराधस्सोत्प द्यामानविष्टिस्सर्व्वराज कीयानामहस्तप्रक्षेपणीयः पूर्व्वप्रत्तदेवब्रह्मदेयवर्ज्जितः भूमिच्छिद्रन्यायेनाचन्द्रार्क्का र्ण्णवक्षितिसरित्पर्व्वत समकालीनः पुत्रपौत्रान्वयभोग्य उदकातिसर्गेण धर्म्मदायो निसृष्टः यतः एषां भुंजतां कृषतां कर्षयतां प्रदिशतां वा न कैश्चिद् व्यासेधे वर्त्तितव्यमागामिभद्रनृप तिभिरप्यस्मद्वंशजैरन्यैर्व्वा अनित्यान्यैश्वर्य्याण्यस्थिरं मानुष्यं सामान्यञ्च भूमिदानफलमवगच्छद्भिर यमस्मद्दायोनुमन्तव्यः परिपालयितव्यश्चेति ॥

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बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥१॥

यानीह दारिद्यभयान्नरेन्द्रैर्द्धनानि धर्म्मायतनीकृतानि ।
निर्भुक्तमाल्यप्रतिमानि तानि को नाम साधु**पुनराददीत ॥२॥

षष्टिं वर्षसहस्राणि स्वर्ग्गे मोदेत भूमिदः।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥३॥

दूतकश्चात्र भट्टादित्ययशाः। लिखितं सन्धिविग्रहाधि-
कृतदिवीरपतिवत्रभट्टिना ॥ सं २०० ८० ६ आषाढ ब ८ ॥०।

.....स्वहस्तो मम ॥

## Summary

The introductory portion of this charter upto the mention of Śīlāditya I very closely corresponds with the corresponding portion in the two plates of the king dealt with above.

That Śīlāditya I addressed an order to all the *āyuktaka, viniyuktaka, drāṅgika, mahattara, chāṭa, bhaṭa, kumārāmātya* etc.[1] and such others who were concerned, to the effect that they should note (the following) (while conducting the affairs concerning land in the area under their charge. They should give due recognition to the changed status of the land in the village now granted away by their overlord ruler).

That he had granted for the augmentation of the merit of his parents, the village Bhōṇḍānaka included in Vaṭanagara- sthalī,[2] to fortyfour brahmins belonging to different *gōtras* and *charaṇas*, engaged in austerities and studies, who had emigrated from Saṁgapurī [3] as detailed (below).[4] Drōṇa; Indravasu, Vatsa, Shashṭhi, Guhila - Bhaṭṭi Sūryya, Dinna bhaṭṭi; Ludraka, Ādityavasu, dvi-Drōṇa (second of that name in the list), trī-Drōṇa (third of that name in the list), Kumāra - śarmmā - Bhaṭṭi, Āditya, Ravi.....; Uñjhaka; Gōpādhyaka ... Khanda-Śarmmā; Bhadra; Āditya, dvi-Āditya; Bappaṭaka, Mātṛi - śarmmā, Iśvara, Boppasvāmi, dvi-Bappaṭaka, Gōpa, Dāma; -dvī - bhadra, Khōkkhaka, Kēśava, Gōvaśarmmā, Agniśarmmā; dvi - Gōpa, Nāvuvaka; Kumāra - bhadra; sīha - Naṭṭaka; Giṅjaka,

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Goggaka, Saṅgama, dvi-bhaṭṭi; Bhānu

The grant of the village as *dharmmadāya* (a religious gift or gift made in fulfilment of one's duty as prescribed by the codes of behaviour in life) with the following rights and privileges,

1) entitlements to (?) a) *udraṅga*[5]

b) *uparikara*[6]

c) *vāta - bhūta - pratyāya*[7]

d) *dhānya - hiraṇya - ādēya* [8]

e) *daśāparādha*[9]

f) *utpadyamāna - vishṭi* (free labour as could be commandeered by virtue of the holding of land in the village (Cf. *ibid*, p.355).

2) *privileges* - a) No royal official could interfere or molest the grantees in the village.

b) could be enjoyed hereditarily in the line of sons and grandsons.

c) While the grantees enjoy the land by tilling it themselves or having it tilled (i.e.) while they manage the land directly or if they leased it out or if they part with the land by granting it or selling it, none should obstruct them.

3) *exception* - Whatever (land) in the village had been granted previously to gods (temples) and brahmins

4) In accordance with the rule pertaining to *bhūmi - chchidra*[10]

5) The grant was to last till such time, the moon, sun, oceans, earth, streams and mountains last.

6) The grant is followed by the usual appeal to future rulers of the area, either belonging to the grantor - king's own family or to other dynasties, not to resume the granted land or cause any damage to the rights of the grantees or their descendants in respect of that land. At the end of the grant there are three of the usual verses without attribution.

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The *dūtaka* (conveyor of the royal order (regarding the grant) was Bhaṭṭa - Āditya - yaśāḥ.[11] The charter was written down by *sandhi - vigrah - ādhikṛita - divirapati*[12] Vatra - bhaṭṭi

Sam 286 Āshāḍha ba.8[13]

My own hand[14]

## Notes

1. In most of the charters granting land, the issuer - king is stated to have addressed his order concerning the grant to a list of persons of whom some are understandable as those concerned wth the administration of the locality in which the grant - land / village was situated obviously to ensure that they took note that the grant-land / village was no more under their authority and that the intentions of the king were to be given effect to by them.

It is not certain if the list of such addressees was a conventional one. It is not possible to specify in what way each one was connected with the land or its administration. The position and function of each one of them as surmised by scholars are as follows:

a) *āyuktaka* = Probably this was the designation of the agent of the king stationed by him in the localities to regulate the administration and be in overall charge of the particular territorial division of the kingdom (MW, *SED*, p.49, col.1). For other opinions see Sircar, D.C., *Ind. Ep. Gloss*, p.42; *EI*, XI, p.175).

b) *viniyuktaka* - As the designation indicates *viniyuktaka* must have been another appointee of the king in the locality for its administration. Possibly he arranged for the collection of the taxes and levies due to the king. He could not have been a subordinate of *āyuktaka* as it would have been inappropriate for the king to direct the superior officer as also the subordinate officer (See Sircar, D.C., *op.cit.*, p.375; Cf. *EI*, XI, p.176).

c) *drāṅgika. Draṅga* is stated to denote a town and as such it is surmised that *drāṅgika* was one put in charge of a city-station having the duty of collection of custom duties (Sircar, D.C., *op.cit.*, p.101; cf. *EI*, XI, p.176). Possibly this term was connected with *draṅga* occurring in the phrase *sa-udraṅga*, which might have indicated the main land-tax (usually this phrase is followed by *sa-uparikara* (with extra levies) and as such *draṅgika* could have been the collector of the land-tax from the villagers on behalf of the king.

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d) *mahattara* = This term must have referred to the elder/elders (leading, senior land-holders) who was/were in charge of the local village administration. Probably the term also referred to the council of the senior citizens of the village, who had intimate knowledge of the life and activities of the inhabitants of and the lay out of the land in the village. (See Sircar, D.C., *op.cit.*, p.191; cf. *EI*, XI, p.176).

e) *chāṭa-bhaṭa* = It is noteworthy that these terms referring to particular types of persons who in many charters are stated as those who were barred entry into the granted village. Several interpretations of these terms have been offered (See Sircar, D.C., *Ind.Ep.Gloss.*, p.51, 68). But from the fact that the king thought it fit to address them along with several others connected with the administration of land, it can be deduced that they were responsible persons or bodies concerned with the land administration. Sircar has pointed out that *chaṭa* was a royal official (*Ibid.*, p.68). Possibly they were two types of armed groups which had the responsibility of maintaining peace in the localities. (Also see note 2 under Wala plates of this same king dealt with above.)

f) *kumār - āmātya* is a term which designated a type of official who was a prince (from the king's own house-hold) who functioned as *amātya* (i.e.) official secretary of the royal household or minister deputed to the localities to enforce the execution of royal orders. It is seen that often *kumāras* or princes are mentioned in the charters as the *dūtakas* or those deputed to convey the royal orders regarding the charter to the concerned village or locality (Cf. *Ibid.*, p.166; also see above III, p.XXIII, XXIV; also *USVAE* III, p.XXIII-XXIV)

2. Vaṭanagara after which the territorial division (here referred to as *sthali*) was named has been doubtfully identified with either Vaḍnagar in Baroda state or Vaṭapadra which might have been the ancient name of the modern Barōda. (*EI*, XI, p.175). Virjee (*op.cit.*, p.313) identifies it doubtfully with Vadādar, ten miles north of Vanthali. The village Bhōṇḍānaka has not been identified.

3. Saṅgapurī has been identified with Shahāpur near Junagarh (*EI*, XI, p.175). Virjee (*op.cit.*, p.309) seems to have read this name as Sargapurī and has stated that it was near Navlakhi (near Vanthali) the findspot of the plates.

4. The grant is stated to have been made to forty brahmaṇas who are generally stated to have belonged to several *gōtras and charaṇas* and while listing, the engraver on the plates had taken care to punctuate with a dot after mentioning the name of each of the brahmins. Even so the counting of the names

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has been rendered hazardous due to the dubiousness of the reading at the beginning of the second plate (line 22). In the list, *dvi and tri* are prefixed to some names, which has been conjectured by H.Krishna Sastry (p.175 n.5) to stand for *"dvivēda" and "trivēda"*. But on examining the list one can easily conclude that the said *dvi and tri* only indicated that the concerned was the second or third brahmin with the same name in the list. It is observable that the names of most of the brahmins are unusual. It may indicate that they represented a society which was receiving foreign elements and getting them integrated into the Hindu social structure. cf. Above III, p.XXIV

5. *udraṅga* Though the exact derivation and meaning of this word are not ascertainable, from the context it can be concluded that it referred to the tax on land. (See Sircar, D.C., *Ind.Ep. Gloss*, p.349 cf. *EI*, XI, p.176).

6. *uparikara* was obviously the cesses levied on land extra to the land tax (Sircar, D.C. *op.cit.*, p.352).

7. *vāta - bhūta - pratyāya* seems to have referred to the royal rights over treasures blown in by the winds into the land and buried treasures (it is popularly believed that buried treasures are guarded by ghosts or goblins - *bhūta*). Possibly the treasures blown in by the winds are those in ships wrecked being caught in storms of hurricanes over the sea and washed ashore (cf. *Ibid.*, p.59).

8. *dhānya - hiraṇy - ādēya* seems to have referred to the contributions in paddy and gold demanded ad *hoc* from the land-holders by the king. It could have also referred to the (land) - tax payable in kind and in cash (cf. *Ibid.*, p.91).

9. The right, *daśāparādha* might have referred to the sitting in judgement over those accused of committing the ten kinds of offences (the ten offences are variedly listed) (See *CII*, III, p.189 n.4) and to the appropriation of the fines imposed and collected from those convicted of the ten kinds of offences. In olden days most of the offences were compounded by the levy of a fine from those convicted of those offences. It is not possible to say whether the donees themselves or others designated for that purpose sat in judgement (See sircar, D.C., *op.cit.*, p.85).

10. *Bhūmi - chhidra - nyāya* is ordinarily taken to refer to the rule concerning the concessions granted to one, on his bringing some virgin land under the plough. But from the frequency and context of occurrence of this regulatory clause in the charters, it appears possible that it was the law which enforced the continued

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agricultural exploitation of the land (See *Ibid.*, p.58; Also cf. *EI*, XI, p.177).

11. It is seen that in most cases the conveyor of the royal order regarding a grant was a prince of the royal household. In the light of this, it is possible to understand that Bhaṭṭāditya-yaśāḥ was a prince. However it is also possible that the *bhaṭṭa* (brahmin) Ādityayaśāḥ was one who had gained great royal favour and as such had been entrusted with this privilege of conveying the royal order and enforcing its execution.

12. *Sandhivigrahādhikṛita* is understood to have been the designation of the minister of the royal court in charge of the affairs concerning war and peace i.e. foreign affairs (Sircar, D.C., *op.cit.*, p.295). *Divirapati* is stated to have been the Chief Secretary or Chief of clerks (*Ibid.*, p.99). It appears incongruous that a minister of such an important portfolio as foreign affairs, also functioned as a chief scribe to write down royal orders. Hence it appears possible that *divirapati* was not the designation of a post but only an epithet to describe the qualification of the *sandhivigrahādhikṛita* as one who could write, which qualification of his prompted the king to enlist his services to write down the contents of the charter issued by him.

13. The details of date as provided are insufficient for verification.

14. This statement is made to indicate that the original basic document concerning the charter had been authenticated by the king by his own sign-manual.

## No.39

## WALA PLATES OF ŚĪLĀDITYA - I

| | | |
|---|---|---|
| Location | : | Wala, Palitana Tahsil, Gohilwad District, Kathiawad |
| Date | : | (Gupta) saṁ 286 = 605-606 A.D. |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Śīlāditya I |
| Dynasty | : | Maitrakas of Valabhī |
| Reference | : | Mandalik, Rao Sahib Vishvanath Narayan, *JBBRAS*, XI, p.359-363; Kielhorn, F, *IA*, XIV, p.327 f. |

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स्वस्ति वलभीतः प्रसभप्रणतामित्राणां मैत्रकाणामतुलबल संपन्नमण्डला भोगसंसक्तप्रहरशतलब्धप्रतापात्प्रतापोपनतदानमानार्ज्जवोपार्ज्जितानु रागादनुर क्तमौलभृतश्रेणीबला वाप्तराज्यश्रियः परममाहेश्वर श्रीभटार्क्कादव्यवच्छिन्न राजवंशान्मातापितृचर णारविन्दप्रणति प्रविधौता शेषकल्मषः शैशवात्प्रभृति खड्गद्वितीय बाहुरेव समदपरगजघटास्फोटन प्रकाशितसत्वनि कषस्तत्प्रभावप्रणता रातिचूडारत्नप्रभासंसक्त पादनखरश्मिसं हतिस्सकल स्मृतिप्रणीत मार्ग्गस्मरशशाङ्काद्रिरा जोदधित्रिदश गुरुधनेशानतिशयानः शरणागता भयप्रदानपरतया तृणवदपास्ताशेष स्वकार्य्यफलः प्रार्त्थनाधिका र्त्थप्रदाना नन्दितवि द्वत्सुहृत्प्रणयिहृदयः पादचारीव सकलभुवनमण्डला भोगप्रमोदः परममाहेश्वरः श्रीगुहसेनस्तस्य सुतस्तत्पा दनखमयूख सन्तानविसृतजाह्न वीजलौघप्रक्षा लिताशेषकल्मषः प्रणयिशतस हस्रोपजीव्यमान सम्पद्रूपलोभादिवाश्रितः सरभसमाभिगामि कैर्ग्गुणैस्सहजशक्ति शिक्षाविशेष विस्मापिता खिलबलधनुर्द्धरः प्रथमनरपतिसमतिसृ ष्टानामनुपालयिता धर्म्मदायाना मपाकर्त्ता प्रजोपघातका रिणामुपप्लवानां दर्शयिता श्रीसरस्वत्योरे काधिवासस्य संहतारातिपक्षलक्ष्मी परिभोगदक्षविक्रमो विक्रमोपसंप्राप्त विमलपार्थिवश्रीः श्रीधरसेनस्तस्य सुतस्तत्पा दानुद्धयातस्सकल जगदानन्दनात्यद्भुतगु णसमुदयस्थगितसमग्र दिग्मण्डलस्स मरशतविजयशोभा सनाथमण्डलाग्रद्युतिभा सुरतरांसपीठोदूढगुरुमनो रथमहाभारस्सर्व्वावि द्यापरावर विभागाधिगमवि मलमतिरपिसर्व्वतस्सु भाषितलवेनापि सुखोपपाद नीयपरितोषस्समग्रलो कागाधगाम्भीर्य्यहृदयोपि सुचरितातिशयसुव्यक्त परमकल्याणस्वभावः खिलीभूतकृतयुगनृपतिप थविशोधनाधिगतोदग्र कीर्त्तिर्द्धर्म्मानुपरोधोज्ज्वलतरीकृतार्त्थसुखसंपदुपसे वानिरूढधर्म्मादित्य द्वितीयनामा परममाहेश्वरः श्रीशीलादित्य * कुशली सर्व्वनिवायुक्तकविनियु ..... हत्तरचाटभटकुमारामात्यादीनन्यांश्च यथाभिसंबद्धच मानकान्समाज्ञाप..... दितं यथा मया मातापित्रोः पुण्याप्यायनाय वलभीप्रतिष्ठितराज्ञीदुड्डाकारित विहारनिवासिचतुर्दिग्भ्यागतार्यभिक्षुसंघस्य चीवरपिण्डपातशयनासन ..... परिष्कारार्थं बुद्धानाञ्च भगवतां गन्धधूपपुष्पमाल्य दीपतैलाद्युपयोगार्थं विहाररूपस्य च खण्डस्फुटितप्रतिसंस्काराय .... पण्डरकूपिका । पुष्यानकस्थल्यन्तर्गत उच्चापद्रके कुटुम्बिसूर्य्यकप्रत्ययक्षेत्रं तथा .. प्रत्ययक्षेत्रं तथा कक्किज्जग्रामे अर्द्धिकप्रत्ययवापी । तथा कुम्भारप्रत्ययवापी तथेन्द्राणिपद्रके ..... रप्रत्ययक्षेत्रं तथा वलभीस्वतलसीम्नि पुष्पवाटिकाकूपकचतुष्टयमेवमयं

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क्षेत्रत्रयवापिद्वय पुष्पवाटिकाकूपक चतुष्टयसमेतो ग्रामस्सोद्रङ्गस्सोपरिकर स्सवातभूतप्रत्यायस्सधान्य हिरण्यादेयस्सदशापराध स्सोत्पद्यमानविष्टिस्सर्व्व राजकीयानामहस्तप्रक्षेपणीयः ..... पूर्व्वप्रत्तदेवब्रह्मदेयवर्ज्जितः भूमिच्छिद्रन्यायेना चन्द्रार्क्कार्ण्णव क्षितिसरित्पर्व्वतसमका लीनोव्यवच्छित्तिभोग्यः धर्म्मदायतया प्रतिपादितः यत उचितया च देवाग्राहारस्थित्या भुज्यमानकः न कैश्चित्पारिपन्थनीयः आगामिभद्रनृपतिभि रप्यस्मद्वंशजैरन्यैर्व्वा अनित्यान्यैश्वर्य्याण्यस्थिरं मानुष्यं सामान्यं च भूमिदानफलमवगच्छद्भिर यमस्मद्दायोनुमन्तव्यः परिपालयितव्यश्चेति ॥ बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥
यानीह दारिद्र्यभयान्नरेन्द्रैर्द्धनानि धर्म्मायतनीकृतानि
निर्भुक्तमाल्यप्रतिमानि तानि को नाम साधुः पुनराददीत ॥

षष्टि वर्षसहस्राणि स्वर्ग्गे मोदेत भूमिदः
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥

दूतकोश्चात्र भट्टादित्यतशाः लिखितं सन्धिविग्रहाधिकृतदिविरपतिवत्रभट्टिना ॥
सं २०० ८० ६ ज्येष्ठ ब ६ ॥

स्वहस्तो मम ॥

## Summary

[The text of the introductory portion of this charter upto the mention of the king and even upto the point where the details of the land granted are mentioned, agrees fully with the corresponding text in the Wala/Palitānā plates of the same king dealt with above. It is possible that the reference to the *vihāra* having been built by *rājñī* (queen) Duḍḍā[1] situated at Valabhī as found in the present plates, was also there in the Wala/Palitānā plates but this mention was lost in the damaged portion of the plates. In the case of the present charter also some details of what was granted have been lost due to the breaking off of a portion of the plates at the right corner at the bottom of the first plate and at the top left corner of the second plate. Significantly, in the available portion of this present charter, among those concerned with the

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execution of the order regarding the grant addressed by the king, the *chāṭa - bhaṭa* [2] figure just before *kumārāmātyādīn*, and the purposes for which the grant had been made, included the food, shelter and seating, the removal of fatique and attention to medical needs of those mendicants resorting to the *vihāra*, provision of the expenses on flowers, garlands and oil for the lamps for the Buddha enshrined in the *vihāra* as also for the repair and maintenance of the *vihāra - rūpa* (maintenance of the premises of the *vihāra* ?)[3]. The grant was made for the augmentation of the merit of the parents of the grantor.]

The grant made for the provision of the several various facilities for the *āryya-bhikshus* congregating from all the four quarters, and taking residence at the *vihāra* constructed or established at *Valabhī* by *rājñī* Duḍḍā and for the provision of the several necessaey items like flower-garlands, lamps etc. for the worship of the Buddha (enshrined in that *vihāra*), and for the (periodical repairs and maintenance of the premises of the *vihāra* consisted of the village Paṇḍara-kūpikā[4] along with three-fields, two *vāpis* (step-wells ?), a flower-garden and four wells within the precints of *Valabhī* as detailed below.

a) The three fields - 1) the *pratyaya*[5] of *kuṭumbi* Sūryaka in Uchchāpadraka included in Pushyānaka - sthalī;[6] 2) the field, the *pratyaya* of ..... 3) the field, the *pratyaya* of .... in Indrāṇipadraka[6]

b) The two step-wells (*vāpi*); 1) the *pratyaya* of Arddhika in Kakkijja - village;[6] 2) the *pratyaya* of Kumbhāra (potter)

c) Four wells (*kūpaka*) and a flower-garden, all within the boundary (of the area) of Valabhī.

The grant made as *dharmmadāya*[7] was accompanied by the rights and entitlements to *udraṅga, uparikara, bhūta-vāta-pratyāya, dhānya - hiraṇy - ādēya, daśāpārādha and vishṭi* (in proportion to the size of the land-holding)[8]. The beneficiary of the grant was not to be molested by royal (officials). The exceptions from the grant were (such land) that had already been granted to Gods and *brāhmaṇas*[9]. The grant was governed by the rule pertinent to *bhūmi*

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- *chchhidra*[10]. It was to last as long as the moon, Sun, oceans, earth, streams, and mountains last. It was to be enjoyed without interruption. The grant coming under the category of *dēva - agrahāra*[11] and being enjoyed as such, should not be obstructed by anyone. (Then follow the entreaty to future administrators of the area to give due recognition and protection to the grant and three of the usual verses which detail the consequences of disrupting the grants of land].

The *dūtaka*, here, is Bhaṭṭ - ādityayaśāḥ.

Written by *sandhi - vigrah - ādhikṛita divirapati* Vatrabhaṭṭi Saṁ 286 Jyeshṭha ba.6 [12]

This is my own hand.

## Notes

1. Regarding this *rājñī* (queen) Duḍḍā and the *vihāra* cvontructed by her see *USVAE*, III p.646 no.236) That the king made the present grant in favour of that *vihāra*, indicated that though he himself was a *parama - māheśvara* (one devoted to God Śiva) he accorded due honour to the Buddhists also (See the other grant of Śīlāditya I as published in *JBBRAS*, I, p. 31 f. where the king made a grant to a *vihāra* constructed by himself; also see Virjee, Krishnakumari, J, *op.cit.*, p.99, 62).

2. Of the several groups/ persons/ officials addressed by the king regarding the grant it has been suggested that the *chāṭas* were the heads of *pargānas* entitled *chār* (See *EI*, IX, p.284, n.10). There is also an opinion that the *chāṭas* were irregular troops or even vagabonds (See Sircar, D.C, *Ind.Ep.Gloss.*, p.67-68). However, when it is seen in one place that in the place of *chāṭa, chāra* is given (See Thalner plates of Bhānushena) it seems possible that *chāra* is the correct reading. *chāras* or spies can be expected to have been employed by the king to roam about in the various areas of his kingdom to report about any treasonable activity. *Bhāṭas* evidently referred to military groups stationed in the localities to ensure protection to the interests of the king.

3. *Vihara - rūpa*, for the repairs and maintenance of the premises of which provision was made in the grant was possibly the annexe to the *vihāra*, where the attached and itinerant monks were accommodated.

4. There is mention of a *paṇḍara-kūpikā* at the beginning of the detailing of the items granted. Its connection with the grant is not clear because of the indistinctness of the relevent

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portion of the inscription. *Kūpika* forming the suffix of the name might have indicated a small well different from *kūpaka* of which four without any descriptive attribute were given. It is also possible that it was one of those four *kūpakas*. However, as at the summing up it is stated that the village along with three fields, two step-wells, flower-garden and four wells were granted, the village referred to might have been Paṇḍara - kūpikā, a village distinguished by the existence of the *kūpikā* named Paṇḍara in its area.

5. *Pratyāya* is another word, the others being *satka, prakṛishṭa* which define the connection of an individual with a particular plot of land, tank, step-well etc. All these have been usually translated as "held by". But each of these words seems to have indicated a type of connection with the land etc. of the individual different from one another. However there is no extant source which enlightens on the character of each of these connections.

6. These places have not been identified. *Ārddhika* referred to the cultivator who tills others' lands and gets half the crops as his share (Sircar, D.C., *Ind. Ep. Gloss*, p.27); *padraka* occurring as the suffix in the names of places, has been interpreted as referring to common land attached to a village which had been left uncultivated. (Sircar, D.C., *Ind.Ep.Gloss*, p.226). The significance of the term *sthalī* found as a suffix in the names of places in the names of places in the western region is not known (cf. *140* p.322). Possibly Uchchāpadraka and Indrāṇī padraka, the tracts in the individual division Pushyānaka-sthalī, originally consisted only of uncultivated land and this name stuck to them even though they had been brought under cultivation later.

7. *Dharmmadāya* seems to have referred only to a religious grant.

8. This list of entitlements granted seems to have been just conventional. A mere mention that what had been granted was free from taxes could have sufficed. However, the *vihāra* could have been entitled to utilise *vishṭi* (free labour) from the villagers in proportion to the area of the land in the village granted to it.

9. This clause also seems to have only fulfilled a convention.

10. This is also seemingly irrelevant, as literally it pertains to the right granted to one who brought some land under cultivation *ad novo*. However it is possible that the *vihāra* was expected to bring the land granted which was virgin, under cultivation with the help of the irrigational facilities provided but it is to

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be noted that the land had been granted as *dēvāgrahāra*, with tax-free status.

11. This specification indicates that the land etc. granted ware designed to enjoy the privileges pertinent to *agrahāras*.

12. The details of date as provided do not admit of verification.

## No.40

## VALA PLATES OF ŚILĀDITYA I - Saṁ 287

| | | |
|---|---|---|
| Location | : | Vāla (Valabhī) |
| Date | : | (Gupta)[1] Saṁvat 287 = 606 A.D. |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Śīlāditya I |
| Dynasty | : | Maitrakas of Valabhī |
| Reference | : | Diskakar, D.B., JBBRAS I, (1925), p.28-31 |

ओं स्वस्ति वलभीतः प्रसभप्रणतामित्राणां मैत्रकाणामतुल बलसंपन्नमण्डला भोगसंसक्तप्रहारशतलब्धप्रतापोपनतदानमानार्ज्जवोपार्ज्जितानु रागादनुरक्त मौलभृतश्रेणीबलावाप्तराज्यश्रियः परममाहेश्वर श्रीभटार्क्कादिव्यवच्छिन्न राजवंशान्माता पितृचरणारविन्दप्रणतिप्रविधौताशेषकल्मषः शैशवात्प्रभृति खड्गद्वितीयबाहुरेव समदपरगजघटास्फोटनप्रकाशितसत्त्वनिकषस्तत्प्रभावप्रणता रातिचूडारत्नप्रभासंसक्तपादनखरश्मिसङ्घतिस्सकलस्मृतिप्रणी तमार्ग्गसम्यक्परिपाल नप्रजाहृदयरंजनान्वर्थराजशब्दः रूपकान्तिस्थैर्य्यधैर्य्यगा म्भीर्य्यबुद्धिसम्पद्भिः स्मरशशाङ्काद्रिराजोदधित्रिदशगुरु धनेशानतिशयानः शरणागताभयप्रदानपरतया तृणवदपास्ताशेषस्वकार्य्यफलः प्रार्त्थनाधिकार्त्थप्रदा नानन्दितविद्वत्सुहृत्प्रणयिहृदयः सकलभुवनमण्डलाभोगप्रमोदः परममाहेश्वरः श्रीगुहसेनस्तस्य सुतस्तत्पादनखम यूखसन्तानविसृतजाह्न वीजलौघप्रक्षा लिताशेषकल्मषः प्रणयिशतसहस्रोपजीव्य मानसम्पद्रूपलोभादिवाश्रितः सरभसमाभिगा मिकैर्गुणैस्सहजशक्तिशि क्षाविशेषविस्मापिता खिलबलधनुर्द्धरः प्रथमनरपतिसमतिसृष्टा नामनुपालयिता धर्म्मदायानामपाकर्त्ता प्रजोपघातका रिणमुपप्लवानां दर्शयिता श्रीसरस्वत्योरे

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काधिवासस्य संघतारातिपक्षलक्ष्मीपरि भोगदक्षविक्रमो विक्रमोपसं प्राप्तविमलपार्त्थवश्रीः परममाहेश्वरः श्रीधरसेनस्तस्य सुतस्तत्पादानुध्यातः सकलजगदानन्द नात्यद्भुतगुणसमुदयस्थगि ..... ग्रद्युतिभासुरतरान्सपीठोदूढगुरुमनोरथम ..... पिसर्व्वतस्सुभाषित लवेनापि सुखोपपा..... योपि सुच ..... श्रीशिलादित्यः कुशली सर्व्वनिवायुक्तकविनियुक्तकद्राङ्गिक महत्तरचाटभट कुमारामात्यादीनन्यांश्च यथाभिसंबद्धचमा नकान्समाज्ञापयत्यस्तु वस्संविदितं यथा मया मातापित्रो* पुण्याप्यायनायानर्तपुरविनिर्ग्गतवलभीवास्तव्यभरद्वाजस गोत्रच्छान्दोगकौथुमसब्रह्मचारिब्राह्मणभट्टगुह पुत्रभट्टिब्राह्मणे राज्ञी जज्जि कापादीयकालासामकग्रामे पूर्व्वोत्तरसीम्नि पुष्यमित्रग्रामनि वासिपिप्पलसत्कक्षेत्त्रात्कर्क्कसत्कक्षेत्त्राच्चापरतः मिश्रणसत्कक्षेत्रादुत्तरतः तथा दूषकसत्कक्षेत्रान्मण्णकसत्कक्षेत्राच्च पूर्व्वतः चोट्टिभानकग्रामसीम्नि कुटुम्बिवत्सप्रत्ययक्षेत्राद्दक्षिणतः सीहदत्तप्रत्ययपादावर्त्तशतं विंशोत्तरं अपरोत्तरसीम्नि सीहदत्तप्रत्यया एव षोडशपादावर्त्तपरिसरा मोचनिका संशब्दितवापी । एवमेतद्वापीक्षेत्रं सोद्रङ्गं सोपरिकरं सवातभूतप्रत्यायं सधान्यहिरण्यादेयं सदशापराधं सोत्पद्यमानविष्टीकं सर्व्वराजकीयानाम हस्तप्रक्षेपणीयं पूर्व्वप्रत्तदेवब्रह्मदेयवर्ज्जितं भूमिच्छिद्रन्यायेनाचन्द्रा र्क्कार्ण्णवक्षितिसरित्पर्व्वतसमकालीनं पुत्रपोत्रान्वयभोग्यमुदकातिसर्ग्गेण धर्म्मदायतया निसृष्टं यथास्योचितया ब्रह्मदेयस्थित्या भुजंत*कृषत * कर्षयतः प्रदिशतो वा न कैश्चिद्वचासेधे वर्त्तितव्यमागामिभद्रनृपतिभिरप्य स्मद्वंशजैरन्यैर्व्वानित्या न्यैश्वर्य्याण्यस्थिरं मानुष्यं सामान्यञ्च भूमिदानफलमवगच्छद्भिरय मस्मद्दायोनुमन्तव्यः परिपालयितव्यश्चेति ॥

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥

यनीह दारिद्रचभयान्नरेन्द्रर्द्धनानि धर्म्मायतनीकृतानि ।
निर्भुक्तमाल्यप्रतिमानि तानि को नाम साधु*पुनराददीत् ॥

षष्टिं वर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः
अच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥

दूतकश्चात्र भट्टादित्ययशाः। लिखितं सन्धिविग्रहाधिकृतदिविरपतिवत्रभट्टिना ॥ सं २०० ८० ७ मार्ग्गशिर व ७ ॥

स्वहस्तो मम ॥

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## Summary

The genealogical account of the king forming the introductory portion of the charter, the format of the charter i.e. the list of authorities addressed by the king regarding the grant, the rights, exemptions and privileges accompanying the grant, the appeal by the grantor - king to the furture rulers of the area to protect the grant and to allow the grantees and their successors to continue in the enjoyment of the grant unmolested, the *dūtaka* and the writer of the grant, are the same as in the preceding charters of the king dealt with above.

This grant was made as a *dharmmadāya - brahmadēyam*[1]) and in accordance with the rule pertaining to *bhumi - chchhidra*

The grant consisted of 120 *pādāvarttas* of land, the *pratyaya*[2] of Sīhadatta to the north-east of the village Kālāsāmaka,[3] which was under the lordship of queen Jañjikā - pāda [4], the grant-land being situated to the west of the field, the *satka*[2] of Pippala, the resident of the village Pushyamitra as also of the field, the *satka* of Karkkaka, to the north of the field, the *satka* of 1) Ūshaka the *satka* of Miśraṇa, to the east of the field, the *satka* of Maṇṇaka and to the south of the field, the *pratyaya* of the householder (*kuṭumbi*) Vatsa on the border of the village Chōṭṭīyānaka[5], and of the stepwell (*vāpi*) known as Mōchanikā occupying an area of sixteen *pādāvarttas* of land which was again the *pratyaya* of (the same) Sīhadatta in the north west (of the village Kālāsāmaka)

The beneficiary (grantee) was Bhaṭṭi - brāhmaṇa, the son of brāhmaṇa Bhaṭṭa - Guha, the student - adherent of Kauthuma school *(śākhā)* of the Chhāndōga branch belonging to Bharadvāja - sagōtra, who had settled in Vālabhi[6] having migrarted from Ānarttapura. [7].

[After the usual appeal to the future rulers of the area not to obstruct or molest the donee in the enjoyment of what were granted to him, there are three of the usual verses in the same connection (without any attribution)]. The *dūtaka* was Bhaṭṭāditya - yasāḥ and the writer was *sandhivigrahādhikṛita divirapati* Vatra - bhaṭṭi.

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(The date of the grant was) saṁ 287 Mārggaśira ba.7

The grant was authenticated with his own hand (by the king).

## Notes

1. Though at first it is generally stated that the gift of land was made as *dharmmadāya* (a religious gift), the character of the grant is immediately clarified when it is stated further on that the donee would be enjoying the gift as a *brahmadēyam*. As for the characteristics of a *brahmadēyam*, it can be presumed that they were the same as found in the Madhuban inscription of Srī - Harsha dealt with below. Again it may be seen that the grant as made is stated to have been governed by *bhūmi - chchhidra - nyāya* which as mentioned above was an unrealistic formality

2. The land and the step-well granted were the *pratyaya* of Sīhadatta, in the village Kālāsāmaka, which was itself under the lordship of queen Jañjikā-pādā. If *pratyaya* referred to ownership, ordinarily it could be expected that the king or the said queen would have purchased the said land and stepwell from Sīhadatta instead of arbitrarily granting them away to some other person. Hence it seems that *pratyaya* meant "what was entrusted" (See MW, *SED*, p.673, col.3) and that the said land with the step-well attached to it for irrigation purpose, had been entrusted to Sīhadatta (on lease basis ?) for cultivation for the benefit of the queen, the owner. On the basis of this understanding, it would not have been incongrouous for the king on behalf of the queen to grant it away. *Satka* possibly meant "what was held with proprietorship rights". It may be noted that the *satka* lands, referred to were on the borders of the land granted.

3. It is doubtfully identified with Kāṭasara (Virjee, K.K., *op.cit.*, p.303).

4. In the pharse *rājñī - Jañjikā - pādīya - Kālāsāmakagrāmē* the suffixing of *pādā* to the name of the *rājñi* indicated the reverence king Śilāditya had for that *rājñī*. Obviously she must have been a dowager queen. The phrase also reveals that the queen Jañjikā had lordship rights over the village Kālāsāmaka. But it was the king who granted away land in that village. It is likely that the queen had already intimated to him, her desire to grant land in that village as *brahmadēyam* and as it was the king who was the ultimate lord of all land in the village including that which was under the queen's lordship, it

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was he who issued this charter. However the king made the grant for the increase in the merit of both his parents.

5. Choṭṭiyānaka has been identified with the modern Chōṭikā, the terminus of the Thaw - Chōṭikā branch of the railway. (*Ibid.*, p.297.)

6. Valabhī was ancient name of modern village/locality, Vaḷa (*Ibid.*, p.312).

7. This statement makes it clear that the grantee was a resident of Valabhī, the capital of the Maitrakas and that Kālāsāmaka, where the land and *vāpī* were granted to him was in the neighbourhood of Valabhī. Ānarttapura has been identified with Vaḍanagar of the modern days (*JBBRAS*, I (1925), p.29).

## No.41

## DADHIMATI - MATA INSCRIPTION OF THE TIME OF DHRUHLANA

| | | |
|---|---|---|
| Location | : | The temple of Dadhimatī - Mātā, at the boundary between the villages Goṭh and Māṅglod, 24 miles north east of Nāgōr, Nagor District, Rājputana |
| Date | : | (Gupta) Saṁvat 289 [1] = 607-608 A.D. |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Śrī - Dhrūhlāṇa [2] |
| Dynasty | : | ..... |
| Reference | : | Ramkarṇa, *EI*, XI, p.299 f. |

ॐ नमः सरस्वत्यै ॥ श्रीदध्यादधिमतीसांनिध्यपादानुध्याताः श्रीधूह्लाणपादानुपालिता ब्राह्मणा अविघ्ननागप्रमुखा देवीं दधिमतीं विज्ञापयन्ति॥ अस्मिन्देव्या निवेशे गोष्ठिकाप्रथम आवोब्राह्मण अविघ्ननागो ब्राह्मण लंगक पुत्रः वच्छ सगोत्रः तथा ब्राह्मणमिश्र ..... कटकपुत्रो मातुल्यः पूफकपुत्रस्तथा ब्राह्मणयशपतिर्यक्षदिन्नपुत्र एतैर्गोष्ठिकैः प्रदत्तं द्रम्मसहस्रं शताधिकं ।

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ब्राह्मणमझहीह । गणभट्टपुत्रेण दत्तं द्रम्मशतं ..... ब्राह्मणैर्दत्तं द्रम्मशतं विंशोत्तरं । तथा ब्राह्मण विष्णुदेवदूलणपुत्रेण दत्ता द्रम्मपंचाशत् तथा ब्रह्मणनिम्बगण शूरकपुत्रेण दत्तं द्रम्मशतं । तथा ब्राह्मणधनियकाचिन्तितपुत्रेण दत्ता द्रम्मत्रिशतौ ॥ तथा महत्तरबालादित्य । अविगहकपुत्रेण दत्तं द्रम्मशतं ॥ तथा बप्पक पूर्ण्णमुखपुत्रेण दत्तं द्रम्मशतं सार्द्धम् ॥ सर्वमङ्गलमङ्गल्ये शिवे सर्वार्थसाधिके । शरण्ये त्र्यम्बके गौरि । नारायणि नमोस्तु ते ॥ तथा ब्राह्मणसोमानको ब्राह्मणाचिलकदेवसुवकौ निम्बादित्यपुत्रौ एतैर्दत्ता द्रम्माः ४ ॥ संवत्सरशतेषु २०० ८० ९ श्रावण वदि १० ३.

## Translation

Oṁ ! obeisance to srī - Sarasvatī. The *brāhmaṇas*, who are śrī - Dadhyās [3] who meditate on the august feet of Dadhimatī, who are protected by śrī - Dhrūhlāṇapāda, and who are headed by Avighnanāga, submit to and apprise the Lady (Goddess) Dadhimātī (as follows)

In this abode of the Dēvī - of the attached group (*gōshṭhikā*)[4] of *āvō - brāhmaṇas*, [5] who have the principal right (of worship),

Avighnanāga son of the *brāhmaṇa* Laṁgaka [6] belonging to Vachchha - sagōtra; *brāhmaṇa* Miśra, son of .... kaṭaka; Mātulya, son of Pūphaka; and *brāhmaṇa* Yaśapati, son of Yakshadinna, - the above menbers of the *gōshṭhika* - have given one thousand one hundred *drammas*

*brāhmaṇa Majhahīha*, son of Gaṇabhaṭa has given one hundred (*drammas*)

*brāhmaṇas* ..... have given one hundred and twenty *drammas*

*brāhmaṇa* Vishṇudēva, son of Ḍūlaṇa (has given) 50 *drammas*

*brāhmaṇa* Nīṁbagaṇa son of Śūraka (has given) 100 *drammas*

*brāhmaṇa* Dhaniyaka, son of Achintita (has given) 300 *drammas*[7]

*mahattara* Bālāditya son of Avigahaka (has given) 100 *drammas*

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Bappaka, son of Pūrṇṇamukha (has given) 150 *drammas*[8]

*brāhmaṇa* Sōmānaka, *brāhmaṇa* Achilaka dēva, Suvaka, (the latter two), sons of Niṁbāditya [9] (have given) four *drammas*

Verse : Obeisance to Śivā (who is also known as ) Nārāyaṇī, Gaurī and Tryamabakā, the auspicious one who is the most beneficent and who is the refuge (of all)[10]

Saṁvatsara 289 Śrāvaṇa ba. 13[11]

## Notes

1. Attribution of the year quoted to the Gupta era is according to the conclusions of Ramakarṇa (*EI*, XI, p.300-301). Dr. Bhandarkar, who originally read the year as 589 (*PRAS, WC*, 1906-07, p.31) revised his opinion to accord with the reading of Ramakarṇa (see *Bhandarkar's List, EI*, XX, p.182).

2. Śrī - Dhrūhlāṇa, is stated to have been one, at whose feet, the śrī - Dadhyā *brāhmaṇas* had been given protection. (line 1-2) Ramakarṇa (EI, XI, p.300) conjectured that he must have been the ruling prince (i.e., who was the ruler of the area pertinent to the grant). Bhandarkar was also of the same view (*op.cit*). If he was the ruler of the area, he is unknown otherwise and consequently his dynasty is not ascertainable. His name is further evidence of the settling down of foreigners in Rājputana area during this period.

3. *Śrī - Dadhyāḥ* has been understood as the attribute of the *brāhmaṇas* referred to subsequently in the inscriptional text and is surmised to have been the original designation of the *Dāhimā - brāhmaṇas*, one of the sects of the *pañcha - gauḍa - brāhmaṇas*. It has been pointed out that these *Dāhimā brāhmaṇas* have the goddess Dadhimatī, with reference to whose temple the present inscription had been recorded, as their patron deity. (For an elaborate discussion on these points see *EI*, XI, p.301-302) Sten Konow, who edited this part of the Volume XI of Epigraphia Indica, was certain that this śrī - Dadhyā should be read as Śrī - Dēvyā (*Ibid.*, p.301 n.3)

4. The term *gōshṭhikāḥ* has been interpreted as "the community" by Ramkarna (*Ibid.*, p.300). However, it seems to have had a special significance. It is likely that the phrase indicated that the *brāhmaṇas* subsequently mentioned formed the group specially attached to the temple as its administrators or worshipping priests, (See below). As the record seems to list the amounts of *drammas*

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given by each of the brahmins listed to the temple, they might have also been the organisers/managers of the temple.

5. Āvō - as prefixed to *brāhmaṇas* has been understood as the shortened form of *āvōṭi or ābōṭi* which seems possibly to be a term in the local dialect meaning "worshippers" (*EI*, XI, p.301-302). It is not known if it is derived from the Sanskrit (vedic) word *āvat* meaning proximity (MW, *SED*, p.131 col.1) indicating the closeness of the listed *brāhmaṇas* to the goddess Dadhimatī. It is not also impossible that this prefix referred to the concerned brāhmin having hailed from Awa in western U.P. (*Imperial Gazetteer*, VI, p.153)

6. Just like Dhruhlāṇa, it is noteworthy that the names of most of the brahmins, listed are also unfamiliar. It may suggest that, of the foreigners being integrated into Hindu society during this period in Rājputāna, some were included in the brahmin caste.

7. As the writing on the plate is smudged here, it is also possible to understand that the amount deposited by Dhaniyaka was *triṁśati* - thirty (*drammas*)

8. *s-ārddham* following *śatam* has been understood as indicating one and half hundred (i.e.) 150.

9. These names occurring after the record had been concluded with a benedictoy verse, is understood as indicating that they made their contributions late (See *Ibid.*, p.300). There does not seem to be enough space on the plates for reading the name of the father as Niṁbāditya. It could have been Āditya. It is possible that the text as it is "*(niṁ) bāditya - putraiḥ*" is correct and that all these three late contributors, Sōmanaka, Achilaka and Deva - Suvaka were the sons of Niṁbāditya.

10. This verse is a quotation form *Dēvī - māhātmyam* (forming part of ?) *Mārkaṇḍēya - purāṇam* (See *Ibid.*, p.302-303; 303 n.1) The occurrence of this verse in this inscription indicates that the said work had been already written and had become popular before the date of this inscription.

11. The details of date given are insufficient for verification.

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# No.42

# VALA PLATES OF ŚĪLĀDITYA

| | | |
|---|---|---|
| Location | : | Vāla |
| Date | : | C. 609 A.D.[1] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Śīlāditya I |
| Dynasty | : | Maitrakas of Valabhī |
| Reference | : | Diskalkar, D.B., *JBBRAS I*, p.31-35 |

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..... मौलभृतश्रेणी ..... वङ्शान्मातापितृ चरणारविन्द प्रणतिप्रविधौताशे ..... हुरेव समदपरगजघटास्फोटनप्रकाशितसत्वनिकषस्त ..... संसक्तपादनखरश्मिसंहतिः सकलस्मृतिप्रणीतमार्ग्गसम्यक्प ..... राजशब्दः रूपकान्तिस्थैर्य्यधैर्य्यगाम्भीर्य्यबुद्धिसम्पद्भिः स्मरशशाङ्काद्रि ..... शानतिशयानश्शरणाग ताभयप्रदानपरतया तृणवदपास्ताशेष ..... धिकार्त्थप्रदानानन्दितविद्वत्सुहृत्प्रणयिहृदयः पादचारीव सकलभुवन ..... दः परममाहेश्वरः श्रीगुहसेनस्तस्य सुतस्तत्पादनखम यूखसन्तानवि ..... क्षालिताशेषकल्मषः प्रणयिशतसहस्रोपजी व्यमानसम्पद्रूपलोभादि ..... भिगामिकैर्ग्गुणैस्सहजशक्तिशिक्षा विशेषविस्मपिताखिलबलधनुर्द्धर * प्रथम ..... त्योरेकाधिवासस्य संहतारातिपक्षलक्ष्मी परिभोगदक्ष विक्रमो विक्रमसंप्राप्त ..... श्रीः परममाहेश्वरः श्रीधरसेनस्तस्य सुतस्तत्पादानुध्यातस्सकलजगदानन्दना ..... स्थगितसमग्रदिङ्मण्डलस्समरशतविजयशोभासनाथमण्डलाग्रद्युतिभासुर .....गुरुमनोरथमहाभारः सर्व्वविद्यापरावरविभागाधिगमविमल मतिरपि स ..... नापि सुखोपपादनीयपरितोषः समग्रलोकागाधगाम्भी र्य्यहृदयोपि सुचरि ..... मकल्याणस्वभावः खिलीभूतकृतयुग नृपतिपथविशेष ..... तार्त्थसुखसम्पदुपसेवानिरूढधर्म्मादित्य द्वितीयनामा श्रीशिलादित्यः कुशली सव्वनिवायुक्तकविनियुक्तकद्राङ्गिक ..... बद्धचमानकान्स ..... पुण्याप्यायनाय वङ्शकटस्वतलनिविष्टास्मत्कारितविहार ..... पिण्डपातशयनासन ग्लानप्रत्ययभिषज्यप्रतिसंस्काराय ..... स्नानगन्धदीपतैलपुष्पमाल्यवाद्यगीतनृत्याद्युपयोगाय च विहा .....

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सरकपथकान्तर्गत व्याधदिन्नानकं । तथा काल ..... का लणमेतद्गामद्वयं सोद्रङ्गं सोत्पद्यमानविष्टिकं सर्व्वराजकीयानामहस्तप्रक्षेपणीयं ..... भूमिच्छिद्रन्यायेनाचन्द्रार्क्कार्ण्णवक्षितिसरित्पर्व्वत समकालीनं विहारसङ्घ ..... उपरिलिखितस्थित्या भुंजमानस्थ न कैश्चिद्व्यासेधे वर्त्तितव्यमागामिभद्रनृपतिभि ..... र्व्वा अनित्यान्यैश्वर्य्याण्यस्थिरं मानुष्यं सामान्यं च भूमिदानफलमवगच्छद्भिः ..... स्मद्दायोनुमन्तव्यः परिपालयितव्यश्चेत्युक्तं च भगवता वेदव्यासेन व्यासेन ..... भुक्ता राजभिस्सगरादिभिः यस्य यस्य यदा भूमिस्तस्य तस्य त ..... यान्नरेन्द्रैर्द्धनानि धर्म्मायतनीकृतानि निर्भुक्तमाल्यप्रतिमानि तानि को नाम सा ..... षष्ठिं वर्षसहस्राणि स्वर्गे मोदति भूमिदः आच्छेत्ता चावमन्ता च ता ..... दूतकोत्र श्रीखरग्रहः ॥ लिखितं सन्धिविग्रहाधिकृतदिविरपति ..... हुल ७ स्वहस्तो .....

## Summary

The introductory portion and format of the grant are identical with the other charters of the king dealt with above. This charter records the royal grant of two villages Vyāghradinnānakam[2] included in Akshasaraka - pathaka[3] (?) and ...m... laṇa[4], for the same purposes as specified in the other charter (I) of the king dealt with above in the *vihāra* caused to be constructed by himself in his own land[5] in Vaṅśakaṭa[6].

The *dūtaka* was śrī - Kharagraha [7]

## Notes

1. This approximate date has been assigned to this record in consideration of the fact that among the available charters of this king those dated upto Gupta Saṁvat 287 (606-0& A.D.) cite Bhaṭṭa - Ādityayaśāḥ as the *dūtaka* and the present one is the first one where the *dūtaka* is stated to have been Kharagraha, apparently the heir-apparent-successor of the king. (See Diskalkar, D.B., *op.cit*, p.32; also see Virjee, op.cit., p.59-60). However if the Buddhist *vihāra* referred to in the other charter of this king dated Saṁvat 286 was the one at Vamśakaṭa stated in the present charter as having been caused to be constructed by the king himself this charter must be attributed to Saṁvat 286 or even earlier.

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2. The village Vyāghradinnānakam has not been identified.

3. Virjee was inclined to read the name of the *pathaka*, the prefix- part of which has been rendered illegible, as Ghāsaraka - pathaka (*op.cit.*, p.314) and on that basis, she identified Ghāsaraka after which the *pathaka* was named with Ghasari, the modern village which lies five miles south-west of Kēsād (*Ibid.*, p.300). Diskalkar, however supposed that the *pathaka* might have been named after the village Akshasaraka which, however, he did not identifiy. *pathaka* has been understood as a group of villages (Sircar, D.C., *Ind.Ep. Gloss*, p.243). As the term indicates, this territorial division might have been identified after an adjoining highway.

4. The names of the second village and of the territorial division containing it are stated to have been rendered illegible on the plate.

5. *Vaṅśakaṭa - svatala - nivishṭa* lends to be interpreted as above. It is possible that Vaṅśakaṭa was a locality included in the territory of the village Vaṁśakaṭa. If so, this again corroborates the statement of Hiuen Tsang and *Mañju - śrī - mūlakalpa*, a *mahāyānik* work (See Virjee, *op.cit.*, p.58, 62). However, the supposition that Śīlāditya's construction of the *vihāra* indicated his having embraced Buddhism (Diskalkar, *op.cit.*, p.32), may not be correct (See Virjee, K.K., *op.cit.*, p.58-59).

6. Regarding the identity of Vaṅśakata, Virjee (*Ibid.*, p.312) says "Probably it was situated next to Talājā, the site of Vanśakatā". However see note on Vala plates of this same king dealt with above.

7. From the available text it is clear that the writer of the record was a *sandhivigrahādhikṛita divirapati*. But his name and the date (of which only *bahula* 7 is available) have been lost due to the breakage of the plate (*Ibid.*, p.32). From the available text it is clear that the king authenticated the document by his own hand.

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# No.43

## GOA PLATE OF PṚITHIVĪ - VALLABHA - MAHĀRAJA

| | | |
|---|---|---|
| Location | : | Goa |
| Date | : | R. Year 20, Śaka 532 = 609-10 A.D. |
| Script | : | Early Kannaḍa |
| Language | : | Sanskrit |
| King | : | Śrī - Pṛithivīvallabha - mahārāja[1] |
| Dynasty | : | Chāḷukyas of Bādāmi |
| Reference | : | Telang, Kashināth Trimbak, *JBBRAS*, X, p. 348 f. |

## Text

Metres:

स्वस्ति श्रीविजयरेवतीद्वीपावस्थितेन श्रीपृथिवीवल्लभमहाराजानुज्ञातेन विषयमण्डलचतुष्टयाधिपतिना आदिमहाबप्पूरवंशकुलतिलकेन देवब्राह्मणगुरु मातापितृ पादारविन्दानुध्यातेन परमब्रह्मण्येन श्रीसत्याश्रयध्रुवराजेन्द्रवर्मणा देशे खेटाहारे कारेल्लिकाग्रामः सर्वपङ्गपरिहृतः अभटप्रावेश्यः माघपौर्णमास्यामात्मनः पुण्योपचयार्थमस्मै गार्ग्यसगोत्राय वेदविद्यावदाताय शिवार्यायोदकपूर्वं दत्तः तत्र च भविष्यद्विषयाधिप भोजकस्थाय्यायुक्तका दयोभिधातव्या योस्मत्कुलाभ्यन्तरोन्यो वा रागद्वेषलोभमात्सर्याभिभूतो हिंस्यात्स पञ्चमाहापातकोपपातकसंयुक्तो भवति पालयिता च महता पुण्येन संयुज्यते उक्तंच वेदव्यासेन व्यासेन ।

षष्टिवर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥१॥

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥२॥

अत्राज्ञाप्तिर्दुर्गपतिविजयराजः शासनकर्तोत्कीर्णंच शंकरपुत्रेण देवद्विजगुरु मातापितृस्वामिभक्तेन लिखितं पुस्तकवाचकेन दुर्गनागेन प्रवर्द्धमान विजयराज्यसंवत्सरं विंशतितमं शककालः पञ्चवर्षशतानि द्वात्रिंशानि।

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## Translation

Well being. As permitted by śrī - Pṛithivi - vallabha - mahārāja,

by śrī - Satyāśraya - Dhruvarāja - Indravarman, the over-lord of four *vishaya-maṇḍalas*, [2] who is the forehead mark of the family of the ancient - Mahā - Bappūra dynasty, [3] who meditates on the feet of Gods, *brāhmaṇas*, preceptor and parents, who is austere with brahminicial qualities (and devoted to *brāhmaṇas*)[4] being stationed at the victorious Rēvatī - dvīpa, [5] in *dēśa* [6]

for acquiring religious merit for self, the village Kārellikā in Khēṭāharā -[7] has been given after relieving it from all *paṅga* (impediments/taxes) [8] and after barring the entry of troops into it,[9] on the full moon day of the (month) Māgha,

to this Śivārya, purified and resplendent with the learning of the *vēdas*, belonging to Gārgya - sagōtra, with libation of water.

(The grant is followed by the usual admonition and exhortation to future rulers of the concerned areas to secure the protection this grant and two of the usual verses attributed to Vyāsa, the co-ordinator of the Vēdas)

The executor (for this grant) as also the drafter of the charter is Durgapati Vijayarāja. This has been inscribed as per draft in the book by Durganāga, who is devoted to Gods, brahmins, perceptor, parents and his master, and who is the son of Śaṃkara.[10] The twentieth year of the evergrowing victorious reign, the Śaka year five hundred and thirtytwo.

## Notes

1. This Pṛithīvī - vallabha - mahārāja has been understood to have been Chāḷukya Maṅgalēśa, in view of the date cited and as, he rather than Pulakēsin II, his successor who came to the Chālukyan throne around that date (610 A.D.) could have proceeded to Rēvati - Dvīpa in C. 610 A.D. and in view of the statement in the Aihole inscription that it was Maṅgalēśa who had stormed (the fort) in the island called Rēvatī (Ramesh, K.V., *Chalukyas of Vātāpi*, p.58, 66).

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2. *Vishaya* refers to a district or a restricted territorial division. *Maṇḍala* means territory or province. As such, the significance of *vishaya - maṇḍalas* over which Dhruvarāja - Indravarman was the lord, has not also been clarified.

3. It is seen that the Chālukyas usually appointed scions of the family as rulers of the outlying territories that had come under their control e.g. Pṛithivī - yuvarāja Vishṇuvarddhana in Vēṅgi and Dharaśraya Jayasiṁha in the Nāsik region. Here the connection of Dhruvarāja Indravarman (Satyāśraya part of the name only indicated his subordination to the Chāḷukyan king, Satyāśrāya) with the Chāḷukya family if at all it was there, is not stated. As such the identity of the ancient Mahā - Bappura dynasty is also uncertain (Cf. Singh, B.K., *op.cit.*, p.63-64).

4. Already in a preceding phrase the devotion of the ruler towards *brahmaṇas* has been stated. Hence *parama - brahmaṇyēna* has to be taken as indicating the possession of brahminical qualities or piety by the ruler (Cf., M.W., *SED*, p.741, col.1).

5. The identification of Rēvatīdvīpa has not been definitely done. One author identifies it doubtfully with the fortified promontory of Rēḍi to the south of Veṅgurla, Ratnagiri district. (Singh, B.K., *The Early Chālukyas of Vātāpi*, p.63-64. Also see Ramesh, K.V., *op.cit.*, p.66).

6. The charters of this region and period preface the grant portion with this term, *dēśe* meaning 'in the country.' The significance of this is not elucidated.

7. The village Karellikā has not been identified. But the name Khēṭāhāra (Kheṭa - āhāra) in which it was situated has been understood to have been the old form of the modern Kittore between Belgaum and Dharwad. (Telang, K.T., *op.cit.*, p.349-50). The plausibility of this identification depends on the identification of Rēvatī dvīpa (Sing B.K., op.cit., p.64 - identifies Khēṭāhār - with Kheḍā taluk in Ratnagiri district. This seems to be more correct.)

8. Sircar, D.C., (*EI*, XXXIII, p.56) has stated that the expression *sarvva - paṅga - parihṛita* "used in some cases would suggest that *paṅga* often indicated a levy in general and that there were various kinds of it" (also see *idem, Ind. Ep. Gloss*, p.233-34). In the present context, it seems to have meant impediments including taxes.

9. It is noteworthy that only *bhaṭas* (troops ?) were barred entry into the gift-village. *Chāṭas* who were usually mentioned

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in association with *bhaṭas* in the other charters were not referred to here.

10. The text as found inscribed lends itself only to this interpretation. Possibly the *durga* of which Vijayarāja, was the commandant (*pati*) was Rēvatīdvīpa itself and the chief Dhruvārāja - Indravarman was only temporarily stationed there.

❋ ❋ ❋

## No.44

## DHANK PLATES OF ŚĪLĀDITYA - I

| | | |
|---|---|---|
| Loation | : | Dhānk, Kathiawad |
| Date | : | (Gupta) saṁvat 290 = 609-10 A.D. |
| Script | : | Early Nāgarī |
| Language | : | Maitrakas of Valabhī |
| Reference | : | Buhler, g, *IA*, IX, p.237 f. |

ॐ स्वस्ति विजयस्कन्धावाराद्वलभीप्रद्वारहोम्बवासकात्प्रसभप्रणतामित्राणां मैत्रकाणा ..... श्रीधरसेनस्तस्य सुतस्तत्पादानुद्ध्यातस्सकल जगदानन्दनात्यद्भुतगुणस मुदयस्थगितस मग्रदिग्मण्डलस्समरशत विजयशोभासनाथमण्ड लाग्रद्युतिभासुरतरा न्सपीठोदूढगुरुमनोरथमहाभारः सर्व्वविद्या परावरविभागाधिगमविमलमतिरपि सर्व्वतस्सुभाषितलवेनापि सुखोपपादनीयपरितोषः समग्रलोकागाधगाम्भीर्य्यहृदयोपि सुचरितातिशयसुव्यक्त परमकल्याणस्वभावः खिलीभूत कृतयुगनृपतिपथविशो धनाधिगतोद ग्रकीर्तिर्द्धर्म्मानुपरो धोज्ज्वलतरीकृतार्त्थसुख सम्पदुपसेवानिरूढधर्म्मादित्यद्वि तीयनामा परममाहेश्वरः श्रीशिलादित्यः कुशली सव्वनिव युक्तकविनियुक्तक द्राङ्गिकशौल्किकचौ रोद्धरणिकचाटभटकु मारामात्यादीनन्यांश्च यथासम्बध्यमानका न्समाज्ञापयत्यस्तु वस्संविदितं यथा मया मातापित्रो * पुण्याप्यायनाय बलवर्म्मान कवाटपद्रस्वतलनिविष्ट हरिनाथकारितमहादेवपादानां पूजास्नपनगन्धधूप पुष्पमाल्यदीपतैलाद्यव्यवच्छित्तये वाद्यगीतनृत्याद्युपयोगाय देवकुलस्य च खण्डस्फुटितप्रतिसंस्काराय पादमूलप्रजीवननिमित्ताय वटपद्रस्वतल एवोत्तरसीम्नि वाणिजकघोषसत्कवाप्या अपरतः तथा बलभटसत्कवाप्या दक्षिणतः तथा चन्द्रभटसत्कवाप्या पूर्व्वतः वटपद्रादेवोत्तरतः पंचविंशत्पादावर्त्तपरिसरा यमलवापी तथापरसीम्नि भद्राणकग्रामपथाद्दक्षिणतः वीतखट्टायापरतः दिन्नानाकग्रा

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मपथादुत्तरतः बरटकमर्य्यादपूर्व्वतः पादावर्तशतं सार्द्धं तथा दक्षिणसीम्नि आदित्यदेवपादीयवाप्या पूर्व्वतः काकिन्निमूवकसत्कक्षेत्रादुत्तरतः ब्रमिलनकग्रामपथाद्दक्षिणतः पुष्मिलानकग्रामसीम्नि अपरतः एवमेतत्सह वाप्या पादावर्त्तशतद्वयं पंचनवत्यधिकं सोद्रंगं सोपरिकरं सवातभूतप्रत्यायं सधान्यहिरण्यादेयं सदशापराधं सोत्पद्यमानविष्टिकं सर्व्वराजकीया नामहस्तप्रक्षेपणीयं पूर्व्वप्रत्तब्रह्मदेयवर्ज्जितं भूमिच्छिद्रन्यायेन चन्द्रकार्ण्णवक्षिति सरित्पर्व्वतसमकालीनं धर्म्मदियतया प्रतिपादित यतोपरिलिखितस्थित्या भुज्यमानं न कैश्चिद्बाधासेधे वर्त्तितव्यमागामिभद्रनृपतिभिरप्यस्मद्वंशजैरन्यैर्व्वानित्यान्यैश्च र्य्याण्यस्थिरं मानुष्यं सामान्यं च भूमिदानफलमवगच्छद्भिरयमस्मद्दायोनुमन्तव्य * परिपालयितव्यश्चेत्युक्तं च भगवता वेदव्यासेन व्यासेन ॥

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥

यनीह दारिद्र्यभयान्नरेन्द्रैर्द्धनानि धर्म्मायतनीकृतानि ।
निर्भुक्तमाल्यप्रतिमानि तानि को नाम साधु*पुनराददीत ॥

षष्टिं वर्षसहस्राणि स्वर्गे मोदति भूमिदः।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेदिति ॥

दूतकश्चात्र श्रीखरग्रहः = लिखितं सन्धिविग्रहाधिकृतदिवि - रपतिचन्द्रभट्टिना ॥ सं (२९०) भद्रपद ब ८ स्वहस्तोमम

## Translation

This charter is stated to have been issued by Śīlādityal from his victorious camp - Homba, at the entrace into Valabhī. [1]

[The introductory genealogical account and the description of the qualities and achivements of the king as given here agree with the corresponding text in the Pālitāna plates of this king dealt with above].

That Śīlāditya who had acquired the secondary name Dharmmāditya, and is a *parama - māhēśvara*, being well, orders all, *yuktaka, viniyuktaka, drāṅgika, "śaulkika, chauroddharaṇika, chāta, bhaṭa, kumārāmātya* [2] and such others who are concerned (with the grant detailed below): - May it be known to you.

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By me, for providing for the continuous and uninterrupted worship, anointment of, and for the supply of sandalwood paste and such perfumery, incense, flower-garlands, oil for the lamps, instrumental music, dance etc. for the revered (God) Mahādēva (in the temple) erected by Harinātha[3] within the precints of Vāṭapadra of Balavarmmā[4], and for the repairs and maintenance of the *dēvakula* (temple) of that God and as the maintenance and livelihood of those conducting the worship of the God *(pādamūla)*[5]

The yamalavāpī, twentyfive *pādāvarttas* in extent, within the precints and at the northern boundary of the same Vaṭapadra, which is west of the stepwell, the *satka* of *vāṇijaka* Ghōsha; south of the stepwell, the *satka* of Chandrabhaṭa and north of the same Vaṭapadra; (land to the extent of) hundred and fifty *pādāvarttas* at the western boundary, south of the pathway of (leading to) Bhadrāṇaka, west of Vītakhaṭṭa, north of the pathway of (leading to the village) Dinnānāka, east of the limit of Baraṭaka; further (the field one hundred forty five *pādāvartas* in extent ?)[6] on the southern boundary, east of the stepwell of Ādityadēva - pāda (temple of the revered Āditya), north of the field, the *satka* of Kākinnimūvaka, south of the pathway of (leading to) the village Brahmilanaka and west of the boundary of the village Pushmilānaka, [7]

thus the land totalling an extent of two hundred and ninetyfive *pādāvartas* along with (the said) stepwell has been granted as a *dharmmadēya*, along with the right to levy and appropriate *udraṅga, uparikara, vātabhūta pratyāya, dhānya - hiraṇy-ādēya, daśāparādha,* with entitlement to the free labour as will fall due (in proportion to the land granted), free from interference by all kinds of royal officials, excepting (such land) as had already been granted as *brahmadēyam*, in accordance with the rule pertaining to *bhūmi - chchhidra*[8] with the validity of the grant guaranteed to last so long as the moon, Sun, oceans, earth, streams and mountains last.

(The grant is followed by the usual cautioning against disrupting while the above grant is being enjoyed by the temple with the rights as above detailed and three of the usual verses as had been composed by the worshipful Vēda-Vyāsa.)

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Here the *dūtaka* is śrī - Kharagraha

(This has been) written by *sandhi - vigrah-ādhikṛita divirapati* Chandrabhaṭṭi

saṁ (290) Bhadrapada ba.8

This is my own hand.

## Notes

1. The phrase used here is - *Vijaya- skandhāvārāt valabhī - pradvāra - homba - vsakāt. Vasakāt* is to be corrected to *vāsakāt* - abode. *vijaya - skandhāvāra* combined with *vāsaka* might have indicated the victorious royal residence, where the vijaya i.e. victorious "had no more special significance than a glorification of whatever was connected with the king just as in *vijaya-rājya*. This is suggested by the fact that Valabhī, is understood to have been the capital of the Maitrakas. But the *vijaya - skandhāvāra vāsaka* is stated to have been at the entrance (*pradvāra*), into Valabhī. This indicates that either the king had pitched a temporary camp at the entrance to his capital, on returning from a victorious expedition against exterior enemies or that he had overcome internal enemies (i.e.) rebels before gaining entry into Valabhī as king. The term "*homba*" prefixed to *vāsakāt* remains uninterpreted (See *IA*, IX, p.237).

2. This list of officials addressed by the king regarding the grant must have been just conventional in imitation of the text of charters issued by powerful kings and emperors. *yuktaka*, heading this list here was apparently the one who is referred to *āyuktaka* in other charters (Cf. Sircar, D.C., *Ind.Ep.Gloss.*, p.386, 375). *yuktaka* and *viniyuktaka* have been understood as referring to "an officer in general" and 'a smaller administrative officer serving under a higher officer; an official probably under the *Āyuktaka*" respectively (Sircar, D.C., *Ind.Ep.Gloss*, p.386, 375). On the supposition that *yuktaka* was another form of *āyuktaka* (appointee), it passes comprehension as to why it became necessary for the king to draw the attention of the subordinate officer besides his superior officer, to the fact of the grant. *Drāṅgika* was probably the official in charge of the collection of customs dues or of *udraṅga*, the land-tax (*Ibid.*, p.101 and 349) *Śaulkika* is stated to have been the "officer in charge of the collection of costums duties" (*Ibid.*, p.307). *Chauroddharaṇika* must have been the police officer in charge of dealing with robbers and thieves (*Ibid.*, p.72) *Chāṭa-bhaṭa* were probably (spy ?) and military officials stationed in villages/ localities to detect and deal with

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treasonable activities (Cf. *Ibid.*, p.67-68). *Kumārāmātya* is stated to refer to "a cadre mainly composed of the junior members of the royal family" (Ibid., p.166). It is not known what function these were fulfilling in the administration of the village. Generally it can be understood that the intention was to ensure that those having a right over the land in the villages or were in charge of the collection of revenue or other officials did not collect taxes from the named donees or interfere with their activities in any way.

3. This Harinātha is understood to have been some brahmin (*IA*, IX, p.237). He could as well have been someone connected with the family of the king of the record as the temple erected by him drew the attention of the king. It is noteworthy that Buhler himself says that "this is the first grant in which the family deity is mentioned as the recipient of a royal bounty" (Ibid.)

4. Balavarmmānaka - vaṭapadra indicates either that Vaṭapadra "corresponds with a modern Varōdra or Baroda" and that it was, at the time of the issue of the present charter under the charge of a feudatory of the king named Balavarmmā or it was one of the "more than a dozen places bearing this name" now found in Kaṭhiawād "belonging to or founded by Balavarman", the prefix Balavarmmānaka attached to the name of the place distinguishing it from "other homonymous ones" (*Ibid.*). Virjee K.K. (*op.cit.*, p.313) says that the temple may have been the one in the present Vadalā near Dhānk, the findpsot of this charter.

5. Pādamūla signified those conducting worship at the feet of the God in the sanctum of the temple.. It may be noted that the God is referred to as "Mahādēvapāda" (cf. *pati-pādamūla - ppaṭṭudai - pañchāchāryya - dēva - kanmigaḷ* - referring to the priests conducting worship in the innermost precints of a temple - in Tamilnāḍu inscription of 10th century and later).

6. The extent of this plot has not been specified by the drafter of the record probably due to oversight. But as the extent of the first of the two plots as well as the total area granted are specified, the extent of the second plot can be computed. It is not known how Buhler calculated it to amount to hundred and twenyfive *padāvarttas* (See *Ibid.*, p.238 and n.1).

7. None of the villages mentioned while specifying the boundaries of the plots of land granted, has been identified. (See *Ibid.*) Virjee K.K. (doubtfully tried to identify some of these villages, but these are very speculative).

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8. This list of rights and privileges is again seen to have been coventional without relevence to what was granted. They could be meaningful when whole villages were granted but not in such cases where plots of land were granted. In the case of grantees of plots of land, they could only be exempted from such payments as were due to the state from plots of land under cultivation. The above conclusion is further strengthened when the charter says that such lands as had already been granted as *brahmadēyam* were exempted from the purview of the grant. This clause can be meaningul only in the case of grants of the whole village/villages and not in the case of the grant of plots of land. Again *bhūmi - chchhidra - nyāya* pertains to the concessions in payment of taxes when the land was freshly brought under the plough; whereas this clause could be meaningful where the grantee was expected to bring the land in the village under cultivation, it could not have had any relevence in the case of an allottee of a plot of land, apparently already under cultivation. Having been exempted from payment of taxes to the state he had no need for concessions for bringing land under the plough afresh.

## No.45

## SARSAVNI PLATES OF BUDDHARAJA

| | | |
|---|---|---|
| Location | : | Sarsavṇī (Sarasavaṇī), Padra subdivision, Baroda District |
| Date | : | (Kalachuri) 361 = 610 A.D. |
| Script | : | Southern Brāhmī (Western variety) |
| Language | : | Sanskrit |
| King | : | Buddharāja |
| Dynasty | : | Kaṭachchuri |
| Reference | : | Kielhorn, *EI*, VI, p.294 f., Mirashi, V.V., CII, IV, p.51-56 |

## Text

Metres : Verses 1-4 *Anushṭubh* (5) *Indravajra*

सिद्धम् स्वस्ति ॥ विजयस्कन्धावारादानन्दपुरवासकाच्छरदुपगमप्रसन्न गगनतलविमलविपुले विविधपुरुषरत्नगुणकिरणनिकरावभासिते महासत्वापा

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श्रयदुर्ल्लङ्घे गाम्भीर्यवति स्थित्यनुपालनपरे महोदधाविव कटच्चुरीणामन्वये सकलजनमनोहरया चन्द्रिकयेव कीर्त्या भुवनमवभासयन्नाजन्मन एव पशुपतिसमाश्रयपरः कलङ्कदोषरहितः कुलकुमुदवनलक्ष्मीविबोधनश्चन्द्रमा इव श्रीकृष्णराजो यस्संश्रयविशेषलोभादिव सकलैराभिगामिकैरितरैश्च गुणैरुपेतः संपन्नप्रकृतिमण्डलो यथावदात्मन्याहितशक्तिसिद्धिर्य्येन च रुचिरवंशभिना नियतमस्खलितदानप्रसरेण प्रथितबलगरिम्णा वनवारणयूथपेनेवाविशङ्कं विचरता वनराजय इवावनमिता दिशो यस्य च शस्त्रमापन्नत्राणाय विग्रहः पराभिमानभङ्गाय शिक्षितं विनयाय विभवार्ज्जनं प्रदानाय प्रदानं धर्म्माय धर्म्मश्रेयोवाप्तये । तस्य पुत्रः पृथिव्यामप्रतिरथश्चतुरुद धिसलिलास्वादितयशा धनदवरुणेन्द्रान्तकसमप्रभावः स्वबाहुबलोपात्तोर्ज्जितराजश्रीः प्रातापातिशयोपनत समग्रसामन्तमण्डलः परस्परापीडित धर्म्मार्त्थकामनिषेवी प्रणतिमात्रसुपरि तोषगम्भीरोन्नतहृदयः सम्यक्प्रजापालनाधिग तभूरिद्रविणविश्राणनावाप्त धर्म्मक्रियश्चिरोत्सन्नानां नृपतिवंशानां प्रतिष्ठापयितात्युच्छ्रितानामुन्मूलयिता दीनान्धकृपणसमभिलषितमनोरथाधिकनिकामफलप्रदः पूर्व्वापरसमुद्रान्तादि देशस्वामी मातापितृपादानुध्यातः परममाहेश्वरः श्रीशङ्करगणः। तस्य पुत्रस्तत्पादानुद्धयातः सकलमहीमण्डलैकतिलकः सातिशयप्रथितनयविनयद यादानदाक्ष्यदाक्षिण्यधैर्य्यशौर्य्यस्थैर्य्याद्यशेषगुणसमन्वितः प्रबलरिपुबलोद्भूतदर्प्प विभवप्रध्वंसहेतुः सेतुः स्थितीनामायतनं सिद्धेरप्रतिहतचक्रश्चक्रधर इवार्त्तिप्रशमनकरः प्रजानाम् परममाहेश्वरः श्रीबुद्धराजः सर्व्वानिव राजसामन्तभोगिकविषयपतिराष्ट्रग्राममहत्तराधिकारिकादीन् समाज्ञापयति । अस्तु वो विदितमस्माभिः भरुकच्छविषयान्तर्गतगोरज्जाभोगे बृहन्नारिका प्रत्यासन्नकुमारिवडओ एष ग्रामः सोद्रङ्गः सोपरिकरः सर्व्वादानसंग्राह्यः सर्व्वादित्य विष्टिप्रातिभेदिका परिहीणो भूमिच्छिद्रन्यायेनाचाटभटप्रावेश्य आचन्द्रार्क्कार्ण्णवक्षितिस्थितिसमकालीनः पुत्रपौत्रान्वयभोग्यो डेभकवास्तव्य पाराशरसगोत्र वाजसनेयकण्वसब्रह्मचारिब्राह्मणभट्टपुत्रबप्पस्वामिने बलिचरुवैश्वदेवाग्निहोत्रादि क्रियोत्सर्प्पणार्त्थं मातापित्रोरात्मनश्च पुण्याभिवृद्धये उदकातिसर्ग्गेणातिसृष्टः यतोस्मद्वं श्यैरन्यैर्व्वागामिनृपतिभोगपतिभिः प्रबलपवनप्रेरितोदधि जलतरङ्गचञ्चलं जीवलोकमभावानुगतान सारान्विभवान्दी र्घकालस्थेयसश्च गुणानाकलय्य सामान्यभोगभूप्रदा. नफलेप्सुभिश्शशिकररुचिरं चिराय यशश्चिचीषुभिरय मस्मद्दायोनुमन्तव्यः पालयितव्यश्च ।

यो वाज्ञानतिमिरपटलावृतमतिराच्छिन्द्यादाच्छिद्यमानं

वानुमोदेत स पञ्चभिर्म्महापातकैस्संयुक्तः स्यादिति ।
उक्तञ्च भगवता वेदव्यासेन व्यासेन ॥

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षष्टिं वर्षसहस्राणि स्वर्गे मोदति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥१॥

विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः ।
कृष्णाहयो हि जायन्ते भूमिदायं हरन्ति ये ॥२॥

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥३॥

पूर्व्वदत्तां द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठिर ।
महीम्महीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥४॥

यानीह दत्तानि पुरा नरेन्द्रैर्द्दानानि धर्म्मार्त्थयशस्कराणि ।
निर्भुक्तमाल्यप्रतिमानि तानि को नाम साधुः पुनराददीत ॥५॥

संवत्सरशतत्रये एकषष्ट्यधिके कार्त्तिकबहुलपञ्चदश्यां
गोकुलस्वामिविज्ञापनया महाबलाधिकृतश्रीप्रसह्य -
विग्रहदूतकं लिखितमिदं महासन्धिविग्रहाधिकरणाधिकृत -
शिवराजेनेति ॥ सं ३०० ६० १ कार्त्तिक ब १० ५ ॥

## Summary

The text of this charter is almost identical with that of the Vadner charter of the king dealt with below except for the following:

The charter was issued by the king from the victorious camp at Ānandapura [1]

The village granted was Kumārivaḍaȯ[2] adjacent to Bṛihannārikā[2] in Gōrajjā- bhōga included in Bharukachchha - vishaya.[2] The *dūtaka* was *mahābalādhikṛita śrī* - Prasahyavigraha.

The donee was Bappa - svāmin son of the Bhaṭṭu, a brahmin adherent of the school, Vājasanēya - Kaṇva[3] and belonging to Parāśara - sagōtra, hailing from Ḍēbhaka[2]

The date (of issue) was year 361 Kārttika ba.15 [4]

The supplicator for the grant was Gōkula - svāmin and the writer was Śivarāja who officiated in the *Mahā - sandhi - vigraha - adhikaraṇa.*

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## Notes

1. Ānandapura has been identified with Vaḍnagar in Mehsana District of Gujarat, by Altekar after a full examination of various views (*IA*, LIV, Suppl.p.14-16). It could as well be represented by the modern village Vadnēr, Nasik District, which has yielded another charter issued by this same king, (See Summary above).

Regarding the import of the word *Vijayaskandhāvāra*, it has already been pointed out that any camp of the king was described as such. Hence the reference to Ānandapura as such may not be indicative of its having become the camping ground at the culminatiuon of the king's campaign. (Cf. *CII*, IV, p.53).

2. Kumārivaḍaō has been conjecturally identified with Kavarvārā, eleven miles west - south - west of Gōraj, Brihaṇṇārijkē with Nāriā seven miles south of Kavarvāra and Gōrajjā with Gōraj, eleven miles south of Halol in the Panchamahāls district of Gujarat. Ḍēbhaka is doubtfully identified with the modern Ḍebkā eight miles west of Padrā (*CII*, IV, p.53 and n.5), Bharukachchha - vishaya is the territorial division around modern Broach. In ancient days this *vishaya* seems to have comprised whole or parts of both Panchamahāls and Broach districts. (See *Imp. Gazetter of India*, IX, p.18.)

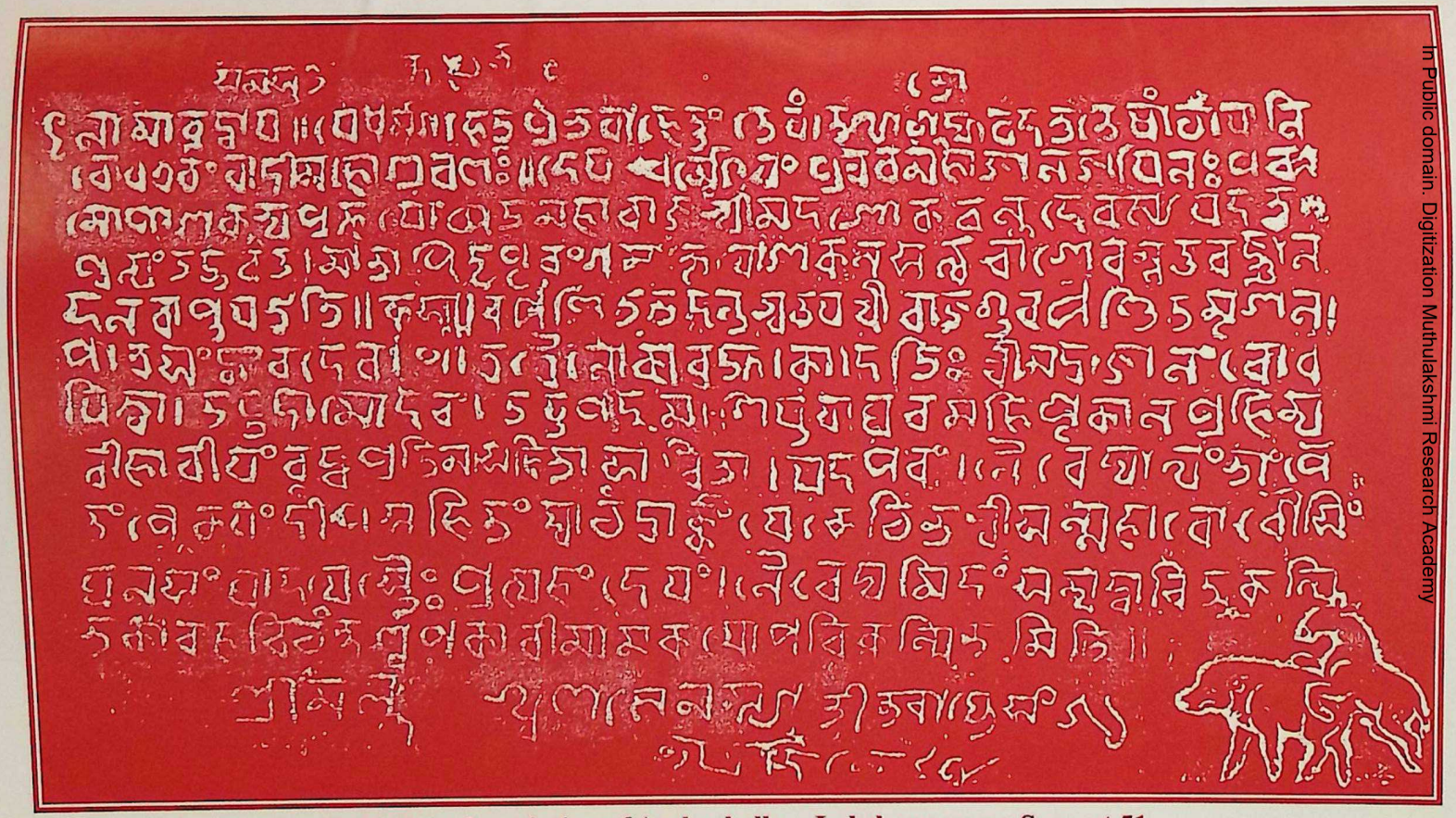
3. This indicates that the donee was a student of the Kāṇva school of Vājasaneya or white Yajurvēda.

4. The details of date given are insufficient to find an equivalent. It might have been 3rd October 609 A.D. (*EI*, VI, p.295 n.6) or 22nd september of 610 A.D. (*Ibid.*, *CII*, IV, p.52, n.5. also see *Ibid.*, p.53.)

## No.46

## VADNER PLATES OF BUDDHARĀJA

| | | |
|---|---|---|
| Location | : | Vaḍner, Chandvaḍ Taluk, Nasik District |
| Date | : | (Kalachuri) 360 = 610 A.D.[1] |
| Script | : | Sanskrit |
| Language | : | Southern Brāhmī (Western Variety) |
| King | : | Buddharāja |
| Dynasty | : | Kaṭachchuri |
| Reference | : | Gupta, Y.R., *EI.*, XII, p.30f; Mirashi V.V. *CII*, IV, Pt.I, p.47-51 |



**Bodh Gaya Inscription of Asokachalla. - Lakshmanasena Samvat 51.**

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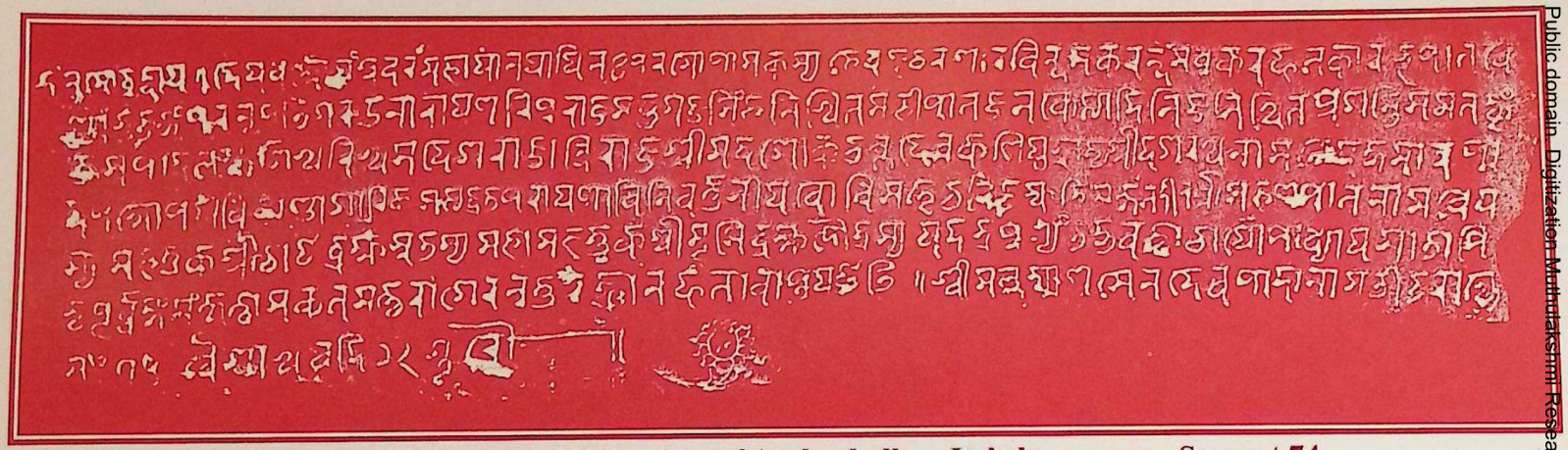

**Bodh Gaya Inscription of the time of Asokachalla. - Lakshmanasena Samvat 74**

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Metres : Verses 1-4 *Anushṭubh (5) Indravajra*

सिद्धम् स्वस्ति । विजयस्कन्धावा राद्वैदिशवासकाच्छरदुपगम प्रसन्नगगनतलविमलविपुलविविधपुरुषरत्नगुणकिर णनिकरावभासिते महासत्वापाश्रयदुर्ल्लङ्घे गाम्भीर्य्यवति स्थित्यनुपालनपरे महोदधाविव कटच्चुरीणामन्वये सकलजनमनोहरया चन्द्रिकयेव कीर्त्या भुवनमवभास यन्नाजन्मन एव पशुपतिसमाश्रयपरः कलङ्कदोषरहितः कुलकुमुदवनलक्ष्मीवि बोधनश्चन्द्रमा इव श्रीकृष्णराजो यः संश्रयविशेषलोभादिव सकलैराभिगा मिकैरितरैश्च गुणैरुपेतस्संपन्नप्रकृतिमण्डलो यथावत् आत्मन्याहितशक्तिसिद्धिर्य्येन च रुचिरवंशशोभिना नियतमस्खलितदानप्रसरेण प्रथितबलगरिम्णा वनवारणथूथपेनेवाविशङ्कं विचरता वनराजय इवावनमिता दिशो यस्य च शस्त्रमापन्नत्राणाय विग्रहः पराभिमानभंगाय शिक्षितं विनयाय विभवार्ज्जनं प्रदानाय प्रदानं धर्म्मार्थ धर्म्मश्श्रेयोवाप्तये । तस्य पुत्रः पृथिव्यामप्रतिरथश्चतुरुदधि सलिलास्वादितयशः धनदवरुणेन्द्रान्तक समप्रभावस्स्वबाहुबलोपात्तोर्ज्जित राजश्रीः प्रतापातिशयोपनतसमग्रसामन्तमण्डलः परस्परापीडितधर्म्मा र्त्थकामनिषेवी प्रणतिमात्रसुपरितोष गम्भीरोन्नतहृदयस्सम्यक्प्रजा पालनाधिगतभूरिद्रवि णविश्राणनावाप्तधर्म्मक्रियश्चि रोत्सन्नानां नृपतिवंशानां प्रतिष्ठापयिता अत्युच्छ्रितानां उन्मूलयिता दीनान्धकृपणस मभिलषितमनोरथाधि कनिकामफलप्रदः पूर्व्वापरसमुद्रान्तांदिदेशस्वामी मातापितृपादानुध्यातः परममाहेश्वरः श्रीशङ्करगणः तस्य पुत्रस्तत्पादानुध्यातस्सकलमही मण्डलैकतिलकस्सातिश यप्रथितनयविनयदयादा नदाक्ष्यदाक्षिण्यधैर्य्यशौ र्य्यस्थैर्य्या द्यशेषगुणसमन्वितः प्रबलरिपुबलोद्भूतदर्प्पविभवप्रध्वंसहेतुस्सेतुस्थितीनामायतनं सिद्धेरप्रतिहतचक्रश्चक्रधरइवार्त्तिप्रशमनकरः प्रजानां परममाहेश्वरः श्रीबुद्धराजस्सर्वनिव राजसामन्त भोगिकविषयपतिराष्ट्रग्राममहत्तराधिकारिकादीन् समाज्ञापयति । अस्तु वो विदितमस्माभिः वटनगरभोगे भट्टउरिकाप्रत्या सन्नकोणियाणां एष ग्रामस्सोद्रङ्गस्सोपरिकरस्सर्व्वादानसंग्राह्यस्सर्व्वादित्यवि ष्टिप्रातिभेदिकापरिहीणो भूमिच्छिद्रन्यायेनाचाटभटप्रावेश्यः आचन्द्रार्क्कार्णर्ण्णवक्षिति स्थितिसमकालीनः पुत्रपौत्रान्वयभोग्यो वटनगरवास्तव्यकाश्यपसगोत्रवाज सनेयमाद्धचन्दिनसब्रह्मचारिब्राह्मणबोधस्वामिने बलिचरुवैश्वदेवाग्निहोत्रादिक्रि योत्सर्प्पणार्त्थं मातापित्रोरात्मनश्च पुण्याभिवृद्धये उदकातिसर्गेणातिसृष्टो यतोस्मद्वंश्यैरन्यैर्वागामिनृपतिभोगपतिभिः प्रबलपवनप्रेरितोदधिजलतरङ्गचञ्चलं जीवलोकमभावानुगतानसारान्विभवान्दीर्घकालस्थेयसश्च गुणानाकलय्य सामान्यभोग भूप्रदानफलेप्सुभिश्शशिकररुचिरं चिराय यशश्चिचीषुभिरयम स्मद्दायोनुमन्तव्यः पालयितव्यश्च। यो वाज्ञानतिमिरपटलावृतमतिराच्छिन्द्या

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दाच्छिद्यमानं वानुमोदेत स पञ्चभिर्म्महापातकैस्संयुक्तस्स्यात् इति । उक्तं च भगवता वेदव्यासेन व्यासेन ॥

षष्टिं वर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥१॥

विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः ।
कृष्णाहयो हि जायन्ते भूमिदायं हरन्ति ये ॥२॥

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥३॥

पूर्व्वदत्तां द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठिर ।
महीं महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥४॥

यानीह दत्तानि पुरा नरेन्द्रैर्द्दानानि धर्म्मार्त्थयशस्कराणि ।
निर्म्भुक्तमाल्यप्रतिमानि तानि को नाम साधुः पुनराददीत ॥५॥

इति ॥ संवत्सरशतत्रये षष्ट्यधिके भाद्रपदशुद्धत्रयोदश्यां पाशुपतराज्ञीराज्ञीअनन्तमहायीविज्ञापनया महाबलाधिकृत - श्रीप्रसह्यविग्रहदूतकं लिखितं इदं महासन्धिविग्रहा - धिकरणाधिकृतानाफितेनेति ॥ सं ३०० ६० भाद्रपद शु १० ३ ॥

## Translation

Established! Well being! From the residence of Vidiśā,[2] the victorious camp.

In the lineage of the Kaṭachchuṛis which is glorious and pure like the sky on the setting in of the *śarad* season,[3] which has been glorified by a succession of gems of persons with outstanding qualities, which like the ocean,[4] is the resort of magnificent and enormous (great persons) creatures, which is one that cannot be slighted or overcome, is lofty with its members scrupulous in maintaining stability,

there was Krishṇarāja, who dazzled the world with his fame which like moonlight had enthralled the world, who even from birth had taken refuge in God Paśupati even like the moon, who however, unlike the moon, was free from any blemish (or shortcoming) and who like the moon[5] had caused the blossoming of the splendour of the lily

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that is the glory of his lineage, in whom far-sightedness and other such eminent qualities had willingly taken refuge, who was well served by an august council of ministers and devoted subjects,[6] by whom, power and accomplishment had been duly appropriated to himself alone, who exults in his having been born in a reputed family, whose (pouring of water while making) gifts are incessant, by whom with his reputed strength and worthiness, all the quarters (i.e. lands uptil the quarters) had been subdued even as he moved about without any apprehension, just as (the leader of) the wild elephants who roams about at will without any fear and draws down the rows of trees as it passes, whose weapons were (meant and used) for protecting the distressed, whose punitive actions were for demolishing the pride of his enemies, whose education (went to cultivate) humility (in him), whose accumulation of wealth was for distribution as gifts (to the deserving) which gifting was in fulfilment of his duty (*dharmma*) befitting his station, and which fulfilment of his duty increased his fame.

His son was śrī - Śaṇkara - gaṇa, who was unrivalled in the world, whose fame was tasted by (had spread upto) the four oceans encompassing the world, whose power, capacity and wealth were comparable to that of Dhanada (Kubēra - store - house of wealth), Varuṇa, Indra and Antaka (the God of death - the stress here was on that God's being the fountain of justice - *dharmma*)[7], who has been resorted to by the entire community of feudatories, having been attracted towards him on account of his eminent stature gained by the might of his arms, who practiced the three aspects of life, *dharmma* (righteous living) *artha* (acquisition and management of finance) and *kāma* (pursuit of desirable mundane objectives) without allowing any conflict *inter se*,[8] who was great - hearted and magnanimous in being satisfied with the just bowing to him (even by his enemies) (i.e. acceptance of subjection to him by all who mattered) who had accumulated great merit by gifting away the enormous wealth acquired through proper and just administration of his subjects (i.e. by just taxation), who reinstated the ancient royal dynasties, which had been supplanted in the meanwhile, but who had uprooted such (rulers) who were overgrown and proud,

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who amply fulfilled the heart's desires of the down-trodden, blind and people in want, who was the master of the territories bounded by the eastern and western seas,[9] who was devoted to (the worship of) the feet of his parents and who was a great devotee of God Īśvara.

His son is śrī - Buddharāja; who meditates on his (father's) feet, who is the forehead mark on the face of the entire world, who is endowed in astonishing measure with the accomplishments and qualities like expertise in statecraft, modesty, compassion, municificence, dexterity, sympathy, courage, heroism, and firmness, who causes the demolition of the pride and wealth acquired by force, of the indomitable foes, whose steadfastness serves as a bridge (to cross the misery of the world), who is glorious with all desirable achievements, whose sovereignty and army (army's progress) never face any check even like the discus of God Vishṇu (the wielder of the discus-play upon the word *chakra*-1) sovereignty/army 2, discus) who alleviates the distress of all his subjects,[10] who is a great devotee of God Īśvara. (He) orders,

all the chiefs *(rāja)* feudatories (*sāmanta*), fief-holders (*bhōgika*) governors of divisions (*vishayapati*),[11] the elders of *rāhṣtra* (territorial sub-unit) and of villages and (other) officials (thus) : Let it be known to you

This village Kōṇiyāṇa [12] adjacent to Bhaṭṭaūrikā[12] in Vaṭanagara - bhōga[12] has been granted through libation of water, along with *udraṅga, uparikara*, (with the right to) receive all *ādānas*[13] and with exemption from all *ditya* (donations and exactions), *vishṭi and pratibhēdikā*[14], as per the rule of (pertaining to) breaking the earth (for the first time), prohibiting the entry of *chāṭas and bhaṭas*[15] (into the granted village), with an assurance that the gift will last (will be effective) till the moon, Sun, oceans and earth (last) and with the guarantee that the gift could be enjoyed hereditarily in the line of (the grantee's) sons and grandsons.

to the brahmin Bōdhasvāmin, a *sa-brahmachāri* of the *Vājasaṇeya - Māddhyandina - (-śākhā* (i.e.) white Yajurvēda) belonging to Kāśyapa - sagōtra, hailing from Vaṭanagara[12]

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for the observance of the (daily routine rituals of) *bali, charu, vaiśvadēva, agnihōtra* etc. [16]

With the intention of securing the maximisation of religious merit to (my) parents and self

(This grant portion is followed by the usual exhortation and admonition to the grantor's own successors or other kings acceding to the rulership of this region, others who happen to get the area for their enjoyment, etc. to ensure protection to this grant, and five of the usual verses to the same effect, which are attributed to the worshipful Vyāsa, the co-ordinator of the Vēdas)

Thus on the day of the thirteenth phase of the moon in the month of Bhādrapada in the year three hundred increased by sixty,[17] (the grant was made) on the supplication of the queen named Ananta - mahāyī who belonged to Pāśupata sect [18]

the *dūtaka* [19] is *mahābalādhikṛita* śrī - Prasahya-vigraha

This is written by Ānāphita, who is in charge of the department of *mahā sāndhivigraha*.

Saṁ 300 60 Bhādrapada śu. 10 3.[20]

## Notes

1. This equation of date follows that done by the original editors. The ascription of the year cited to the Kalachuri era is based on historical and geographical considerations.

2. Vidiśā mentioned here is most probably the wellknown place of that name which is north east of Bhopāl in Madhya Pradesh. This charter testifies to the fact that the Kaṭachchuri king, Buddharāja had penetrated upto that place and had pitched his victorious camp there (Cf. *EI*, XII, p.32-33).See note 9 below.

3. The *śarad* season succeeds the *varshā*, the rainy season, as regulated by the south west monsoon and is rain-free, with the sky clear of clouds.

4. The ocean is understood to be a mine of precious gems (*ratnākara*) and it has its own grandeur.

5. Kṛishṇarāja was like the moon in that he had taken refuge with God Śiva (Paśupati) and in having caused the blossoming of the (fortunes of the) family of Kaṭachchuris and brought out

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its splendour, the family consequently being likened to the cluster of water-lilies, which blossom under moonlight, but was unlike the moon, being free from the shadow or blemish.

6. *prakṛiti* means both ministers and subjects. In the context, it is apt to understand that the king was well served by a council of able ministers.

7. Dhanada (Kubēra), Varuṇa, Indra and Antaka (Yama) are no doubt those conceived as regent-deities of the four quarters, north, west, east, and south respectively. By comparing the king to them, he is praised as one who had the whole earth uptil all the four quarters under his authority. At the same time it can be interpreted that the king is praised as one who was endowed with the special attributes of each, being the lord of wealth, possession of extra-ordinary power and wisdom (MW, *SED*, p.921, col. 2), generous heroism (*Ibid.*, p.166, col.2), righteousness and justice, of each of those heavenly beings respectively.

8. *Dharma, arttha and kāma* are the first three of the *Purushārthas* (objects of human pursuit - Ibid., p.637, col.3) which are striven for correct and proper mundane existence. The fourth *mōksha* (striving for emancipation) automatically follows in the case of one who had scrupulously observed the first three and is reserved for those having a saintly bent of mind.

9. While all the other hyperboles are fit to be ignored, this claim of Śaṅkaragaṇa as having been the lord of the area between the eastern and western oceans (i.e.) the Deccan between the Bay of Bengal and Arabian Sea, is significant.

10. The discus (*chakra*) of *Chakra - dhara* (God Vishṇu) once hurled cannot be impeded or countered. However the God *Chakra - dhara* is benevolent in removing the distress of people.

11. *Bhōgika* in the sequence of those ordered by the king can be understood as an administrator of a territorial divison (*bhōga*) bigger than *vishaya*, who was authorised a particular level of enjoyment in that division (Cf. Sircar, D.C., *Ind.Ep.Gloss*, p.54; *CII*, IV, p.43, n.2). Possibly this *bhōgika* was the administrator of Vaṭanagara - bhōga in which the grant village was situated.

12. On the analogy of the occurrence of the village name in Sarsavṇi plates (dealt with above), Kōṇiyāṇa appears to be the name of the village rather than the village (called the hamlet) of Kōṇiyas (*EI*, XII, p.32; *CII*, IV, p.49, n.2).

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Whether the village name was Kōṇiyāṇa or the village (hamlet) of Kōṇiyas "who corresponded to the modern Kōḷis"), it has been surmised doubtfully that it is represented by the modern village Kanhuvāḍi, about five miles north by east of the modern village Bhāṭōrā, with which Bhaṭṭūrikā, to which the granted village was adjacent as per the inscription, has been identified. The village Bhātōrā is about eleven miles north west of Vaḍnēr (See *CII*, IV, p.49 n.1). This Vaḍnēr, the findspot of the present plates, is stated to have been represented in the inscriprtion as Vaṭanagara, the place from which the donee hailed and which was the headquarters of the *bhōga* or fief-division in which the Bhaṭṭaūrikā and Kōṇiyāṇa were situated (See *Ibid.*, p.48-49).

13. The donee appears to have been authorised to receive and appropriate the assessed levies. (*udraṅga*, the regular taxes) and *uparikara*, (extraordinary levies), from the villagers of the village granted.

14. From the context of occurrence, *pratibhēdikā* can be understood as a forced exaction in the class of *ditya-* (capricious levy) and *vishṭi* - (free labour) (Cf. Sircar, D.C., *Ind.Ep.Gloss*, p.258).

15. *Chāṭa* has been understood as "district official" who seems to have been in the habit of ordering about the villagers, ostensibly for serving government purposes (*EI*, IX, p.284 n.10; also see Sircar D.C., *Ind.Ep.Gloss*, p.67-68). He might also have been a spy of the Government (See Thalner plates). *Bhaṭa* must have referred to some armed policeman if not a soldier deputed by the king to police the villages who, thus could impose himself on the villagers (Sircar, D.C., *op.cit*, p.51).

16. This signifies that the grant was made to the brahmin to enable him to observe the daily routine ordained for his class without any financial worry.

17. Though the details of date given are insufficient for verification, Mirashi equated them to 610 A.D. August 8 (*op.cit.*, p.48) and Gupte prefers to equate them to 609 A.D., August 19.

18. *Pāśupata - rājñī* probably indicated that she belonged to the Paśupata sect of worshippers of Śiva. It is observable that the Kaṭachchuri kings desribed here are stated to have been worshippers of Mahēśvara (God Śiva).

19. The *dūtaka* was the conveyor of the royal order (Sircar, D.C., *op.cit.*, p.103-94). From the attribute, *mahābalādhikṛita*,

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of the *dūtaka* given here it is to be understood that śrī - Prasahya - Vigraha (a title ?) was a military official.

20. Mirashi V.V. (*CII*, IV, p.48 and n.1) has equated the date, though the details as given are insufficient for verification, to 610 A.D. August 8, if the Kalachuri year cited is understood as expired (If it was the current year the equivalent would have been 609 A.D., August 19).

## No.47

## BARDULA PLATES OF MAHASIVAGUPTA, YEAR 9

| | | |
|---|---|---|
| Location | : | Bārdūlā, Sarangarh State, C.P. (M.P.)[1] |
| Date | : | (Regnal) year 9 = C. 610 A.D.[2] |
| Script | : | Early Nāgarī (Box-headed) |
| Language | : | Sanskrit |
| King | : | Mahā - Śivagupta |
| Dynasty | : | Sōmavaṁśis (of south Kōśala) |
| Reference | : | Desai, P.B., *EI.*, XXVII, p.287-291 |

ॐ ॥ स्वस्त्यशेषक्षितीशविद्याभ्यासविशेषासादितमहनीय विनयसंपत्सम्पादितसकलविजिगीषुगुणो गुणवत्समाश्रयप्रकृष्ट तरशौर्य्यप्रज्ञाप्रभाव सम्भावितमहाभ्युदयः कार्त्तिकेय इव कृत्तिवाससो राज्ञः श्रीहर्षदेवस्य सूनुः सोमवंशसम्भवः परममाहेश्वरो मातापितृपादानुध्यातः श्रीमहाशिवगुप्तराजः कुशली कोशीरनन्दपुर विषयीयवटपद्रके ब्राह्मणान् संपूज्य सप्रधानान् प्रतिवासिनो यथाकालाध्यासिनस्समाहर्त्तृसंबिधातृप्रमुखानधिकारिणस्सकरणानन्यांश्चास्मत्पादोपजीविनस्सर्वराजपुरुषान् समाज्ञापयति । विदितमस्तु भवतां यथास्माभिरयं ग्रामस्सनिधिः सोपनिधिः सदशापराधः सर्व्वकरसमेतः सर्व्वपीडावर्ज्जितः प्रतिषिद्धचाटभटप्रवेशश्छात्रनाटासीमनिविष्टच्छान्दोगच्छात्र नारायणोपाध्याय । त्रैलोक्यहंसोपाध्याय । विद्याधरहंसोपाध्याय । परमहंसोपाध्याय । नक्षत्ररूप । सलोणविद्याधर । विदग्धासुर । पृथिवीरूप । दुर्गकलश । पोदवराह । तालरूप । मध्याह्नरूपेभ्यो द्वादशभ्यस्तथार्द्धांशभाजो त्रयोदशमविग्रहचरिताय च कार्त्तिकशुक्लद्वादश्यां मातापित्रोरात्मनश्च पुण्याभिवृद्धये ताम्रशासनेनाचन्द्रार्कस

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मकालोपभोगार्थमुदकपूर्व्वं प्रतिपादित इत्यतो विधेयतया एभ्यः समुचितं भोगभागादिकमुपनयद्भिर्भवद्भिः सुखं प्रतिवस्तव्यमिति ॥ भाविनश्च भूमिपालानुद्दिश्येदमभिधीयते। भूमिप्रदा दिवि ललन्ति पतन्ति हन्त हृत्वा महीं नृपतयो नरके नृशंसाः ॥

एतद्द्वयं परिकलय्य चलाञ्च लक्ष्मीमायुस्तथा कुरुत यद्भवतामभीष्टम् ॥१॥

अपि च । रक्षापालनयोस्तावत्फलं सुगतिदुर्ग्गती ।
को नाम स्वर्ग्गमुत्सृज्य नरकं प्रतिपद्यते ॥२॥

व्यासगीतांश्चात्र श्लोकानुदाहरन्ति ।
अग्नेरपत्यं प्रथमं सुवर्ण्णं भूर्व्वैष्णवी सूर्य्यसुताश्च गावः ।
दत्तास्त्रयस्तेन भवन्ति लोका यः काञ्चनं गाञ्च महीञ्च दद्यात् ॥३॥

षष्टिं वर्ष सहस्राणि स्वर्ग्गे मोदति भूमिदः।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥४॥

बहुभिर्व्वसुधा दत्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥५॥

स्वदत्तां परदत्ताम्वा यत्नाद्रक्ष युधिष्ठिर ।
महीं महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनमिति ॥६॥
प्रवर्द्धमानविजयराज्यसंवत्सरं ९। कार्त्तिकशुक्ल दि १० २ ॥

## Seal

राज्ञः श्रीहर्षगुप्तस्य सूनोः सद्गुणशालिनः ।
शासनं शिवगुप्तस्य स्थितमाभुवनस्थितेः ॥

## Summary

The text of this charter (i.e.) its format, the seal and the legend in it, the introductory and concluding portions is identical with that of the Mallār plates of this same king dealt with above except for the business portion detailing the grant and date.

This village Vaṭapadraka in Kōśīranandapura - vishaya[3] was granted by the king in shares, (twelve ?) to twelve brāhmaṇas 1) Nārāyaṇ - ōpādhyāya; 2) Trailōkyahaṁs -

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ōpādhyāya; 3) Vidyādharahaṁs - ōpādhyāya; 4) Paramahams - ōpādhyāya; 5) Nakshatrarūpa; 6) Salōṇa - vidyādhara; 7) Vidagdhāsura; 8) Pṛithivīrūpa; 9) Durgakalaśa; 10) Podavarāha; 11) Tālarūpa; 12)Madhyāhnarūpa; all settled in Chhātraṇāṭā - sīmā[4], belonging to the Chhāndōga (branch of the Vēdas). A thirteenth share was a half-share meant to be allotted to one with unimpeachable character.[5] The grant was made on *dvādaśī* (day of the twelfth phase) of the bright fortnight of the Kārttika month.

The grant was dated in the ever-growing victorious reign[6] year 9, Kārttika śukla day 12.

## Notes

1. Sarangarḥ was a small native state of the British period. Possibly Bardūlā is now in Raigarh District of Madhya Pradesh (See note 1 on Lodhia Plates dealt with below).

2. Though the record is dated in the ninth regnal year of the king, as there is no certainly about the date when he began to rule, this appoximate date is assigned to this charter on historical grounds (See *EI*, XXVII, p.289; *EI*, XXXV, p.60-65.)

3. Vaṭapadraka has been identified with the modern village Baṭapadaka, about four miles from Bardūlā, the findspot of the plates.

Kōśīra - Nandapura - *vishaya* (territorial division) to which Vaṭapadraka belonged has been identified to have been the area around the modern villages Nandapur, big and small in the Bīlaspur District (*Ibid*, XXVII, p.289)

4. It is not known if only the first brahmin, Nārāyaṇ - ōpādhyāya, was settled in Chhātranāṭa - sīmā and was an adherent of the Chhāndōga branch of the Vēdas as the statement of the place of settlement and adherence to the Chhāndōga branch of the Vēdas are found placed only at the beginning of the mention of tha twelve brahmins. It is noteworthy that the names of some of the brahmins are strange and unique. It is also to be noted that the *gōtra and sūtra* to which they belonged are not also mentioned.

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5. It is intriguing why the recipient of the half - share, who was to be the thirteenth was not specified or named. It might have been meant for a brahmin or anyone else of unsullied charter, to be nominated subsequently as the administrator or mediator (*madhyastha*), to function in the village. Possibly the twelve recipients of shares were authorised to select the person of the required qualification. (cf. *Ibid.*, p.291, n.1)

6. This mention establishes that Mahāśivagupta was an independent sovereign by his ninth year at least. Significantly this pharse and date can be seen to be absent in the Mallar plates.

## No.48

## SIRPUR STONE INSCRIPTION OF ŚIVAGUPTA

| | | |
|---|---|---|
| Location | : | Sirpur, Raipur District, M.P. |
| Date | : | C. 610 A.D.[1] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Śivagupta - Bālārjuṇa [2] |
| Dynasty | : | Sōmavaṁśis (of South Kōsala) |
| Reference | : | Kielhorn F, *IA*, XVIII, p.179-181. |

Metres - Verses 1-12 Anushṭubh

ॐ नमः शिवाय ॥

पायादालिङ्गिता युष्मान् कण्ठमेचकरोचिषा ।
शम्भोर्भस्माङ्गरागस्य च्छायाकृष्णा तनुच्छविः ॥१॥

आसीदुदयनो नाम नृपः शशधरान्वयः ।
अभूद्बलभिदा तुल्यस्तस्मादिन्द्रबलो बली ॥२॥

ततः श्रीनन्नदेवोभूदभिमानमहोदयः ।
पूर्णां नन्नेश्वराख्यो यश्चकारोर्व्वीं शिवालयैः ॥३॥

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चन्द्रगुप्तो भुवो गोप्ता तस्य जज्ञे सुतोत्तमः।
ततः श्रीहर्षगुप्तोभूज्जगद्धर्षनिबन्धनं ॥४॥

तस्याजनिष्टेष्टरणः शिवगुप्तो महीपतिः।
धनुर्व्विज्ञानमुख्यो यः ख्यातो बालार्जुनाख्यया ॥५॥

श्यामामसिलतां संख्ये कृत्वा यः करसङ्गिनीं ।
प्रियामिवालंकुरुते मत्तमातङ्गमौक्तिकैः ॥६॥

यस्य निर्ज्जित्य निर्ज्जित्य सुभृत्य इव सायकैः।
व्युत्थितं राजकमिव स्त्रैणमर्प्पयति स्मरः ॥७॥

तस्य भृत्यविशेषोस्ति नागदेवो द्विजोत्तमः ।
केशवश्च कलोदग्रो व्यग्रः सुकृतकर्म्मभिः ॥८॥

ताभ्यां संभूय साधुभ्यां गृहीत्वा वित्तविस्तरैः ।
सर्व्वश्रीपुरवासिभ्यो मालिकेभ्यस्त्रिशूलिने ॥९॥

कृत्स्नकिल्विषविघ्नाय कष्टापत्प्रतिघातिने ।
पुरुषप्रमाणं दत्तं कुसुमस्रक्चतुष्टयं ॥१०॥

एतदामेदिनीनाशादामोदोन्मादषट्पदं ।
अस्तु षट्पदकण्ठस्य श्रीकण्ठस्यार्च्चनाकृते ॥११॥

प्रशस्तिमतनोदेतां वैद्यश्रीदेवनन्दिनः ।
श्रीकृष्णनन्दी तनयो नयप्रणयकेतनं ॥१२॥

## Summary

**Verse 1** Oṁ! Obeisance to Śiva! May the dark lustre of the body of Śambhu, which though (already) smeared with ashes is further darkened due to its having been embraced by the radiant blue of his neck, [3] protect you

**Verses 2-12** There was the king named Udayana of the dynasty of Śaśadhara (moon). From him, there was Indrabala who equalled the Valabhid (the destroyer of Vala - Indra).[3a] Then there was Nannadēva, who being eminently self conscious, filled the world with temples of Śiva designated as Nannēśvara (Lord of Nanna).[4] Then Chandragupta, the protector of the earth was born as his excellent son. Then there was Harshagupta,

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a source of joy to the world. To him was born, Śivagupta, the lord of the earth, who was fond of war, who was foremost in archery and as such had the title Bālārjuna. Having made the dark creeper-like sword as a part of his hand, in battle he decorates her (the sword), as if she was his mistress, with the pearls struck out of the (temples of) inebriated elephants (of his enemies smashed by him). When his arrows uprooted many kings and brought them to him (Śivagupta) as his subordinates, it looked as if Smara (cupid) with his arrows had conquered (many) women and donated them to him (for his enjoyment)

His special servant was the excellent *dvija* (brahmin) Nāgadēva. Also there was Kēśava, proficient in the arts, who is absorbed in doing meritorious deeds. Having received from these two acting conjointly, enough funds, all the garland makers living in Śrīpura[5] undertook to supply four flower-garlands, of a man's height (long) each (daily ?) to God Triśūlin (God with the trident - Śiva), who absolves all sins and who turns away misery and misfortune, (installed in the temple) at Śrīpura.

May (these garlands whose fragrance) intoxicates the bees, serve for the worship of Śrīkaṇṭha (God Śiva) whose neck is (black) like a bee, till the time this earth lasts.

This eulogy was composed by śrī Kṛishṇa-nandī, the son of Vaidya śrī-Dēvanandī, the standard bearer of the qualities of modesty and compassion.

## Notes

1. This approximate date is assigned to this undated inscription for the same reason as have been advanced in respect of the other copper-plate charters of Śivagupta, the son of Harshadēva/Harshagupta.

2. Though the introductory portion of this inscription is different from that found in his copper-plate charters and Śivagupta - Bālārjuna's genealogy here is traced from Udayana of the dynasty of the moon (Śaśadhara) through Indrabala, Nannadēva, Chandragupta and Harshagupta there cannot be any doubt about his identity with the Sivagupta of the copper-plates. It is noteworthy that here specifically he is stated to have been known (also) as Bālārjuna due to his skill in archery.

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3. It is noteworthy that the composer of this inscription laid stress on the blueness of God Śiva in this benedictory as well as in the final verses.

3a. See MW, *SED*, p.894 col.1. Vala was the name of an *asura* who is fabled to have stolen the cows of the gods and to have concealed them in a cave, Indra, the celestial lord surrounded that cave with his army and recovered the cows (Ṛig vēda, X, 68, 9).

4. It would appear that the images of God Śiva presiding over the temples, built by Nannadēva were each named as Nannēśvara (the lord of Nanna).

5. Apparently, *Śrīpura - vāsibhyō* used only once in this verse was intended to indicate both the place of the residence of the garland-makers as well as the location of (the temple of) Triśūlin, the God for whom the benefaction was made. The temple referred to must be the temple where this inscription is found. Śrīpura, is, no doubt, the modern Sirpur or Śrīpur, where the temple containing this inscription has been found. (See *EI*, XXXIV, p.150.)

## No.49

## LAKSHMESVAR INSCRIPTION [1]

| | | |
|---|---|---|
| Location | : | Lakshmeśvar, Dharwad District, Karnataka |
| Date | : | C. 610 A.D.[2] |
| Script | : | Early Kannada |
| Language | : | Sanskrit |
| King | : | (Pulikēśi (I) ) |
| Dynasty | : | Chāḷukyas of Bādāmi |
| Reference | : | Fleet, J.F., *IA*, VII, p.101 f. |

जयत्यतिशयजिनैर्भासुरस्सुरवन्दितः श्रीमान्जिनपतिस्सृष्टेरादेः कर्त्ता दयोदयः॥ देहहिसरि [2a] ॥ चालुक्यपृथिवीवल्लभकुलतिलकेषु बहुष्वतीतेषु रणपराक्रमाङ्कमहाराजो भवत्तद्राजतनयः राजितनयोविवर्धितै श्वर्य्यश्चतुस्स मुद्रांतस्रात तुरंगेभपदाति सेनासमूहः एरेय्यनामधेयः श्रीमान्॥ अपि च ॥

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शासतीमां समुद्रान्तां वसुधां वसुधाधिपे । सत्याश्रयमहाराजे राजत्सत्यसमन्विते ।। भुजगेंद्रान्वयसेन्द्रावनींद्रसन्ततौ अनेकनृपसत्तमेष्वतीतेषु तत्कुलगगनचंद्रमा : बहुसमरविजयलब्धपताकावभासित दिगन्तरालवळयः विजयशक्तिर्नाम नृपतिर्ब्भूव।। तत्सूनुरुदिततरुणदिवाकरकरसमप्रभः शौर्य्यधैर्य्यसत्वगुणोपपन्नः सामन्तवृन्दमौळिमाळावळीढचरणः कुन्दशक्तिर्न्नाम राजाभूत्तस्य प्रियतनयः।। अद्वितीयपुरुषकारसंपन्नः। धर्म्मार्त्थकामप्रधानः अनेकरणविजयवीरपताकाग्रहणोद्धतकीर्त्तिः।। तेन दुर्ग्गशक्तिनामधेयेन शंखजिनेन्द्रचैत्य नित्यपूजार्त्थं पुण्याभिवृद्धये च। पुलिगेरेनामनगरस्योत्तरपार्श्वे पंचाशन्निवर्त्तनपरिमाणक्षेत्रं दत्तं।। तस्य सीमा समाख्यायते। पूर्व्वतः किन्नरिक्षेत्रं। पावकदिशि ज्येष्ठलिंगभूमिः। दक्षिणतः घटिकाक्षेत्रं नैऋत्यां दिशि पंडीशश्रेष्टिभूमिः पश्चिमतः रामेश्वरक्षेत्रं वायव्यां होबेश्वरक्षेत्रं। उत्तरतः सिन्देश्वरक्षेत्रं ऐशान्यां दिशि भट्टारीक्षेत्रं। तद्दक्षिणतः पूर्व्वोक्तिकिन्नरिक्षेत्रम् ।। देवस्वं विषं लोके न विषं न विषमुच्यते। विषमेकाकिनं हन्ति देवस्वं पुत्रपौत्रिकं ।।

## Translation

Victorious is Jinapati who is resplendent in (the company of) pre-eminent (Jinas [3]) and is worshipped by the celestials and who is the cause of initial creation and who is the spring of compassion.

After many, who were the forehead ornaments in the family of the Chāḷukyas, the lords of the earth, had been there, came the *mahārājā* distinguished as Raṇaparākrama[4]

The son of that king (is) the one named Eṛeyya[5] who is distinguished in statecraft, is (in possession) of greatly augmented wealth and of an army group consisting of horses, elephants and foot-soldiers, who have bathed in the four seas at the extremities (bordering the world)

Further, while that Śatyāśraya - mahārāja, who is radiant with truth, is ruling this whole earth limited only by the seas (enclosing the earth)

there (is) this one named Durggaśakti, possessing an unparallelled personality, for whom (the pursuit of) the three aspects of life, *dharma, arttha* (amassng wealth and worldly possessions) and *kāma* (indulgence in legitimate carnal pursuits) is the cheif engagement in life and who

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has become eminently famous by capturing the banner of heroes on achieving victory in many battles.

Who is the son of the ruler named Kunda-śakti, resplendent like the rays of the young rising Sun, who with a personality radiant was endowed with heroism and courage and whose feet were licked by the wreaths on the heads of the host of vassals,

who, was himself the son of Vijaya-śakti, a king whose banners, collected as marks of his victory in many battles were gloriously displayed in the area upto the circumference of the earth i.e. in all the directions of the compass, who was born just as the moon in the sky of that line of Sēndra - rulers *(avanīndra)* belonging to the dynasty of Bhujagēndra,[6] after many eminent kings in that line had been there.

by that Durgga-śakti, for the daily worship in the *Chaitya* of Saṁkha - Jinēndra [7],

a field measuring 500 *nivarttanas* on the northern side "of the *nagara* (town) Puligeṟe[8] has been given for increase of merit. Its boundaries: to the east, kinnari - field;[9] to the *pāvakadik* (north - east presided over by *Pāvaka-agni*), the land of Jyēshṭha - linga;[10] to the south, Ghaṭikā - field,[11] to the south east, the land of Paṁḍuśa - śrēshṭhi; to the west, Rāmēśvara field; to the *vāyavya* (north-west - presided over by wind - *Vāyu*), Hōbēśvara - field; to the north Sindēśvara - field; to the north west, Bhaṭṭārī - field; south of that, the above said - Kinnari - field.

(The grant is followed by one of the usual verses with - out attribution.)

## Notes

1. The record edited here is in the middle of "a long stone - tablet inscription at the temple called Śaṅkhabasti at Lakshmēśvar, the chief town of an outlying Taluka of the same name of the Miraj State near the south east corner of the Dhārwāḍ District (*IA*, VII, p.101 - Fleet says that a copy of this incription is given in the Elliot MS. Collection, Vol.I, p.1-7).

2. The inscription on this stone-tablet records a series of donations of land made to the Jaina temple and establishment (now known

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as Śaṅkha - basti) at Lakshmēśvar. In the beginning there is the latest grant (among those recorded here) by made Mārasiṁhadeva Satyavākya - Koṅgaṇivarmā also called Gaṅga-kandarpa. Then there is the record dealt with here. This must have been copied from a record of donations made to this temple; at the time the latest donation was made as noted above. Consequently the inscription is in the characters of the tenth century A.D. (*IA*, VII, p.101). However as the record dealt with here pertains to the period of rule of Chāḷukya Ereyya, which name is understood to have been the precoronation name of Pulikēśin II, (See Ramesh, K.V., *Chāḷukyas of Vātāpi*, p.76), the date early in the reign period of that king is assigned to this undated record. The whole record is considered to be spurious by Fleet (*IA*, XXX, p.211, 218 (item No.37; also see *EI*, VI, p.80-81 - Here Fleet says that the characters of this record is fairly referable to the second half of the eleventh century A.D.

2a. *Dēhahisari* has been doubtfully read. This is unintelligible (See *IA*, VII, p.103 n.6).

3. The Jinas in whose company Jinapati is stated to be resplendent are the Tīrthaṅkaras who preceded Mahāvīra-Jina.

4. Raṇaparākrama is cited here as the father of Erayya, who is identified with Pulikēsin II (See note 2 above). That father of Pulikēśin II is otherwise well-known with the name Kīrttivarman (I). Hence Raṇaparākrama must have been an alternate name or title of Kīrttivarman I (See *Ibid.*, p.75).

5. See note 2 above

6. This statement indicates that the Sēndras belonged to the Nāga stock (See *CII*, IV, p.lvii)

7. This is obviously the Śaṅkha - basti, the findspot of the inscription.

8. Puligeṛe was the old name of the modern Lakshmēśvar as the third record of Chāḷukya Vikramāditya II in this inscriptional series clarifies that Śaṅkha - tīrttha - vasati was situated in Pulikara - nagara.

9. Kinnari field probably referred to land at the extremity of the village.

10. Jyēshṭha - liṅga, Rāmēśvara, Hobēśvara, Hobēśvara, Sindēśvara and Bhaṭāri whose respective lands are stated to have been on the boundaries of the field of 500 *nivarttanas* granted might have been Gods, whose temples were in the town of Puligere or in its neighbourhood. Bhaṭāri or Bhaṭṭārikā is usually

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found to have been a village deity. But sometimes this village deity was granted a place of prime importance.

11. Ghaṭikā - field must have been land attached for the upkeep of the *ghaṭikā* (i.e.) training or educational institution, which might have been situated in the Puligeṛe town.

## No.50

## TIRUCHIRAPPALLI CAVE INSCRIPTIONS - A AND B

| | | |
|---|---|---|
| Location | : | Tiruchirappalli, [1] Tiruchirappalli District, Tamilnadu. |
| Date | : | C. 610 A.D.[2] |
| Script | : | Grantha |
| Language | : | Sanskrit |
| King | : | Guṇabhara/Śatrumalla (Mahēndravarman I) |
| Dyansty | : | Pallava |
| Reference | : | Hultzsch, E, *SII*, I, Nos.33-34 (p.28-30) |

### Text

Metres:

### A.

कावीरीन्नयनाभिरामसलिलामारामममालाधराम्
देवो वीक्ष्य नदीप्रियः प्रियगुणामप्येष रज्येदिति ।

साशंका गिरिकन्यका पितृकुलं हित्वेह मन्ये गिरौ नित्यन्तिष्ठति
पल्लवस्य दयितामेतां ब्रुवाणा नदीम् ॥१॥

गुणभरनामनि राजन्यनेन लिङ्गेन लिङ्गिनि ज्ञानम् ।
प्रथताञ्चिराय लोके विपक्षवृत्तेः परावृत्तम् ॥२॥

चोळविषयस्य शैलो मौलिरिवायं महामणिरिवास्य ।
हरगृहमेतज्ज्योतिस्तदीयमिव शांकरं ज्योतिः॥३॥

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शिलाखरेण जनिता सत्यसन्धस्य भौतिकी ।
मूर्त्तिः कीर्त्तिमयी चास्य कृता तेनैव शाश्वती ॥४॥
निष्कृष्य चला समधायि गुणभरे भक्तिः

## B.

शैलेन्द्रमूर्द्धनि शिलाभवने विचित्रे शैलीन्तनुं गुणभरो नृपतिर्न्निधाय ।
स्थाणुं व्यधत्त विधिरेष यथार्त्थसंज्ञं स्थाणुः स्वयञ्च सह तेन जगत्सु जातः ॥१॥

गृहमकृत शत्रुमल्लो गिरीन्द्रकन्यापतेर्ग्गिरावस्मिन् ।
गिरिशस्य गिरिशसंज्ञामन्वर्त्थीकर्तुमर्त्थपतिः ॥२॥

विभूतिश्चोळानां कथमहमवेक्षेय विपुलां नदीं वा कावीरीमवनि भवनावस्थित इति ।
हरेणोक्तः प्रीत्या विभुरदिशदभ्रंलिहमिदम्मनुप्रख्यो राज्ये गिरिभवनमस्मै गुणभरः॥३॥

निर्म्मापितामिति मुदा पुरुषोत्तमेन शैलीं हरस्य तनुमप्रतिमामनेन ।
कृत्वा शिवं शिरसि धारयतात्मसंस्थमुच्चैःशिरस्त्वमचलस्य कृतं कृतार्त्थम् ॥४॥

## A

### Translation

**Verse 1** Apprehending that on seeing the (river) Kāvērī with the flow of water therein, pleasing to the eye, with her banks embellished by a garland of gardens (i.e) flanked continously by gardens on both banks along her course and also her other lovable qualities, Her Lord, reputed as a Lover of rivers (God Śiva) (who had taken river Gaṅgā on His head earlier and thus had exhibited His love for rivers) might fall in love with her also, it seemed as if Goddess (Pārvatī), the daughter of the mountain (Himālaya) left her father's abode and took a permanent station in this hill[3], (the rock at Tiruchirāppaḷḷi where the record is found), beside Her Lord to remind Him constantly that this river is

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the beloved (wife) of the Pallava (king Guṇabhara - Mahēndravarman - the author of this record) and that His coverting her would amount to courting another's wife.

**Verse 2** May the spiritual wisdom, that is attainable through *liṅgam* (symbols), and which Guṇabhara (the king) had realised through this symbol, the *Liṅgam* (the symbol of God Śiva), last and spread for ever. That it was this *Liṅgam* which caused the king's enlightenment, is a fitting rebuttal to the arguments to the contrary advanced by the heterodox believers.[4]

**Verse 3** This hill (the Tiruchirappaḷḷi rock) is like the knot (of hair) on the head of Chōḷa - vishaya and this temple of Hara (God Śiva) is the jewel mounted on this knot. The sparkle of this jewel (the temple) heightened by the brilliance radiating from God Śaṅkara (earlier referred to as Hara) stationed (enshrined) therein illuminates the whole area around [5]

**Verse 4** While the abode of God Śiva as excavated in the rock is imperishable and everlasting, the (king) Satyasandha (earlier referred to as Guṇabhara), by having the temple carved out in the rock accomplished an act of religious austerity[5] and through this ensured the immortality of his own name.[7]

## Notes

1. These two inscriptions are stated to have been "engraved on two pillars in the rock-cut cave not far from the summit of the well - known rock" at Tiruchirāppaḷḷi (*SII*, I, p.28).

2. This date late in the regin of Mahēndravarman I Pallava is assigned to these inscriptions for reasons stated below (See note 2 under No. 52)

3. This indicates that the shrine for Goddess Pārvathī had also been carved out beside that of God Śiva. But it has also not been yet located.

4. In this verse the poet has exhibited his close acquaintenance with *tarka - śāstra* (the branch dealing with the Indian system of logic and dialectics) by employing the words, *liṅgam, liṅgin, vipaksha - vṛitta* and *parā - vṛitta* current in that *śāstra* to substantiate

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arguments. There might have also been an intention to indicate how king Guṇabhara - Mahēndravarman had got disillusioned with the tenets and approach of the followers of the Jain faith and how he got true enlightenment on realising the efficacy of the *liṅgam* for conditioning his mind for right thinking and thus helping it to reach right understanding and conclusions. It is also likely that the emphasis in this verse on the fallacies of the non-believers (Jains) was with a view to indicate that this rock, which had been a seat of the Jain teachers; had been wrested for enshrining God Śiva, who is there pictured as having stationed Himself there to shed true light all around (See Verse 3)

*Guṇabhara,* referred to in this verse was another of the numerous titles assumed by the Pallava king Mahēndra - varman I (See *Ep.Ind.,* VI, p.320).

5. This verse makes one to speculate if what is now known as "Uchchippiḷḷaiyār Kōyil" - the Gaṇēsa temple on the very top of the hill is the abode of God Śiva referred to in these verses, (i.e.) the original *Liṅgam* therein might have been replaced or refashioned to merit the temple to be known now as a Gaṇēśa temple. The dislodgement of one deity in the shrine and installation of another in its place is not unknown. The Gaṇēśa temple at Mahābalipuram, which, according to the inscription therein, was *Atyanta - kāma - pallavēśvara - gṛiham* (the temple of God Śiva designated as Atyanta - kāma - Pallavēśvara after the title of king Narasimhavarman II Pallava), originally, is an example (See *Memoirs of the Archaeological Survey of India,* No.33 (Pallava Architecture, Part II) p.28-29).

6. "Śilākhareṇa" where *kha* has been doubtfully read, in the verse 4, can as well be read as *"śil - āksharēṇa"* meaning "religious austerity in the shape of stone" (Monier Williams, *SED,* p.3, col.2). The cutting out of the temple in the rock was an act of religious austerity performed by Satyasandha (another title of Mahendravarman I Pallava. whose another title, Guṇabhara has been mentioned in verse 2.)

7. In continuation of the inscription after verse 4, the epigraphist has recorded a passage, (See text as given above) which might have been part of a verse 5, the remaining parts of which might have been erased by the passage of time, or by some other cause (The epigraphist who copied and published the inscription has not commented on this). The available passage conveys the sense "(that which) attracted the vascillating Guṇabhara and planted in him a firm faith."

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## B:

### Translation

**Verse 1** On the top of this mountain (the Tiruchirāppaḷḷi rock), King Guṇabhara,[1] who was conscioous of his duty, housed the God Sthāṇū (the Immovable)[2] in a lovely stone mansion. Thereby (the name of) this king (as one who adorned the hill with this God's presence) also gained a permanent place in the world.[3]

**Verse 2** By so stationing the (God who is the) husband of the daughter of the lord of the mountains, on this mountain/hill at Tiruchirāppaḷḷi, the king Śatrumalla who is a lord of wealth/master over the (Sanskrit) language, has rendered the name of that God, Girīśa - the master of mountain, meaningful.[4]

**Verse 3** When God Hara, was pleased to ask of the powerful Guṇabhara[5] "How shall I take an overall view of the prosperity[6] of the Chōlas [7] (Chōla country) or of the vast Kāvērī," he, celebrated like Manu[8], pointed to the mansion of this mountain touching the sky within his kingdom,[9]

**Verse 4** When this unparallelled stone - form of God Hara had been inducted with pleasure on (its) head by this best of men (Purushōṭṭama)[10] who had also got this God rooted in his own heart, the loftiness of the height of this mountain[11] was rendered purposeful by being so enabled to have God Śiva on its head.

### Notes

1. The record cites only the titles, Guṇabhara (filled with good qualities); Śatrumalla (over - powering wrestler against his enemies) and Purushōttama (the best person). These are known to have been the titles assumed by Mahendravarman I Pallava.

2. This verse refers to God Śiva by His attribute *sthāṇu*, which means stationary or immovable.

3. Though the first vese is some what similar in import to verse 4 of No.A, it has been composed with a purpose different from that of that verse 4. Here the stress is on how the king had rendered the attribute of God Śiva as *sthāṇu* (firm and stationary) quite meaningful by housing Him in an abode carved

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out in the rock-hill and how at the same time he had acquired for himself an everlasting place (in history).

4. The second verse refers to the Lord, as *Girīśa* and points out how that name was made meaningful by this stationing of Him on this hill by the king (who was also the *girīśa* i.e. the master of this hill). It refers to the king as *arthapati*, lord of meaning as well as lord of wealth. He had exhibited his mastery over wealth as also over the correct interpretation of the import of words by carving out the form of God Śiva in stone within a stone edifice and thus giving substance to the God's attributes, *sthaṇu* and *Girīśa*. It is noteworthy that the attribute *arthapati* is more aptly applicable to God Śiva - *akiñchana-ssan probhava-ssa Sampadām - Kālidāsa, Kumārasambhavam, canto 5, verse 77; Also see the benedictory verse in the Raghuvamśam* of the same poet, *vāg - arthāv - iva sampṛiktau* etc., where *artha* = (meaning; substance) can be seen to refer to Goddess Pārvatī and *vāg*- (= spoken word (i.e.) form) to God Śiva.

5. The word *vibhu* means, "powerful, mighty, lord, pervading etc." Again though it may seem as if it was meant to be an attribute of the king, it will be more apt if it is taken as applied to the God.

6. The word *vibhūti* also means, "the sacred ash". God Śiva is described as one who has smeared Himself with that. It also means "all - pervading" which again is the quality of the God.

7. The Chōlas referred to here is obviously the country which was the nucleus territory of the rulers who were known by that appellation. That dynasty of rulers was in eclipse during the period of the inscription under discussion.

8. The string of four verses given here under "B" is seen to extol the eminent qualities and personality of the king Guṇabhara (Mahēndravarman I) while praising God Śiva for whom he had caused the abode made on the hill. Here for his righteousness his being compared to the legendary king Manu is noteworthy.

9. This again induces the speculation as made in note 4 under "A" above.

10. The appellation, Purushōttama "The best person" can also refer to God Śiva (it is usually applied to God Vishṇu). The use of these words, *arthapati, vibhu,* and *Purushōttama* as attributes of the king in these verses indicated either that the king had assumed them to highlight his devotion to God Śiva or that they were inserted to give an auspicious colour to this string

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of verses (Cf. the title, *Kāla - kāla* assumed by Rājasimha pallava). See No.

11. In verse four the accent is on the word *uchchaiḥ - śirastvam*. By having this abode of the God on its top, the hill could hold its head high with pride on having been enabled to do its duty. Whether the construction of the verse also means that the king, in whose heart the God was established, also carried the God (i.e.) His symbol, the *liṅgam* (constantly) on his head is debatable. (Cf. *Ep. Ind.,* XVIII, p.149-150; Michael Lockwood and A.Vishnu Bhat "Siva as *liṅgin* in a Pallava Sōmāskanda Panel", Cf. Srinivasan, K.R. *Cave Temples of South India*, p.88; Srinivasan, P.R., *"Gaṅgādharāshṭakam* in Pallava Inscription from Tiruchirapalli" *"Śrīnidhi"* (Shri K.R. Srinivasan Festschrift. p.434-435. The former considers the cave temple as a whole constituted the *Liṅgam* representing God Śiva. The latter considers the Gaṅgādhara panel carved in the rock nearby as the abode of God Siva referred to in these inscriptions.

## No.51

## BIRUDA INSCRIPTION AT TIRUCHIRAPPALLI

| | | |
|---|---|---|
| Location | : | Tiruchirappalli[1], Tiruchirappalli District |
| Date | : | C. 610 A.D.[2] |
| Script | : | Grantha, Tamil[3] |
| Language | : | Sanskrit, Telugu, Tamil[3] |
| King | : | (Mahendravarman I)[2] |
| Dynasty | : | Pallava |
| Reference | : | Ayyar, V.Venkatasubba, *SII* XII, No.8 (p.4-6)<br>Mahaliṅgam, T.V., *Inscriptions of the Pallavas* No.34 (p.128-131) |

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## Text

स्वस्ति श्री ॥

महेन्द्र विक्रमः पन्द च ... चेरु
मत्तविलासः मयमयक्कु चु ... ...सार्थ्यः
म ... मा ... महामेघ ....सम्बरुट्ट
मन्प्रावु मिडेल्चु ... विडे ...न्वु
मूर्खविज्ज मोग्गर .....
महिचेथ्थकारि .....णाळ

वज्ञवलव

सर्व्वभट

त ... दण्ड नित्यविनीतः निवम्बु
तनुम्पुनोमि निरपेक्षः नयम्बु
तुकानु निल्वुलेनेयम्बु न ... कु
तो ... का नैहिकामुत्रिकः नरापश

द .... कु

संकीर्ण्णजातिः ॥

विरसः अनित्यरागः वम्बु
व्यवास्थितः अनुमानः वुका
व्यवसायः अवनिभाजनः व्ळापु

चित्ति....प्पुलि

सत्यसन्धः।

कटुंक्टायु अभिमुखः वेसाथ
कटुन्तरम्बु अकरुणः वंकि
क ... म्पु अलवल वंकः

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पिणपिणक्कु
लळितांकुरः

| | | |
|---|---|---|
| मंकु | चलम्बु | एमुकु |
| कष्ट | किलम्बु | एथि |
| कु ᳬ म्बु | म्लायु | कुहकः |
| वम्बरः | वावे ᳬ टि | वुनाथ |

कुचग्राण
लक्षितः
गुणभरः
अंक्कपासु ᳬ
तो..
आसेट्टिः आयंतिः
ते ᳬ
आलुप्तकामः
तेथ
आहार्य्यबुद्धिः
क ᳬ

## Summary

This inscription also consists of a string of *birudas* which starts with the auspicious reference, *Svasti* and the title Śrī - Mahēndra - vikramaḥ of the king.

### Notes

1. This inscription consisting of a list of *birudas* is found both on the outer and inner row of pillars and pilasters in the upper cave in "the rock" at Tiruchirappalli.

2. Of the birudas or titles listed here the titles *saṁkīrṇṇajāti, Guṇa - bharaḥ* and Mahēndra - vikramaḥ point to the whole series of *birudas* here in almost identical characters as belonging to Pallava Mahēndravarman I. As such, for reasons stated above, the above approximate date is assigned to this record.

3. Many of the birudas like *nityavinītaḥ, nirapekshaḥ, saṁkīrṇṇa jātiḥ, virasaḥ* etc. are in the Sanskrit language. A good many

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like *taṛudaṇḍa, kaṛumpu, alavala, kuṛṛambu* etc. appear to be in the Telugu language. All these *birudas*, both those in Sanskrit and those in Telugu, are in similar Grantha characters. However the Dravidian ṛa and ḷa are seen to have been used. *Ṛa* written in the forms ꣛ is more frequently found. *Ḷa* is written in the form ꣜ is seen used once in *toḷpukē*. At the bottom of each of the four pillars of the outer row there is seen one *biruda* which appears to be in Tamil language and characters (See *chi* at the beginning of the second such *biruda* and *cha* in the middle of the fourth such *biruda*. This last is read as *kuchagrāṇa* by scholars so far. This would mean "one who seizes and holds the breasts (of woman)". But the letter ꣝ in Tamil scheme stands for all the four letters in *cha - varga, as also śa, sha and sa* of the Nāgarī (Sanskrit) scheme of characters. As such the above said *biruda* could as well be read as *kuśa - grāṇa* i.e. one who has grasped the *kuśa or darbba* grass which *biruda* can very well apply to Mahēndravarmman I Pallava, who claimed to be descended in the Bhāradvāja - gōtra and to have been brahminically inclined. This *biruda* again occurs among the labels on the pillars at Kāñchīpuram (dealt with below. Though this is listed as the second of the four *birudas* on west face of the pillar, all of which are Sanskrit - based, this one especially is seen to be in Tamil characters, *ka in ku* has no doubling of the vertical as it should have been in Grantha scheme and *cha* is also characteristically, Tamil. Or was this included among his birudas by the *vichitra - chitta* (queer minded or naughty) Mahēndravarman I intentionally to derive pleasure by confounding the readers of his inscriptions.?

4. This part of the inscription, on the inner face of the right pilaster in line with the pillars of the inner row in the upper cave constitutes the start as it is this piece which is seen to have *svasti* at the beginning followed by the name of the king Śrī - Mahēndravikramaḥ (Cf. The string of *birudas* in Rock - cut cave at Pallavaram (dealt with above).

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# No.52

# KUDIMIYAMALAI MUSIC INSCRIPTION

| | | |
|---|---|---|
| Location | : | Kudimiyamalai,[1] Kulattur Taluk, Pudukkottai District. |
| Date | : | C. 610 A.D.[2] |
| Script | : | Grantha |
| Language | : | Sanskrit |
| King | : | ....[2] |
| Dynasty | : | ..... |
| Reference | : | Bhandarkar, D.R., *EI*, XII, p.226-237; Mahalingam, T.V. *Inscriptions of the Pallavas*, p.102-110 (No. 22) |

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## Text

Metres:

सिद्धम् । नमः। शिवाय॥

मध्यमग्रामे चतुष्प्रहारस्वरागमाः

| | | | |
|---|---|---|---|
| संनेपुंस | गिनेगिस | नेधुनेस | मुपुंनेस |
| मिरगिस | ह्गेंनुंसुं | सगिनेस | नेगुंपेसुं |
| मिगनेस | पेंमुंनेस | रमिगसे | धुनेगिस |
| नेपुंनेस | पिमपिसे | गधुनेस | मुंनेपुण |
| नपेंह्गे | मिगरेग | नेसरगि | धुनेरगि |
| सगिनेगुं | पेमुंरगि | मुंपेंह्गें | गिसरगि |
| सनेरगि | ह्गेंनुंगें | पिगरेग | नेपुंरगि |
| संगेंरंगें | गरेमिग | पिनेरगि | सेरमिग ॥ |
| पुंसमुंपें | गिसनेपुं | नेसनेपुं | मनिमपि |
| धुनेंमुंपें | संमुंनेपुं | निमनिप | रेगमुंपें |
| दुसुनेपुं | मिधनेपुं | सधुनेंपुं | नेसंमुंपें |
| गुंपेंमुंपें | सगिनेपुं | नेधुनेपुं | गिसमुंपें ॥ |

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| | | | |
|---|---|---|---|
| नेपुंधुने | मुंसधुने | रगिधुने | गिसधुने |
| निमपनि | मुंसधुने | मुंनेधुने | समिधुने |
| मिगसेनु | सेगसेनु | गसेमुंने | पुंसगुने |
| सनेधुन | मुंगिधुने | निमधेन | पेसुंगिने ॥ |
| मुंसपेंमुं | गिनेसमुं | नेमिसमि | सधुनेमुं |
| नेगिसमि | मुंपेंसमि | रगिपेंमुं | गिसंपेंमुं |
| धेसनेमुं | गसेपिम | सुंगेंसुंमं | मिधुनेमुं |
| रगिसेमुं | नेसनेमुं | निसेपिमं | रुंमेंगुंमे ॥ |

समाप्ताः स्वरागमाः

## SECTION II

षड्जग्रामे चतुष्प्रहारस्वरागमाः

| | | | |
|---|---|---|---|
| सगिधेस | सुंरुंगेंसुं | मिगधेस | धेसेपेंसुं |
| गिंनेधुसे | पुंसधेस | पेंनपेंसुं | सगिपेंसुं |
| समुंगिस | पुंधुनेस | नेरगिस | धिनेपंस |
| रुंगेंधुंसें | धिमगेंसुं | सपुंधेसु | नेपुंगिस ।।।।:- |
| सुंरंगेंरुं | गेंधुंसेरं | गिधगिर | गसेगिर |
| पुंनेगिर | धेसनेर | धिमगेंरुं | रधेगिर |
| धेसगिर | पिसेगिर | पुंगिधेरुं | नपेंगिर |
| धुनेसरि | नेपुंसेर | धेरुंगिर | गिरधेरुं ।।।:- |
| गुपेंरुंगें | गिधेरगि | सधेरगि | धेमुंरगि |
| धुसेरगि | सपेंरुंगें | मिरमिग | धेगरागि |
| रुंगेंसुंगें | पिसेरगि | समिरगि | धेगिरगि |
| धुसेमिग | नेपुंरोग | धिपसुंगें | गपेंसुगें ।।।:- |
| नेपुंरपि | पुंधुनेपुं | गिधुनेपुं | नपेंगुपें |
| मुंधेनपें | रगिनेपुं | गिरनेपुं | नेसरपि |
| पुंसनेपुं | धेनगुंपें | संरंगिपें | पिरगुंपें |
| पसेगपि | धुसेगपि | धेसगुंपे | गिसगंपें ।।।:- |

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| | | | |
|---|---|---|---|
| धुनेपुंधे | गुपिगधे | गिसनेधु | नेपुंगिधे |
| गुंपेंनधे | पिसेगधु | सेगनेधु | समिगधे |
| धुंसुंगेंधुं | पेंसुंनधे | रगिपुंधे | पिरगिधे |
| सुंरुंगेंधुं | गेंसुंगेंधुं | सगिपुंधे | मिरगिधे ।।।।:- |
| नेगिधुने | धुसेधुने | गिंपुंधुंने | सपुंधुने |
| पुंगिधेन | धेगिधेन | गिधुसने | रधेसने |
| पुंधुसेनु | रेगसेनु | गिसगिने | गसेपुंने |
| पुंनुधुने | गुपधेन | पेंसगिने | पिगधुने ।।:।: |
| गुंनधेमुं | सगिधेमुं | गिधेसमि | सेरगंमिं |
| रुंमेंसुंमे | गिसधेमुं | नेसधेमुं | मरेगमि |
| गेरुंगुंमें | रुंगुंधेमुं | गधुनेमुं | मिदधेमुं |
| पिरेगमि | मुंगिधेमुं | रेगधेमुं | सपुंधेमुं ।। |

समाप्ताः स्वरागमाः

## SECTION III

षाडवे चतुष्प्रहारस्वरागमाः

| | | | |
|---|---|---|---|
| सधुनेस | मुंधुनेस | नेधुरसे | मिनेधुस |
| रुंउंमेंसुं | मेसुंपंस | अमिपेंमुं | रिसधुसे |
| मुंनेधुसे | रधुनेश | धेमंरिसं | रिधेरिस |
| धेनरिसे | मुंधेरसे | सुरेंरंधुसे | मिरधुसे ।।:।:।।: |
| रुंधेसरि | धेनधेरुं | मिरधेरुं | सरिधेरुं |
| अमिधेर | धुंसुंमेंरुं | मेंसुंमेंरुं | रिसधेरुं |
| नेधुसेर | मुंधेसरि | समुंधेरुं | धिएमरे |
| धुनेसेरि | धेरुंमिर | मिरमेरुं | रमिसेर ।।:।:।।: |
| मेंसुंरेंधुं | सुंरुंनधे | सधुनेधु | रिसमुंधे |
| सनेमुंधे | रुंमेंनेंधे | मिरनेधु | सेमुंनेधु |
| सेरमुंधे | नधेमुंध | उमेंनधे | मिरमुंधे |
| मुंधेनधे | रिसनेधे | नेमुंनेधु | सधेमुंधे ।।:।:।।: |

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| | | | |
|---|---|---|---|
| नेधुनेमुं | रिधेनमुं | मसेअनि | धुसेअगि |
| धुनेउंमें | असेअमि | मेरुंउंमें | धिमसेमुं |
| पधिएम | रेसुएम | धुनेउंमें | धिसुएम |
| पुंधेनमुं | नधेउंमे | मिधुसेमुं | धेरुंउंमें ॥ |

समाप्ताः स्वरागमाः

## SECTION IV

साधारिते चतुष्प्रहारस्वरागमाः

| | | | |
|---|---|---|---|
| संपुंकेस | मुंधेपुंस | धेपुंकेस | रिसपेंसु |
| कसिपेंस | सुंरुंपेंस | धेरुंपेंस | रिधेपुंस |
| पुंधुकेस | मेंरुंमेंसुं | मिसेरसे | रपुंकेस |
| मेंरंपेंसुं | मिरकुसे | अमिरसे | पुंधेरसें ॥:।:॥: |
| संपुंधेरुं | समेंसुंरें | मिसेधुरे | पुंधेसरि |
| उंमेसुंरें | धसिधेर | धेरधेरुं | सधेसरि |
| पुंधेमिर | धेपुंधेरुं | मिपुंधेरुं | सधेमिर |
| मिरसुंरें | सुंरुंमेंरुं | धिमधेर | धेपुंसरि ॥:।:॥: |
| धेसंपुंधे | पुंकेसधे | सपुंसधे | रिसपुंधे |
| सुंरुंसधे | रिकेसधे | मिरसेधु | केसपुंधे |
| रपुंसेधु | केरिपधे | मुंसपुंधे | धिरेपंधि |
| सेरपुंधे | रुंधेपुंधे | सधेपुंधे | मिरपुंधे ॥:।:॥: |
| पुंसधेमुं | धेसधेपुं | मएधिप | रिसधेपुं |
| संधेरुंपें | रुंपेंरपि | धेरुंधेपुं | गएमपि |
| सपुंधेपुं | धेसरुंपें | उंमुंधेपुं | धिपरेपुं |
| मिरेधेपुं | केसधेपुं | अमिरुंपें | मुंसधे ॥ |
| पुंसधेमुं | मिरसेमुं | सेमुंअमि | अमिसेमुं |
| सधेउंमें | रिसधेमुं | पुंधेसमि | धेपुं.. |
| -पिएम | सुरेधिम | रेपुंधेमु | मिसुंधेमु |
| सधुसेम | पुंकेसेमि | मेंसुधेमुं | धिः.मु |

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## SECTION V

पञ्चमे चतुष्प्रहारस्वरागमाः

| | | | |
|---|---|---|---|
| पुंनेधुसे | रपिमसे | पिमुंपेंसुं | नेउंमेसुं |
| रामिरसे | धुनेमिस | नेसपेंसुं | रिसमेंसुं |
| सधेरिसं | नेपुंरिस | पुंसेरसे | धिअमिसे |
| नरुंपेंसुं | नेरमिसे | धुरापिसे | मिअमेंसु ॥ |
| मुंपेंसरि | नेमुंपेरुं | सधुनेर | पिमसेर |
| रुउंमेंरुं | मधेनरि | नेधुनेर | पिरसेर |
| धेनपेरं | रिसमेरुं | गपिमरे | पुंधुनेर |
| रंनपेरुं | धेनमेंरुं | पिअमिरे | सउंमेरुं ॥ |
| पेसुंरमि | रुंगेउमे | मपिअमि | नेरसेमं |
| पिरपेंमुं | पिमसेमुं | नपेंरुंमें | रुंधउंमें |
| रुंपेसुंमे | नषेउमे | मिसेरमि | नेपुंनेमुं |
| सेरअमि | रसेरमि | धुसेपिम | पिरसेमुं ॥ |
| धुनेसधे | नधेपुंधे | पिरमिधु | नेपुंनेधु |
| रधुनेधु | नेरिसधे | मुपेमुंधे | रिसरिधे |
| अमिरधे | मुंपुंनेधु | सेरमुंधे | पिसनेधु |
| सेमुंपुंधे | रुंमेसधे | रमिपुंधे | धिनेमुंधे ॥ |
| नेरुधेन | उंमुंधेन | रिसधुने | रनेधुने |
| पुंरंधुने | सुरिधेन | पेमुंधेन | मिरधुने |
| रमिधेन | रिपुंधेन | धेरुंधेन | रुंउंमेंन |
| मुंपुंधेन | धेरुंसने | धिपुंधुने | सरिधेन :- |
| रएमपि | मेंउंमुंपें | रिसनेपुं | रधुनेपुं |
| मपिरेपुं | नेउंगुंपे | रुंपेउंपें | धिएमपि |
| रमिउंपें | रुंनगुंपें | मिअमपि | धेनरिपें |
| रिपुंनेपुं | धेरुंनपे | सुपमपि | रनेमुपें ॥ |

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## SECTION VI

कैशिकमध्यमे चतुष्प्रहारस्वरागमाः

समुंकेस मुंधकसि धेमुंकेस मिरमिसे
रिसकेस सुंगेंधसि धेमुंकेस अमिकेस
धुंसेंरिस धैरिकेस रिसरेंसुं संधकेस
सुंरुंकेस मिरकेस रमिकेस मेंसि..॥

धिमसेर धेरिसरि रुंधेसरि सरिसुंरें
सकेसरि मुंधेमिर केसमिर मिकेसरि
धुकेसरि केसधेरु रिकेसरि धेरुसरि
संएंमरें रमिधेरुं रिधंमुंरुं सके.. ॥

धुकेसधे मिसंमुंधे मधिसेधु सेकुसेधु
केसमुंधे उंमुंसधे रिधेसधे सउंमुंधे
समुंसधे धिएमधि धेसमुंधे सुंधेसधे
धिरेमधि धिरुंसधे मुंकेसधे मधि.. ॥

संमेंरुंमें रिसधेमुं केसउंमें धुंरेंसुंमें
समुंधेमुं केसधेमुं धिमएम धुसेधुम
रुंमेधमें सधेरुंमें रिकेसमुं धेकसिमुं
मधिरुंमें धुंमेंरुंमें मिकेसमुं धेस.. ॥

## SECTION VII

कैशिके चतुष्प्रहारस्वरागमाः

सउंमेंसुं रिकेरिस धेमुंधेस मुंकेरिस
रिधुकेस धुकेरिस केसधुसे अमिकेस
रुंमेंधसि मेंधमेंसुं सिधमेंसुं सकेरिस
केसरिस उंमुंधेस धिसुंमेंसुं कमि.. ॥

मुंधेमिर पिसेमिर मेंउंमेंरुं अमिमरे
मिरमेंरुं सकेमिर सुमेपरु धेपुंसरि
उंमुंकेर मिअधिर अपिसेर पेरुंधेर
केरसेर मिसेधिर सुंपेंसुंरं मपि.. ॥

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| | | | |
|---|---|---|---|
| सुंरुमेंउं | सिधमेंउं | मेंधगेंउं | मिअकेउं |
| मपिमए | धुसेमिअ | धिमकेउं | धेरुमेंउं |
| रसेमिअ | कुंसेमिअ | मिअमेंउं | मेंरुमेंउं |
| रपमए | रुंउंमेंउं | मस... | .... ॥ |
| सेकुंसेमुं | रपेंउमें | सुरेंसूंमें | पिएषिम |
| सेमपेंमुं | रपेंरुंमें | पिरेअमि | रुंधसुंमें |
| उंमेंरुंमें | सरिपेंमुं | धिरएग | एमपिग |
| उंमुंधेमु | रिधेरुंमें | अपिए. | .... ॥ |
| समिरधे | रुंकेसंधे | मिअमिधि | पेमुंरधे |
| रुंमेंरधे | मिअपधु | रसरिधे | रमिरधे |
| रुंउंमेंध | सिधेसुंधे | अपिमधि | धेमुंसध |
| पुएमधि | धेपुंगधि | .... | .... ॥ |
| केरसेकु | समुंसके | सुंरुसके | रिधुसके |
| सुंरुमंकु | रमिसके | रिकसेके | एकसेकु |
| मधिसेकु | धिमसेकु | सेअमिके | धुरसेकु |
| सधुसके | मिरसेक | .... | .... ॥ |
| धुकेसपुं | केसमुंपें | सरिमुंपें | रिसरुपें |
| मुंकेंसमुं | केसउंपें | समएपुं | रिकेसपुं |
| सधेसपुं | मिधुरेपुं | केसरुंपें | मुंपेंरपि |
| सेकुंसेपुं | मिसेमपि | .... | .... ॥ |

श्रीरुद्राचार्य्यशिष्येण परम माहेश्वरेण राज्ञा
शिष्यहितार्थं कृताः स्वरागमाः॥

## Summary

This inscription consisting of the *svarāgamas* under seven sections (*rāgas* ?) opens with a salutation to (God) Śiva. A colophon near the end says that these were drawn up for the sake of the (his ?) disciples by the king who was a great devotee of Īsvara, and a disciple of Śrī - Rudrāchārya.

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## Notes

1. This inscription is stated to be found on a rock behind the Śikhānāthasvāmin temple and south of the rock - cut shirne called Mēlaikkōvil.

2. There is the mention of a king only in the colophon. Apart from stating that he drew up the notations for the sake of the disciples and that he was a disciple of Śri - Rudrāchārya, his identity is not revealed. However looking at the palaeography of the inscription and in consideration of the propensities of king Mahēndravarman I Pallava as revealed through the various titles attributed to him in several inscriptions, this record is assigned to that king. As stated in n.1 above the inscription is found on a rock - cut shirne called Mēlaikkōvil. Considering that Mahēndravarman I's name has been associated with the cutting of cave - temples from North Arcot District down south to Tiruchirappalli, it is tempting to suggest that the abovesaid rock cut shirne called Melaikkōvil also was fashioned under the aegis of Mahēndravarman I Pallava. But so far no inscription of his time has been found in this temple. As it is generally assumed, that Mahēndra - varman I progressed in his architectural activities from north to south and as the monuments ascribed to his period are found further - most south in the Pudukkōttai region and as he is known to have been called to the north towards the end of his regin period to defend his kingdom from the invasion of Chāḷukya Pulakēśin II, the approximae date as above has been assigned to this inscription.

3. This Rudrāchāryya's identity has not been established (See *EI*, XII, p.231). At the end of the inscription there are four words in Tamil, in characters assignable to the same period as the musical notations. As originally read, it meant that these (the notations) are proper for "eight" and "seven". However, if *"eṭṭiṟkum"* is interpreted as *"ēṭṭiṟkum"* (i.e. for (being written upon) palm - leaf (*ēḍu*) and if the reading of the second word by K.R.Srinivasan (*Damilica*, 1970, P.L.88), as *yāḷiṟkum* is admitted, it will mean that the notations were considered suitable for being written down and for being played upon the instrument, *yāḷ (vīṇā ?)*. It is pointed out that a little to the north of this inscription, over the Valampuri Gaṇēśa image is engraved the word, *"parivādini - ē"* meaning a lute with seven strings only, which has been understood as indicating that the musical instrument intended for the notations used in this record was the *vīṇā* (*SII*, XII, No.7 Introduction; also see Ibid., XVII, No.372; *EI*, XII, p.3 n.1).

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# No.53

## TIRUMAYYAM MUSIC INSCRIPTION

| | | |
|---|---|---|
| Location | : | Tirumayyam, [1] Pudukkottai District |
| Date | : | C. 610 A.D.[2] |
| Script | : | Grantha |
| Language | : | Sanskrit |
| King | : | ....[3] |
| Dynasty | : | .... |
| Reference | : | Ayyar, V. Venkatasubba, *SII*, XII, No.7-A (p.3) |

---

## Text

नमश्शिवाय पञ्चमम् निषादम्
ऋषभम् धैवतम् मध्यमम्
गान्धारम्

## Summary

The major portion of the inscription is stated to have been erased.[4] It seems to have contained a scheme of musical notations on the same lines as in the Kuḍumiyāmalai musical inscription dealt with above, as, in the preserved portion after a salutation to God Śiva, the names of the musical notes, *ṛishabham, gāndhāram, pañchaman, dhaivatam, nishādam* and *madhyamam* can be read. It is noteworthy that in the same way as in the Kudumiyamalai music inscription, the musical instrument, *parivādinī* is mentioned in a short inscription in 7th century characters, found near the above mentioned inscription which seems to advise the learning of playing the said instrument (*SII*, XII, p.3 n.1). Two other short inscriptions in similar characters seem to have been intended to convey the same sense as the short inscription of four words in Tamil at the end of the Kuḍumiyamalai inscription. Apart from Kuḍimiyamalai and Tirumayyam, a label in similar characters reading *parivādiṇiṇ* is also stated to be found at Tirukgōkarṇam in the same neighbourhood.

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## Notes

1. It is significant that this inscription also is found on the walls of a rock-cut Śiva temple.

2. For the same reasons as stated in the case of the Kuḍumiyāmalai inscription, the approximate date as above is allotted to this inscription.

3. Considering the character of the contents of this inscription, this record can also be assigned to the reign period of Mahēndravarman I Pallava.

4. This inscription, is probably the one which due to the unreadability and unintelligibility, was ordered to be erased by Māṟavarman Sundarapāṇḍya (II), (13 century) to make way for his own inscription (*Inscriptions of the Pudukkōṭṭah State*, No.340, lines 35-37). It is a reflection on the development of the grantha - Tamil script that an inscription of the 7th century had become unreadable in the 13th century. This case can be compared with the history of the Delhi - Topra pillar (*CII*, I (New Edition), p.xv).

## No.54

## BEAM INSCRIPTION OF LALITĀṄKURA

| | | |
|---|---|---|
| Location | : | Tiruchirappalli, [1] Tiruchirappalli District |
| Date | : | C. 610 A.D.[2] |
| Script | : | Grantha |
| Language | : | Sanskrit |
| King | : | Lalitāṅkura[3] (Mahēndravarman I) |
| Dynasty | : | Pallava[4] |
| Reference | : | Hultzsch, E, *SII* XII, No.9 (p.6) |

## Text

Metre : Āryā

इति जगति विदितनाम्ना लळितं ऌळितांकुरेण पल्लवपतिना ।
कृतिना कारितमेतल्लळितांकुरपल्लवेश्वरगृहम्महितम् ॥

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## Summary

This eminent and elegant, Lalitāṅkura - pallavēśvara - gṛiham [5] was caused to be made by the Pallava king Lalitāṅkura, whose name was known throughout the world, who (by this act) had fulfilled his duty. [6]

## Notes

1. This inscription is found on the beam above the inner row of pillars, in the upper cave in "the rock" at Tiruchirappalli.

2. This date has been assigned to this undated inscription for historical reasons - See note 3 below.

3. Lalitāṅkura was one of the titles by which Pallava Mahēndravarman I chose to be known (See the label - inscription on the top of the fourth pillar among the outer row of pillars in the same cave - also see *EI*, VI, p.320)

4. This verse - inscription itself testifies that Lalitāṅkura was a Pallava king.

5. This means 'the abode of the Lord of Lalitānkura - pallava". The title Īśvara (Lord/Supreme Being) is applicable only to God Śiva (Refer Kālidāsa, *Vikram - ōrvaśīyam*, Nāndī ślōka, V.1). Whereas the *gṛiham* referred to can be understood as the cave-replica of a temple, where this inscription is found, there is neither a portrait of the God Īśvara nor a *liṅgam* which usually represents that God inside or in the immediate vicinity of the cave. Verse 2 of the other inscription from the same cave (No.2 here) clearly informs that the author of these caves Mahendravarman I Pallava was fully aware of the fact that iconographically God Śiva had come to be represented by a *lingam*. The only *liṅgam* on this hill where this inscription is found, is that of the God who nowadays is designated as Tāyum - ānavar. It is tempting to identify Lalitānkura - pallav - ēśvara with that *liṅgam* as it seems to be one which is either a natural rock - formation or had been fashioned out of the rock. Such carving out of images out of the rock within a cave which was also cut out in the rock was the *forte* of Mahēndravarman I and as such this identification will be found admissible. However, this inscription is not located in or around the temple - complex of that God. (For the different opinions in this regard, see Dēvaśikhāmaṇi, *The Trichinopoly Rock and its Temples*, p.15; Srinivasan, K.R., *Cave Temples of the Pallavas*, p.79-89). However see No. 55 below, n.2

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Rataul plate of Chahadadeva

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6. This inscription as also the two inscriptions in Sanskrit verses in the same place, dealt with below record the great sense of fulfilment Pallava Mahēndravarman I felt after having the cave - abode for God Śiva of his devotion fashioned in this rock.

## No.55

## CAVE INSCRIPTION AT DALAVANUR

| | | |
|---|---|---|
| Location | : | Daḷavanur, Tindivanam Taluk, South Arcot District. |
| Date | : | C. 610 A.D. |
| Script | : | Pallava - Grantha |
| Language | : | Sanskirt |
| King | : | Narēndra Śatrumalla [1] |
| Dynasty | : | Pallava |
| Reference | : | Hultzsch, E, *EI*, XII, p.225 |

### Text

verse

दण्डानतनरेन्द्रेण
नरेन्द्रेणैष कारित:
शत्रुमल्लेन शैलेस्मिन्
शत्रुमल्लेश्वरालय:

### Translation

This Śatrumallēśvarālaya[2] has been made on this hill by Śatṛumalla Narēndra, who has subdued (other) kings by force (his army)

### Notes

1. Śatrumalla as well as Narēndra were surnames of Pallava Mahēndravarman I. Palaeographically also this inscription is ascribable to that king's period. (*A. R. Ep.*, 1905, Pt.II, p.39)

2. Śatrumallēśvarālaya means, the abode (temple) of Īsvara (Lord) of Śatrumalla. This cave at Daḷavanūr is stated to consist

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of a shirne and a *maṇḍapa* in front of it. The present inscription obviously refers to the excavation of that shrine. As the application *Īśvara* ordinarily is applied only to God Śiva, it can be concluded that the shrine referred to was dedicated to that God. In this cave a cylindrical *liṅgam* fixed into a circular *pīṭha* both in separate pieces and not hewn out of the rock is stated to be there in the shrine (Srinivasan, K.R., *Cave Temples of the Pallavas*, p.67).

## No.56

## MALLAR PLATES OF MAHĀ - ŚIVAGUPTA

| | | |
|---|---|---|
| Location | : | Mallar, Bilaspur District, M.P. |
| Date | : | C. 610 A.D.[1] (606 or 616) |
| Script | : | (Box - headed characters - Early Nāgarī) |
| Language | : | Sanskrit |
| King | : | Mahā - Śivagupta |
| Dynasty | : | Sōṁavaṁsis (of South Kōsala)[2] |
| Reference | : | Mirashi, V.V. and Pandeya, L.P., *EI*, XXIII, p.113 f. |

Metre: Verses: 1. Vasantatilaka 2,4,5,6. Anushṭubh 3. Indravajra 4,5,6. Anushtubh

ॐ स्वस्त्यशेषक्षितीशविद्याभ्यासविशेषासादितमहनीयविनयसंप त्सम्पादि तसकलविजिगीषुगुणो गुणवत्समाश्रयप्रकृष्टतरशौर्य्यप्रज्ञाप्रभाव संभावितम हाभ्युदयः कार्त्तिकेय इव कृत्तिवाससो राज्ञः श्रीहर्षदेवस्य सूनुः सोमवंशसम्भवः परममाहेश्वरो मातापितृपादानुध्यातः श्रीमहाशिवगुप्तराजः कुशली तरडंशकभोगीयकैलासपुरग्रामे ब्राह्मणान् सम्पूज्य सप्रधानान्प्रतिवासिनो यथाकालाध्यासिनस्समाहर्त्तृसन्निधातृप्रमुखानधिकारिणः सकरणानन्यांश्चास्म त्पादोपजीविनः सर्व्वराजपुरुषान् समाज्ञापयति । विदितमस्तु भवतां यथास्माभिरयं ग्रामः सनिधिः सोपनिधिः सदशापराधः सर्व्वकरसमेतः सर्व्वपीडावर्ज्जितः प्रतिषिद्धचाटभटप्रवेशतया तरडंशक प्रतिष्ठितकोरदेव भार्य्यालिकाकारित विहारिकानिवासिचातु र्दिशार्य्यभिक्षुसङ्घाय श्रीभास्करवर्म्म मातुलविज्ञप्त्या

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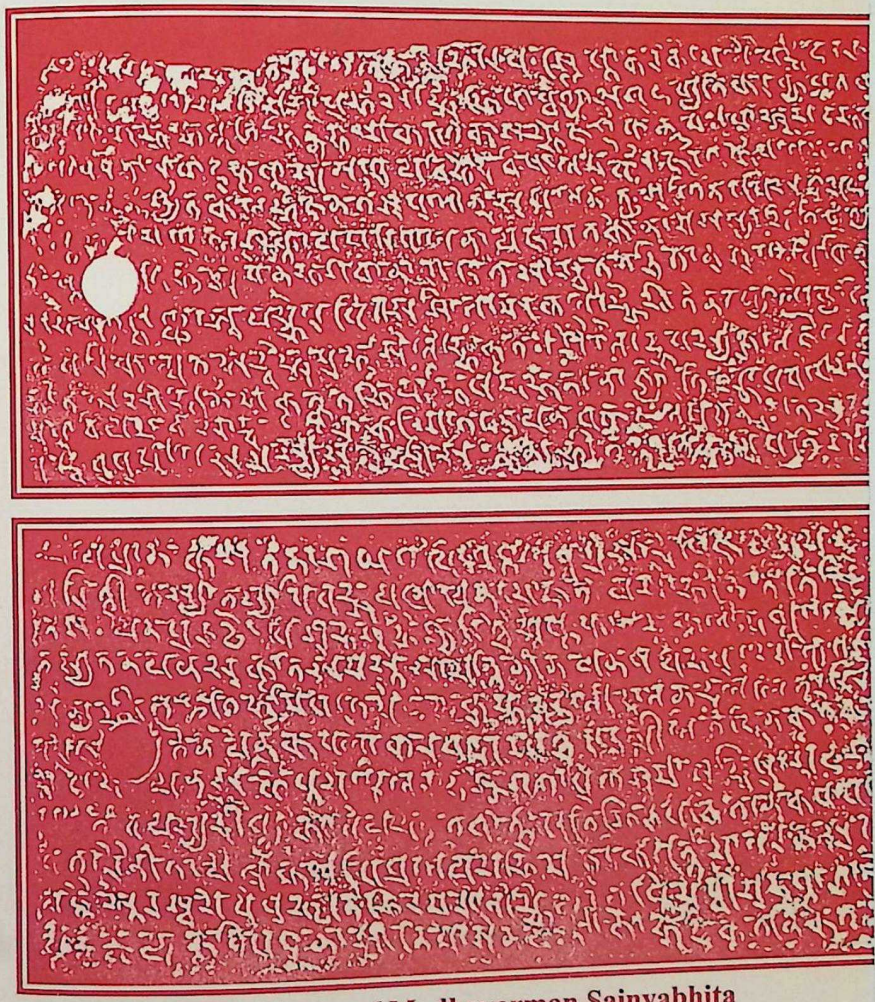

**Puri Plates of Madhavarman Sainyabhita**

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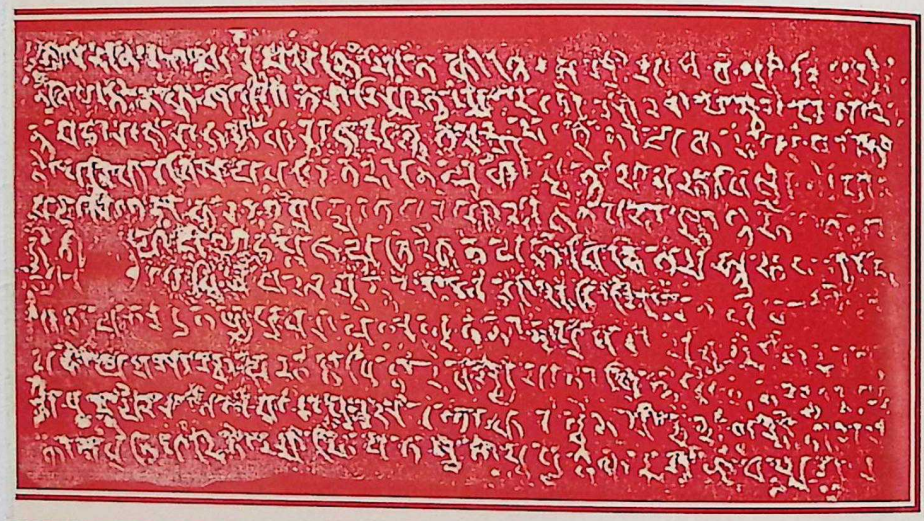

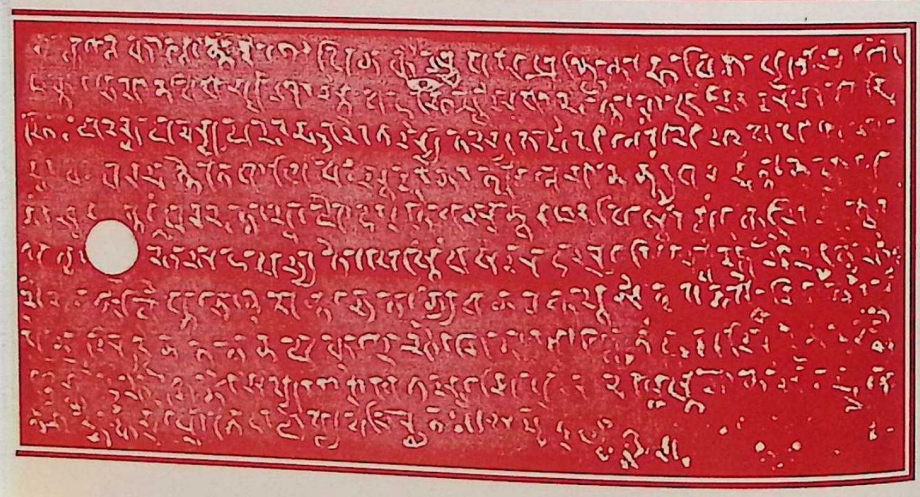

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ताम्रशासनेनाचन्द्रार्क्कसमकालम्माता पित्रोरात्मनश्च पुण्याभिवृद्धये आषाढामावास्या सूर्य्यग्रहोपराग उदकपूर्व्वं प्रतिपादित इति । अतश्च विधेयतया समुचितम्भोगभागा दिकमुपनयद्भिर्भवद्भिः सुखम्प्रतिवस्तव्यमिति ॥ भाविनश्च भूमिपालानुद्दिश्येदमभिधीयते । भूमिप्रदा दिवि ललन्ति पतन्ति हन्त हृत्वा महीं नृपतयो नरके नृशंसाः। एतद्द्वयं परिकलय्य चलाञ्च लक्ष्मीमायुस्तथा कुरुत यद्भवतामभीष्टम् ॥१॥

अपि च

रक्षापालनयोस्तावत्फलं सुगतिदुर्गती ।
को नाम स्वर्ग्गमुत्सृज्य नरकं प्रतिपद्यते ॥२॥

व्यासगीतांश्चात्र श्लोकानुदाहरन्ति ।
अग्नेरपत्यं प्रथमं सुवर्ण्णं भूर्व्वैष्णवी सूर्य्यसुताश्च गावः।
दत्ता त्रयस्तेन भवन्ति लोका यः काञ्चनं गाञ्च महीञ्च दद्यात् ॥३॥

षष्टिं वर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥४॥

बहुभिर्व्वसुधा दत्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥५॥

स्वदत्तां परदत्तां वा यत्नाद्रक्ष युधिष्ठिर ।
महीं महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनं ॥६॥ इति ।

## Seal

राज्ञः श्रीहर्षगुप्तस्य सूनोः सद्गुणशालिनः।
शासनं शिवगुप्तस्य स्थितमाभुवनस्थितेः॥

## Translation

Oṁ! Well - being, śrī - Mahāśivagupta - rāja who possesses the wealth of all the qualities of a conqueror who has become sanguine after studying all the arts that are meant to educate one in rulership of the earth, who has attained great glory on account of his valour, alertness and power which qualities have attracted persons of eminent qualities to him, who like Kārttikēya (born of) Kṛittivāsāh (God attired in hides - God Śiva) was the son of Śrī - Harshadēva[3], in the dynasty of the moon, (Sōma - vaṁśa), who is

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a great devotee of Mahēśvara and one who meditates on the feet of his parents, is well and after worshipping the *brāhmaṇas* of the village Kailāsapura[4] in Taraḍaṁśaka - bhōga [4], orders the residents along with their headmen there in, the *samāhartṛ*[5], *sannidhātṛ*[6], the chief officials, along with their subordinates and all such royal officials *(rāja - purushān),* as are there now and will be occupying these positions in future, and those who are eking out their livelihood due to our favour (by service at our feet)

May it be known to you that this village, along with (rights to) the buried treasures and other such things[7], the (right to) sit in judgement over the ten types of crimes (that may be committed in the village and impose and collect fines); (right to collect) all taxes (as due), free from all hindrances, the *chāṭas and bhaṭas* (roaming secret agents and troops) into the village having been barred, has been granted in the form of (through) a copper plate charter, on the supplication of (our) maternal uncle Bhāskaravarmman with due libation of water, for the augmentation of merit to my parents and self, to last till the Sun and moon last, to the congregation *(saṅgha) of āryya - bhikshus,* collected there from all the four quarters, and resident in the *vihārikā* established in Taradaṁśaka[4] by Kōra - dēva - bhāryyālakā[8], on the occasion of the solar eclipse on the newmoon day in the month Āshāḍha[1].

Hence you should live happily (in the village) after paying the due *bhōga and bhāga* (to the donees) with due humility.

The following is addressed to the rulers that will govern this area in future (to plead with them to protect this grant)

**Verse 1:** Those that give land enjoy in heaven. (On the other hand) the despicable rulers that resume and snatch the land (already granted) fall into hell. After giving due consideration to the above fact as also to the transcience of wealth and life you may do as you like.

Moreover

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**Verse 2:** The fruit of protection or non protection, is either good or evil fate respectively. Who will abandon heaven and resort to hell[9]

(Then four verses reported to have been composed by Vyāsa are also quoted here.)

**Verse 3:** The first product of fire (Agni) is gold, the earth is of Vishṇu, the cows are the daughters of Sūryya. He who gives the three (as stated), (i.e.) gold, land and cows, will be deemed to have given the three worlds.[10]

## Seal

This charter meant to endure as long as the world lasts (is) of Śivagupta, who shines by his good qualities and who is the son of king śrī - Harshagupta.

## Notes

1. This record is not dated but it is stated that the grant was made on the occasion of a solar eclipse in the month of Āshāḍha. Mirashi and Pāndēya concluded on historical evidence that Mahāśivagupta has to be placed in the first half of the 7th century A.D. (*EI*, XXIII, p.118) and consequently surmised that the year of issue of the charter could have been 606 or 616 A.D. in which years there was a solar eclipse in the month of Āshāḍha (*Ibid.*, p.119). The circa date as assigned above is meant to cover either of these years.

2. This Mahāśivaguptarāja is stated to have belonged to the Sōmavaṁśa. This same rurler (Mahāśivaguptarāja) is also known to have issued the Mallār, Bōṇḍā, Bardūlā and Lodhia etc. copper - plate charters. In these the introductory portion and format of the charcters are almost the same. One Śivagupta; again the son of a Śrī - Harshagupta, who is praised as a Bālārjuna (the junior Arjuna, hero of *Mahābhāratam*) is stated to have belonged to Pāṇḍuvaṁśa in the stone inscriptions at Śirpur and places around. As the above - said Mahāśivagupta even in the Lodhia plates dated in his year 57, is not styled as a Bālārjuna it may appear that Mahāśivagupta and Śivagupta - Bālarjuna were different persons and Sōmavaṁśa was different from Pāṇḍuvamśa. It is possible that the material on which these two sets of inscriptions are found inscribed had something to do to cause the above stated inpression. The question is beyond resolution (cf. Sircar, D.C. *EI*,)

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3. It is noteworthy that he is referred to as Harshagupta in the legend on the seal.

4. What has been read as Taraḍaṁśaka by Mirashi, actually is readable as Taradanaka in the facsimile provided. This village of the ancient times has been conjecturally identified with the modern village Jaitpur (*EI*, XXIII, p.120). It has also been stated that this village might be represented by the modern village Tarōḍ, eleven miles northeast of Mallār and three miles south of Akaltārā (*Ibid.*, n.3).

Kailāsapura is doubtfully identified with the modern village Kēslā about eight miles south east of Mallār (*Ibid.*, p.120).

5. *Samāhartā* was the collector (of revenue) (Sircar, D.C., *Ind.Ep. Gloss*, p.288).

6. *Sannidhātṛi* was probably an official who received the collection of revenue from *samāhartā* for custody and disposal. He might have also been an assessor(Cf. *Ibid.* p. 298).

7. While *nidhi* can be understood as buried treasures, *upanidhi* or subsidiary *nidhi* has to be interpreted as other valuable things that may be found lying around or might be thrown up during ploughing the fields etc. (cf. *Ibid*.p.216-17, 351). It is seen that in some other places, *upanidhi* is substituted by *nikshēpa* which means "which is thrown up". *Upanidhi* is also stated to refer to property pledged or put under the care of a creditor (MW, *SED*, p.164, col.2). Probably the conferment of the right to *upanidhi* on the donee meant that he would be entitled to claim such pledged property.

8. Mirashi has amended the text to *Kōradēva - bhāryy - ālakā* and interpreted the phrase as Alakā, the wife of Kōradēva (*EI*, XXIII, p.121, 122).

9. Verse 1 and 2 are in the form of an address to the future rulers of the area and are not stated to be quotations from any codes.

10. This is another verse met with only in the charters of the central Indian region. For the elucidation of this verse along with the authorities for the statements made, reference can be made to *CII*, III, (Fleet J.F.), p.195 and n.1 to 5.)

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# No.57

## HYDERABAD PLATES OF PULAKESI II

| | | |
|---|---|---|
| Location | : | Hyderabad, Andhra Pradesh |
| Date | : | R. Year 3, Śaka 534 (exired) = 613 A.D.[1] |
| Script | : | Early Kannaḍa |
| Language | : | Sanskrit |
| King | : | Pulakēśi II |
| Dynasty | : | Chāḷukyas of Bādāmi |
| Reference | : | Fleet, *IA*, Vol.VI, p.72-75 |

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स्वस्ति ॥ श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारितीपुत्राणां सप्तलोकमातृभिः सप्तमातृभिरभिवर्द्धितानां कार्त्तिकियानुग्रहपरिरक्षणप्राप्त कल्याणपरंपराणां भगवन्नारायणप्रसादसमासादितवराहलाञ्छनेक्षण वशीकृताशेषमहीभृतां चलिक्यानां कुलमलंकरिष्णोः अश्वमेधावभृथस्नानप वित्रीकृतगात्रस्य सत्याश्रय श्रीपोलिकेशिवल्लभमहाराजस्य पौत्रः पराक्रमाक्रान्त वनवास्यादिपरनृपतिमण्डलप्रतिबद्धविशुद्धकीर्त्तिपताकस्य कीर्त्तिवर्म्मवल्लभ महाराजस्य तनयो नयविनयादिगुणविभूत्याश्रयः श्रीसत्याश्रयपृथिवी वल्लभमहाराजः समरशतसंघट्टसंसक्तपरनृपतिपराजयोपलब्धपरमे श्वरापरनामधेयः सर्व्वानाज्ञापयत्यस्तु वो विदितं मया वातापीनगरीम धितिष्ठतात्मनः प्रवर्द्धमानराज्याभिषेकसंवत्सरे तृतीये शकनृपतिसंवत्सरशतेषु चतुस्त्रिंशाधिकेषु पञ्चस्वतीतेषु भाद्रपदामावास्यायां सूर्य्यग्रहणनिमित्तं मातापित्रोरात्मनः पुण्यावाप्तये वासिष्ठसगोत्राय तैत्तिरीयाय तगराधिवासिने चतुर्व्वेदायोंबरखेड़कुलनामधेयाय ज्येष्ठशर्म्मणे रोल्कूळुक्युत्तरतः कदप्पग्रामदक्षिणतः माकरप्पिर्न्नामग्रामः सनिधिः सोपनिधिः सक्लृप्तः सोपरिकरः पञ्चमहायज्ञनिर्व्वापणार्त्थमुदकपूर्व्वकं दत्तः ॥ अयमस्मद्दायोन्यै रागामिनृपतिभिरनुमन्तव्यो वर्द्धनीयश्च। यो वाज्ञानादजममरं वात्मानं मन्यमानोपहरेत्स पञ्चमहापातकसंयुक्तः बहूनि कल्पसहस्राणि नरकं वसति। यः पालयति तान्येव स्वर्ग्गं वसति ॥ उक्तञ्च भगवता वेदव्यासेन व्यासेन।

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥

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स्वदत्तां परदत्तां वा यत्नाद्रक्ष युधिष्ठिर
महीं महीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनं ॥

षष्टिं वर्षसहस्राणि स्वर्गे मोदति भूमिदः
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥

विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः
कृष्णाहयोपि जायन्ते भूमिदानं हरन्ति ये ॥

दत्तानि यानीह पुरा नरेन्द्रैः दानानि धर्म्मार्त्थयशस्कराणि निर्माल्यवान्तप्रतिमानि तानि को नाम साधु * पुनराददीत । इति ॥

## Translation

Well being. In the family of Chalikyas, who were prosperous, who belonged to Mānavya-sagōtra[2] highly praised all over the world, and were the sons of Hārītī,[3] who had been nurtured by the seven mothers, the mothers for all the seven worlds,[4] who enjoyed continuous prosperity by the grace and protection of Kārttikēya,[5] to whom the rulers of the earth had got allured (to become their subordinates) just on the sighting of their boar-insignia, favoured to them by the venerable Nārāyaṇa,[6] (shining as an) embellishment to that family (there was) Satyāśraya-śrī-Polikēśi-vallabha-mahārāja, whose body had been purified by the ritualistic bath[7] (at the culmination) of the Aśvamēdha-[8] sacrifice. His grandson and the son of Kīṛttivarmma-Vallabha-mahārāja, who had installed the pennants of his pure fame in the territories of the rulers of Vanavāśi etc. having overcome them through his strength (was)

Śrī-Satyāśraya-Pṛithivī-vallabha-mahārāja, who has earned a second name, Paramēśvara (supreme Lord) by vanquishing enemy kings who confronted him, in hundreds of battles[9], who is the resort for the wealth of the sterling qualities like adeptness in state craft, modesty etc. orders everyone

Let it be known to you

By me stationed at Vātāpī-nagarī, in the third year of my coronation to the ever-progressing kingship, and when five hundred thirtyfour years of the Śaka king had gone by, on the day of the new noon (*amāvāsyā*) in the month Bhādrapada, in view of the solar eclipse, for the accumulation of merit for (my) parents and self

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The village Mākarappi,[10] north of Rōlkuḷuki[10] and south of Kadappa-village[10] has been given duly through the (process of oblation of) water along with (the rights to) treasures (*nidhi*) and other deposits (*upanidhi*) fixed and extraordinary levies (*klipta and uparikara*)[11] in respect of that village, for enabling him to perform the five great rituals,[12]

to Jyēshṭha-śarmman of Vāsishṭha-sagōtra, a *taittirīya* (an adherent of the so-called black Yajur-vēda) and resident of Tagara,[13] a *chaturvvēdi* and whose family name is Umbara-Khēḍa[14]

(Then follows, the injunction that this, his grant should be honoured and (if expedient) agumented by other future rulers, an imprecation consigning to dāmnation those that disturb this grant by mistake or by design and an assurance of sojourn in heaven to those who protected the grant and five verses in this regard attributed to Bhagavān Vēda-Vyāsa)

## Notes

1. This equivalent of the date in the Julian calandar, as given is taken from K.V. Ramesh's *Chālukyas of Vātāpi* (p.82; also see *IA*, VI, P.72 and n.). As it is, the details given in the record are insufficient to locate the equivalent.

2. *Mānavya-sagōtra* literally means "belonging to the lineage of Mānavya or son or descendant of Manu. This is not listed among the recognised *gōtras*. This name might have just indicated that the Chālukyas (also the Kadambas) claimed to have descended from Manu. It may also be seen that the whole human race is stated to have descended from Manu. (MW. *SED*, p.784, col 22. Also Fleet J.F., *Dynasties of the Kanarese District*, p.277 n.5, 278 n.1 and 339).

3. This Hārīti is still unidentified. It does not seem proper to interpret that this is a mistake for Hārīta, a *ṛishi* belonging to the Aṅgirasa lineage, as the *gōtra* of these rulers, as they have already been specified to have belonged Mānavya *sagōtra*. It appears that it is a matronymic assumed by these rulers in imitation of the Sātavāhanas who sported the matronymic of Gautamī-putra and who had just preceded the Chāḷukyas and Kadambas in the region. At least in the case of the Kadambas it can be seen that Hārīti was a fanciful induction, for the progenitor of the line, Mayūra-śarman is known to have been a brahmin (i.e.) one who belonged to a patriarchal social structure where descent is traced along the father's line (See Fleet, J.F., *op.cit*

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The *gōtra* to which he belonged while a brahmin, is not stated anywhere.) It is possible that these rulers were descendents of foreigners, who settled down in India, taking local noble women to wives and who on integration into Hindu Society preferred to trace their descent in the matriarcal line.

4. The seven divine mothers are the personifications of the energies of the principal deities. These seven are, Brāhmī, Brahmāṇī, Māhēśvarī, Kaumārī, Vaishṇavī, Vārāhī, Indrāṇī or Aindrī or Māhēndrī and Chāmuṇḍā. In some references they are also stated to be 8 or 9 or even sixteen in number. "They are closely connected with the worship of Śiva and described as attending on His son Skanda or Kārttikēya, to whom at first only seven Mātṛis were assigned, but later an innumerable number. Also the 13 wives of Kaśyapa are called *Lōkanām mātaraḥ* (MW, *SED*, p.807, col.1) The *saptamatṛikas* are also understood as the personifications of the seven emotions, *Kāma, krōdha* etc. (*Śabda-kalpadrumah*, III, p.694, col.1. Also see, Tiwari, J.N., *Godess Cults in Ancient India*, p.95 f.). From the statement here one has to understand that the Chāḷukyas specially revered the *Saptamātṛis*. It is noteworthy that this mention is followed by the declaration that this line of rulers had been blessed by God Kārttikēya, the one who was fostered by the Kṛittikā-(-mātās) who are, however said to number only six (See Fleet, J.F., *op.cit.*, p.337 n.4). The seven worlds for which these *sapta-matṛis* are the protectors are the ones above the earth in the universe beginning from the earth itself-viz, bhūḥ, bhuvaḥ, suvaḥ, mahaḥ, janaḥ, tapaḥ, satyam.

There are also seven nether worlds, called *sapta-pātālas*. (See MW, *SED*, p.906, col. 1-2).

5. Skanda, the son of God Śiva was called Kārttikēya in recognition of his having had the Krittiakā-(mātās) (six in number - the six pleiades) as his foster-mothers (Walker, Benjamin, *Hindu World*, I, p.532; MW, *SED*, p.249 col.1).

6. The boar is itself symbolic of the role in the universal scheme and energy of God Nārāyaṇa. Being the protector of the world He took the form of a boar to rescue the earth from the clutches of the *asura Hiraṇyākasha* who had plucked the earth and hidden it in the nether regions (See Dikshitar, VRR, *The Purana Index*, III, p.153-54). The Chālukyas seem to have adopted the insignia of the *varāha* to stress their role as the protectors of the world.

7. *Avabhritha-snāna* is the bathing at the conclusion of a sacrifice for purification and also probably for getting relief from fatigue. (*Avabhṛitha* meant purification or ablution of the sacrificers and sacrificial vessels after a sacrifice. MW, *SED*, p.101, col.3; It was also a sacrificial ritual at the end of a main sacrifice, which

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was meant to be expiatory as also purificatory. *Śabda Kalpadrumaḥ* I, p.126). In effect this phrase as used in the inscription was meant to inform that Polikēśi (I) had performed the (horse) sacrifice.

8. The *Aśvamēdha* or horse sacrifice as performed by kings was a vēdic sacrifice where a horse symbolising the aspiration for emperorship by a king was to be sacrificed. That king started on a campaign of conquest all around, a decorated horse of pure breed being sent in advance. The capture of and obstruction of that horse by any king in the path of its progress was deemed as a *causes belli*, and the challenge to the one, who sent and followed the horse, to battle with him, vanquish and subjugate him and get the horse freed for further proceding in that campaign. On the successful completion of that campaign of conquest, and the safe escorting of that horse back to the capital wherefrom it started, that king performed the sacrifice offering that horse to the celestials as the oblation (*Śabda - kalpa - drumaḥ*, I, p.146; Max Muller, F, *Sacred Books of the East*, Stutley, Margaret and James, *A Dictionary of Hinduism*, p.24-27; Walker, Benjamin, *Hindu World*, I, p.458-59. It was a special *Soma* rite performed by kings of India for extending their dominion, obtaining off-spring or atoning for a sin.)

9. *Paramēśvara* meaning the ultimate or supreme lord is here stated to have been earned as an alternate name by Pulikēśin II on his defeating all enemy kings in hundreds of battles. In the records of his immediate successors, Pulikēśin II is credited to have assumed this title (*paramēśvara*) on his defeating Harshavarddhana, the lord of all *uttarāpatha*. (It is seen that in his own Kandalgon plates, Pulikēśin II is stated to have got the alternate name Parama-paurusha (one with the acme of manliness and valour) on defeating śrī-Harshavarddhana, the sovereign over all the uttarāpatha. Apart from the difference in the title assumed, the genuineness of this record has also been doubted. It is observable that even in the Aihole inscription of the time of Pulikēśin II himsself, wherein his defeat of Harshavarddhana is referred to (verse 23), there is no reference to his having assumed this or any other title in consequence (Cf. Ramesh, K.V., *op.cit.*, p.82).

10. These villages have not been identified.

11. The statement that the grant of the village was accompanied by all these rights signified that the grantee had been made the lord of the village; 1) *Nidhi* refers to treasures and minerals that could be found deposited under the ground in the village; 2) *upanidhi* refers to things other than precious treasures that

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may be found in the village-land as also to land mortgaged or pledged (Cf. MW. *SED*, p.200, col.3); 3), *klipta* (popular for *klṛipta*? - See MW, *SED*, p.308, col.3) is what is fixed and regular (i.e) regular taxes; 4) *uparikara* refers to extra taxes or levies or cesses collected over and above the regular taxes. It might have been the taxes levied for appropriation by the local lord or for defraying expenses of local administration (cf. Sircar, D.C., *Indian Epigraphy*, p.393-94, 400. Also compare charters issued in Tamil-nadu especially the Tamil texts).

12. The *pañcha-mahāyajñas* constituted the principal acts of devotion meant to be performed routinely, daily (these five according to Manu's Law book, III, 69-71, are *brāhma, dēva, piṭṛi, manushya and bhūta - (yajñas). Brahma-yajna* referred to the offering of prayer or recitaion of the *vēdas; dēva - yajña* is the offering (burnt - or oblated in fire) to the gods/celestials; *piṭṛi-yajña* is the offering (sacrifice) to the manes (the souls of deceased ancestors or ethereal beings who symbolised the souls of the deceased). *manushya-yajña* (also called *nṛi-yajña*) is the offering of hospitality to guests (i.e.) to those men who seek it and *bhūta-yajña* signified the oblation of food etc. to all created beings (and spirits?). Sometimes this group of five *yajñas* are stated to constitute, 1) *bali* (propitiatory oblation to gods and semi-divine beings etc., - MW, *SED*, p.223, col.3) 2) *charu* (an oblation of rice, barley and pulses; boiled with butter and milk presented to gods and manes - *ibid.*, p.390, col.1) *vaiśva - dēva* (a religious ritual performed morning and evening or more especially during midday-meal, whereby in homage to *Visvē-dēvāh* small portions of cooked food is set apart as offering to all the gods, especially fire who cooks the food and carries the offerings to heaven - *Ibid.*, p.1027, col.1); *agni-hōtra* (sacrifice, chiefly of milk, oil and some gruel to Agni both daily and on specified occasions) and *havana or kriyā* (offerings of oblations in fire in the course of religious rites and ceremonies). As per *yājñavalkya-smṛiti* (āchārādhyāya - Gṛihasthadharma - prakaraṇam (55th section, verse 101) *bali-karma, svadhā, hōma, svādhyāya, atithisatkriyā,* are the *mahā-makhāḥ (mahā-yajñāḥ)* prescribed to propitiate respectively, *bhūta* (unseen spirits), *piṭṛī* (manes-ancestors), *amara* (celestials) *brahmā* (The Supreme Element) and *manushya* (men-guests) The Mitākshara commentary to the above says that the *pañcha mahāyajña* should be done daily (also see Kane, P.V. *History of Dharma - śāstra*, Vol.II, Pt.1, p.193-94. He quotes Gautam's *Dharma-sūtra*. Also Ibid., Chapter XVIII - p.696 f devoted to a discussion of *Pañcha-*

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- *mahāyajñas*). The grant to a brāhmaṇa for conducting *pañcha-mahayajñas* was actually meant to support him in his routine - brahmanical life as prescribed by the codes. also see Fleet, *IA*, VI, p.74 n.; Ramesh, K.V., *op.cit.*, p.82-32

13. It has been surmised that Tagara may be the modern place of a similar name near Daulatabad and Ellora - See *IA*, VI, p.75 n.4. Also see *JRAS*, 1901, p.541-42. Fleet had identified Tagara with the modern village Thair on a small river named Thairna in the Naldurg district (now Oosmanabad district, Maharashtra).

14. The significance of this family name is not known.

## No.58

## KANDALGAM PLATES OF PULAKESI II[1]

| | | |
|---|---|---|
| Location | : | Kandalgam, Ratnagiri District,Maharashtra |
| Date | : | Regnal year 5 = 614-15 A.D. |
| Script | : | Early Kannaḍa |
| Language | : | Sanskrit |
| King | : | Pulakēsi (II) |
| Dynasty | : | Chālukyas of Bādāmi |
| Reference | : | Telang, K.T., *IA*, XIV, p. 330-31. |

स्वस्ति ॥

जयत्याविष्कृतं विष्णोर्व्वाराहं क्षोभितार्णवं

दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ।

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारितिपुत्राणां सप्तलोक मातृभिः सप्तमातृभिरभिवर्धितानां कार्त्तिकियपरिरक्षणप्राप्तकल्याणपरम्पराणां भगवन्नारायणप्रसादसमासादितवाराहलाञ्छनेक्षणवशीकृताशेषमहीभृतां चालुक्यानां कुलमलंकरिष्णोरश्व मेधावभृथस्नान पवित्रीकृतगात्रस्य सत्याश्रयश्रीपृ थिविवल्लभ महाराजाधिराज परमेश्वर श्रीपुलकेशिवल्लभ महाराजाधिराज परमेश्वर

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भट्टारकसमधिगतपञ्चमहाशब्दावाप्ता परमपौरुषापरनामधेय सकलोत्तरा पथाधिपति श्रीहर्षवर्धनपराजयोपलब्धापरनामधेयस्य विजयराज्यसंवत्सरे पञ्चमे माघमाससप्तम्यां। माकोटावगाहनकृतशरीरेण द्राविडविषयवास्तव्य काश्यपसगोत्राय सोमस्वामिपुत्राय कुमारस्वामिपौत्राय पौमस्वामिनप्ते नारायणस्वामिने ब्राह्मणाय सोदकपूर्वं दत्तः रेवतीद्वीपे महानद्युत्तरकूले विन्दिरिपुरस्तात् खुद्दिकाद्दक्षिणतः छुरावणस्य पश्चिमेन पिरिगिपनामग्रा मो बलिचरुवैश्वदेवार्त्थं मातापित्रोरात्मनश्च पुण्याभिवृद्धये अचाटभटप्रवेश्यः सर्वपरिहारः सर्वनिरादेयः सर्वसीमापरिच्छिन्नः समस्तो योस्मद्वंश्यैरन्यैर्वा अभिप्रतिपालनीयो माननीयश्च । यस्तस्य विकृतिं भुञ्जतो विघातं कुर्यात् स पञ्चभिर्महापातकैरुपपातकैश्च संयुक्तो नरके मज्जति॥

उक्तञ्च भगवता वेदव्यासेन व्यासेन ।
स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
षष्टिवर्षसहस्राणि विष्ठायां जायते कृमिः ॥

बहुभिर्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं इति ॥

लिखितं च गुणदेवेन लेखकेन ।

## Translation

Well being.

Victorious is the boar - form of (God) Vishṇu, which agitated the ocean and gave asylum to the Earth at the tip of His uplifed right-hand tusk [2].

(The intial portion of the preface to the record detailing the background of the king is very similar, to the Hyderabad plates of the king discussed above)

On the seventh of the month, Māgha, in the fifth year of the victorious reign,

of Satyāśraya - śrī - pṛithivīvallabha - mahārājādhirāja - paramēśvara - bhaṭṭāraka who had got his body purified by the ritualistic bath (at the culmination of the Aśvamēdha sacrifice),[3] and had earned an alternate name- Parama-paurusha (the one who was the ultimate in manliness and valour)[4] by defeating Harshavardhana, the lord of all of the Uttarāpatha,[5]

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when he (the said king) had got his body (purified) by plunging in the Mākōṭa,[5]

the village named Pirigipa, in front of Vindiri, south of Khuddikā, west of Chhurāvaṇa, in the Rēvati- island[7], on the northern bank of Mahānadī[8] has been given after getting its boundaries clearly marked,

(endowing the village) with all exemptions and privileges (and making it) free from all taxes and contributions, after declaring it (the grant-village) to be out of bounds to *chāṭas and bhaṭas*

to the brahmin, Nārāyaṇasvāmin, the great-grand son of Pōmasvāmi, and grandson of Kumārasvami and son of Sōmavāmi, of Kāsyapa-sagōtra, hailing from Drāviḍa-vishaya,[9]

for (the conduct of) *bali, charu and vaiśvadēva,* [10] for the (merit of) his parents as well as of his own self,

(Then follow two of the usual verses attributed to the worshipful Vyāsa, the coordinator of the Vēdas.)

This was written by the writer Guṇadēva.

## Notes

1. The original editor cited the opinion of Fleet that the very irregular formation of the characters and the great inaccuracy of the language of the inscription show the plates to be spurious (*IA*, p. 330, Cf. Ramesh, K.V., *Chāḷukyas of Vātāpi*, p. 84. While here he endorsed the opinion of Fleet, while discussing the Kurnool plates of Vikramāditya which has similar defective features, he explained away those features after questioning Fleet's reservations about its genuniness - *Ibid.*, p. 104-95). While this possibility of these plates being spurious cannot be ruled out, the blemishes in the charter can also be explained otherwise. Slovenliness in drafting and writing and inaccuracies in the language are also evidenced in other epigraphs, admitted as genuine. If the poet-drafters of the charters had been eminently equipped for handling the Sanskrit language, their names would have figured prominently in the literary world. Actually they were nothing more than writers of panegyrics who often adopted the phrases and hyperboles they had found in the works of great poets they had studied, in their draft - e.g. the Aihole inscription of the same king discussed below.

2. Hiraṇyāksha - a *daitya* or an antithesis of the celestials was demonaic. Out of spite he had stolen the earth and hidden

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it in the nether region. God Vishṇu, assuming the form of a boar gored His way into the nether world and after killing that *daitya*, rescued the earth and bearing it on his horn, lifted it up to the proper position. This benediction to the boar- incarnation of God Vishṇu at the start of the charters of the Chālukyas was connected with their adoption of the boar-insignia.

3. The entitlement to *pañcha - mahā - sabda* which is usually taken as indicative of the subordination of the concerned ruler to a sovereign, as given here as an attribute of Pulakeśi might indicate that the originator of this dynasty of Chalukyas was a feudatory of some sovereign ruler to begin with and had acquired that epither and the drafter of this record of Pulakēsin unthinkingly attributed that epithet to Pulakēśin II also. It is stated that in the north Indian context, the five great sounds were the five official fendatory designations beginning with the word *mahā* (*Studies in Ind. Ep.*, XXVII, p. 203; Sircar, DC, *IE*, p.341-342). The phrase, *pañcha-mahāśabda* in the south Indian context signified the musical sounds raised by the five instruments, drum, tabor etc., that could be played in front of an authorised personage when he set out. Though it was a privilege usually claimed by feudatories and eminent subordinates, it is seen that the Hoysalas and others, who when they were feudatories got such acquirement quoted as their attribute in their records, continued to flaunt these attributes even after becoming independent monarchs.

The redundance of the phrases, *Vallabha, mahārājādhirāja - paramēśvara* as found here might have been an inadvertence (See *IA*, XIV, p. 331 n. 7) or might indicate that a portion of the inscription, containing the statement of the link between the one (the grandfather) who performed the Aśvamēdha sacrifice and Satyāśraya (the grandson) is missing.

4. In other records (see Hyderabad plates discussed above) the alternate name acquired by Pulakēsi II is stated to have been Paramēśvara and not Parama-paurusha as stated here.

5. Uttarāpatha is taken to refer generally to the region of India north of the Vindhya mountains. It was also called *āryāvarta* (Cf. BVB series, *The Age of Imperial Unity*, p. 101 n. 7).

6. Mākōṭa is stated to be the name of one of the places in which Dākshayaṇī is worshipped (MW, *SED*, p. 805 col. 2). But here the king is stated to have plunged into Mākōṭa. Hence it appears to have been the source of one of the sacred rivers or a sacred tank. It has not been identified.

7. Rēvatī - dvīpa is stated to have probably been the old name of Rēḍḍi, situated a few miles to the south of Vengurla in Ratnagiri district in Maharashtra (Bhandarkar, R.V. *The Early History of the Deccan*, p. 68 and n. 4. Also see *JBBRAS*, X, p. 349; Ramesh, K.V., *op cit.* p. 66)

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8. Mahānadī was apparently the name of one of the local streams, flowing in this area, though that name is not found in the modern times.

9. Apparently *drāviḍa - vishaya* referred to the Tamil country.

10. *Bali, charu and vaisvadēva* are three of the five kinds of sacrifices or oblations called *pañcha - mahāyajñas* as mentioned in several other charaters, the other two being *agnihōtra and havana*. These five rituals form the daily routine of a *brāhmaṇa* as prescribed in the directive texts (see no. 12 under Hyderabad plates). The listing of only three as the purpose in the charter was possibly meant to be only illustrative.)

## No.59

## SATARA PLATES OF VISHṆUVARDDHANA I

| | | |
|---|---|---|
| Location | : | Satara, Satara Taluk, Satara District, Maharashtra |
| Date | : | Year 8 = 616 A.D. [1] |
| Script | : | Early Telugu |
| Language | : | Sanskrit |
| King | : | Vishṇuvarddhana I |
| Dynasty | : | Eastern Chāḷukya |
| Reference | : | Fleet, J.F. *IA*, XIX, p. 303 f. |

Metres : *Ślokas 1) Āryā 2,3,4,5 & 11 Anushṭubh*

ॐ स्वस्ति स्वामिमहासेनपादानुद्ध्यातानां मानव्यसगोत्राणां हारितीपुत्राणां मातृगणप्रसादपरिरक्षितभुजार्ग्गलानां क्षीरोदधिशयनसुप्तोत्थितप्रसादपरिलब्ध वराहलाञ्छनानां चलिक्यानां वंशे संभूतः शक्तित्रयसंपन्नः ।

जयति रणविक्रमनृपो निरस्तरिपुनृपतिशौर्य्यमदरागः
कलियुगखलनिर्मथनैः सत्याश्रयभावितश्चरितैः ॥१॥

अभवत्तस्य सकीर्त्तिः कीर्त्तिवर्मा स्थिरस्थितिः ।
सुतः सुचरिताधारः कृतकृत्यः पतिः क्षितेः ॥२॥

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तस्य पुत्रो महातेजाः कन्दर्प इव मूर्त्तिमान् ।
धर्म्मज्ञश्च कृतज्ञश्च पार्त्थतुल्यपराक्रमः ॥३॥

अभिमानमिवोद्धर्तुं नराणां शस्त्रजीविनां ।
विधात्रा विहितो लोके स च बीभत्सुरेव च ॥४॥

तेनानेकसामन्तप्रणतमकुटचूडामणिनिघृष्टचरणारविन्देन सकलमहीमण्डलतिलकभूतेन श्रीपृथिवीवल्लभविष्णुवर्द्धनयुवराजविषमसिद्धिना कुरुमरथ्यावस्थितेन मातापित्रोरात्मनश्च पुण्यावाप्तये कार्त्तिकपौर्ण्णमास्यां वेदवेदाङ्गपारगाणां धृतकौशिकसगोत्राणां विश्वामित्रवल्लक्ष्मणस्वामिपुत्राणां अचलस्वामि वेदस्वामि देवस्वामिनां आदित्यस्वामि नागकुमारसहितानां पुत्रपौत्रादीनामव्यात्सङ्गेनाचन्द्रार्कक्षितिस्थितिसमकालात् बलिचरुवैश्वदेवाग्निहोत्रहवन पञ्चमहायज्ञोत्सर्पणार्त्थम् श्रीनिलयभोगे अणोपल्याग्रहारस्योत्तरतः भीमरथीदक्षिणतटे अलन्दतीर्त्थं नाम ग्रामो विधिवदुदकपूर्व्वं दत्तः। विदितमस्तु सर्व्वेषां पर्य्यन्तविषयपतिसामन्तग्रामभोगिक महत्तरादीनां चाटभटकुसीदादी नामप्रवेश्यः सर्व्वादानविशुद्धैत्यवगम्य चलपवनप्रेरितोदधिजलतरङ्गचञ्चलं जीवलोकमनुप्रेक्ष्य तस्माल्लोपो न कार्य्यः। यो वाज्ञानतिमिरपटलावृतमतिराच्छिंद्यादाच्छिद्यमानं यो वानुमोदेत स पञ्चभिर्महापातकैः संयुक्तो भविष्यतीत्युक्तश्च भगवता वेदव्यासेन व्यासेन॥

षष्टिं वर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥५॥

बहुभिर्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदाफलम् ॥६॥

तादृक्पुण्यं न ददतां जायते नो धराभुजां ।
भुवमन्यप्रतिष्ठान्तु यादृग्भवति रक्षतां ॥७॥

पूर्व्वदत्तां द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठिर ।
महीं महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥८॥

ब्रह्मस्वे मा मतिं कुर्य्याः प्राणैः कण्ठगतैरपि ।
अग्निदग्धानि रोहन्ति ब्रह्मदग्धं न रोहति ॥९॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
षष्ठिंवर्षसहस्राणि कुम्भीपाकेषु पच्यते ॥१०॥

विंद्धयाटवीष्वतोयासु शुष्ककोटरवासिनः ।
कृष्णाहयोभिजायन्ते भूमिदानापहारिणः ॥११॥
श्रीमहाराजस्य प्रवर्द्धमानकसंवत्सरे अष्टमे शासनं लिखितमिति ॥

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## Translation

Ōṁ! Well-being! In the dynasty of the Chalikyas the members of which meditate on the feet of Svāmi Mahāsēna, who belong to Mānavya-sagōtra and are descendants of Hārītī, whose door-bar like arms have been protected by the grace of the Mātṛiganas, who have acquired the insignia of the boar as a favour from (that God Nārāyaṇa), who had slept reclining in the Milky Ocean and has now woken up, was born the one endowed with the three faculties.

**Verse 1** there was born Raṇavikrama, [2] who was equipped with the three talents, who had demolished the valour, pride and aspirations of enemy kings, who by his conduct had demolished the evil-doers of the Kali-age and was hence known as Satyāśraya (the resort of truth and righteousness) and was victorious

**Verse 2** Kīrttivarmā, who was equally famous, who was constant and firm, who relied on good and proper conduct and fulfilled his duties and was the ruler of the world, was his son

**Verse 3,4** His son, is śrī - pṛithivī - vallabha Vishṇuvarddhana - yuvarāja - Vishamasiddhi, one who is bright and resplendent and has the looks of cupid, who knows his duty and is conscious of the good turns he has received (faithful), who is comparabe to Pārttha (Arjuna of *Mahābhāratam* fame) in valour and verily who acts as if he is Bībhatsu (Arjuna) sent (again) into the world to demolish the pride of such men who live by their arms and weapons,

**Prose.** Whose lotus-like feet are being rubbed by the jewels studded in the crowns of the many feudatories subdued by him, who is the forehead mark (ornament) of the whole world.

By him, stationed at Kurumarathi, [3] the village Alandatīrttham [3], on the southern bank of (river) Bhīmarathī[3], north of Aṇopalya-agrahāra [3] in Srīnilaya--bhōga[3], has been granted to endure so long as the moon, Sun and earth last through the ceremonial libation of water, for securing merit for his parents and self,

to Achalasvāmi, Vēdasvāmi, and Dēvasvāmi, who are the sons of Lakshmaṇasvāmi who was like Viśvāmitra[4]

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belonging to Ghṛita-Kauśika-sagōtra,[5] who have mastered the *vēdas* and *vēdāṅgas* as also to Ādityasvāmi, and Nāgakumāra[6] with the right to bequeath it to their descendants in the line of their sons and grandsons etc., to enjoy the village granted without engaging in any dispute (*?a-vyāsaṅga*)[7] and perform the *pañcha mahāyajñas*, (viz.) *bali, charu, vaiśadēva, agnihōtra and havana*[8]

Let this be known to all the *vīshayapatis* at the borders, feudatories, the lords of villages and elders.

This village is out of bounds, for troops, other armed men or ruffians and money-lenders. [9]

Knowing that (this village granted) has no encumberance, (i.e.) that there are no dues outstanding from that village and appreciating that this mundane world is unsteady like the waters of the ocean, agitated by the wind, no harm should be done to this gift. Whoever disrupts this gift due to his mind being enveloped in the darkness due to lack of wisdom and whoever approves such disruption, he will incur all the five great sins

Has not the venerable Vyāsa, the Coordinator of the Vēḍas said (seven of the usual *ślōkas* extolling the merit of land-grants and detailing the dire consequences of disturbing such grants).

This charter has been written in the eighth year of the increasing glorious (reign) of śrī - mahārāja [1]

Seal: Śrī - Biṭṭarasa [10]

## Notes

1. This equivalent is as given by Fleet (*IA*, XIX, p.304). The *mahārāja* in whose eighth regnal year the record is dated is understood to have been Pulakēsin II of the main line of the Chālukyas of Bādāmi.

2. This record is one of those that refer to Pulikēśin I by his title Raṇavikrama. The other noteworthy features in this record are: (a) there is no mention of Pulikēśin II, the elder brother of Vishṇuvarddhana who was on the throne of the Chāḷukyas and under whom Vishṇuvarddhana must have been subordinate, which fact was made explicit when he was shifted to the Vēṅgi region later and when he was probably obliged to date this record in the regnal year of apparently that elder brother, sovereign,

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who is found here referred to as *mahārāja*. However, as the seal soldered to this set of copper plates containing this charter bears the legend "śrī - Biṭṭarasa" (Vishṇuvarddhana), it may be indicated that such subordinates could issue charters under their own seal (see next section) (b) The appellation *"yuvarāja"* which usually indicated the heir-apparent status of the concerned prince, is seen attached to the name of Vishṇuvarddhana even as early in the reign of his sovereign, Pulikēśin II as his eighth regnal year. May be there was a convention among the Chālukyas of this period for the rulers to nominate their next younger brother to the heir-apparentcy very soon after accession either to placate them or in recognition of their adherence and service in the battles of their sovereigns (ie. in the internal feuds for succession?) (Possibly this feature in the convention of the Chāḷukya rulership was reflected in the case of Maṅgaḷaraja). Again it may also appear that Pulakēsin II deliberately kept *yuvarāja* Vishṇuvarddhana at a far-away place, from the capital, at Satāra (i.e. in the north western corner) or later in Vēṅgī (in the south-eastern corner). However, there seems to have been a great attachment between the brothers. As per the Kopparam plates of Pulakēśin (II), Pṛithivī - duvarāja (*yuvaraja*), identified with Vishṇuvarddhana had secured the right to start his own line of rulership (in the Vēṅgī region) on exhibiting great valour in battles he fought (on behalf of his overlord - Pulakēśin II). Here he is also seen to have been authorised to sport the title Pṛithivī - vallabha, which usually indicated sovereign status. After all *yuvarāja* might have been a title with out any material significance as Pulikēśin II's own son Vikramāditya (I) is not seen referred to as *yuvarāja* (as at present, no charter is seen to have been issued by him when his father was alive). (C) Vishṇuvarddhana is seen to have been entitled *Vishama siddhi*, even while he was stationed in the Satara region. As per the Timmapuram plates, he had earned the title on his demolition of forts, based on land, water etc. even around 617 A.D. On that date he seems to have been enjoying the status of more than a governor in the territory around the modern Bhor in Mahārāshtra State (See Ganguly, *The Eastern Chāḷukyas*, p.6-7).

3. Of the vilages mentioned, Fleet, (IA, XIX, p. 304) had doubtfully identified only Alandatīrttha, with the modern Alundah, five miles north-east of Bhōr, and about thirtyfive miles north of Satara.

The river Bhimarathī is either the same as Bhīmā flowing in that region or a tributary which joins Bhīmā (*Ibid.*)

4. The comparison of Lakshmaṇasvāmi or his Sons with Viśvāmitra by which name also the *ṛishi* Kauśika, to whose *gōtra* these

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brahmins belonged, might have been based on his or their saintly eminence or perseverence. Kauśika, born as a *kshatriya* or of the warrior-caste was a king who witnessing the great spiritual power wielded by sage Vasishṭha, is reputed to have done long penance and doggedly persevered to become a brahmin *ṛishi* and thus to have acquired great spiritual powers.

5. Ghṛita - Kauśika, to whose *gōtra*, the donees belonged is mentioned as the ṛishi-progenitor of a *gōtra only* in *'Mānavaprava-rādhyāya'* and *"White yajurvēda - pariśishṭa"* (Brough, John, *op. cit.*, I, p. 154). It is not mentioned in *Gōtra - pravara - nibandha - Kadambaḥ*. Ghṛita-Kauśikas are stated to have the *pravara*, Vaiśvāmitra, Ghārta-Kausika (*Ibid.*, p. 35).

6. The brahmin-recipients of the grant are found mentioned in two sets. Achalasvāmi, Vēdasvāmi and Dēvasvāmi who were the sons of Lakshmaṇavāmi, who was like Viśvāmitra and who belonged to Ghṛita - Kauśika - gōtra (the sage Viśvāmitra was also called Kauśika), formed one set. In a second set two more brahmins, Ādityasvāmi and Nāgakumāra are stated to have been associated with the brahmins of the first set for receiving the gift. The text of the inscription does not make it clear if these two were also of the same *gōtra* as the aforesaid three brothers and if these two were also masters of the *vēdas and vēdāṅgas* like them.

7. The phrase, *avyāt-saṁga* as mentioned here is possibly a mistake for *a-vyāsaṅga*, (See *IA*, XIX, p. 309 n. 25). The phrase *a-vyāsaṅga* means without excessive attachment, longing passion etc. (Cf. MW, *SED*, p.1039, col.2 - enlarged edition of 1976). In the context of this charter recording the grant of a village to five brahmins to be enjoyed by them hereditarily, it appears that this phrase was employed to exhort the grantees to live amicably without dispute.

8. It is interesting that here, the rituals under *pañcha - mahāyajñas* are clearly itemised (also see note 12 under the "Hyderabad plates of Pulakēśin II" dealt with above).

9. This mention of money-lenders (*kusīda*) operating in villages in such an early period is interesting.

10. The legend on the seal, *śrī - Biṭṭarasa*, a Kannaḍa version of the name śrī - Vishṇuvarddhana testifies that Yuvarāja - Vishṇamasiddhi Vishṇuvarddhana issued this charter in his own right and under his own seal.

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# No.60

# BONDA PLATES OF MAHASIVAGUPTA

| | | |
|---|---|---|
| Location | : | Bōṇḍā,[1] Sarangarh Tahsil, Raigarh District, M.P. |
| Date | : | R.Y. 122 = 616 A.D.[2] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Mahāśivagupta |
| Dynasty | : | Sōmavaṁśa |
| Reference | : | Mirashi V.V., and Pandēya, L.P., *EI*, XXXV, p. 60-65. |

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Metres : 1) *Vasantatilaka* 2) *Anushṭubh* 3) *Indravajrā* 4) *Anushṭubh.*

सिद्धम् । स्वस्त्यशेषक्षितीशविद्याभ्यासविशेषासादितमहनीय विनयसम्पत्संपादितसकलविजीगीषुगुणो गुणवत्समाश्रयः प्रकृष्टतरशौर्य्यप्रज्ञा प्रभावसंभावित महाभ्युदयः कार्त्तिकेय इव कृत्तिवाससोराज्ञः श्रीहर्षदेवस्य सूनुः सोमवंशसम्भवः परममाहेश्वरो मातापितृपादानुध्यातश्रीमहाशिवगुप्तराजः कुशली ॥ लायोड्डुकवैषयिकशर्क्करापाटके ब्राह्मणान् संपूज्य सप्रधानान् प्रतिवासिनो यथाकालाध्यासिनः समाहर्त्तृसन्निधातृ प्रमुखानन्यांश्चास्मत्पादोपजीवनः सर्व्वराजपुरुषान्समाज्ञापयति । विदितमस्तु भवतां यथास्माभिरयङ्ग्रामःसनिधिः सोपनिधिः सदशापराधः सर्व्वकरादानसमेतः सर्व्वपीडावर्ज्जितः प्रतिषिद्धचाटभट प्रवेशश्छान्दोग भरद्वाजसगोत्र भट्टत्रिविक्रमस्वामिने पौषसंक्रान्त्यामुदकपूर्व्वं मातापित्रोरात्मनश्च पुण्याभिवृद्धये ताम्रशासनेनाचन्द्रार्कसमकालोपभोगार्थं प्रतिपादित इत्यवगत्यास्य विधेयतया समुचितं भोगभागादिकमुपनयद्भिर्भवद्भिः सुखं प्रतिवस्तव्यमिति ॥ भाविनश्च भूमिपालानुद्दिश्येदमभिधीयते ।

भूमिप्रदा दिवि ललन्ति पतन्ति हन्त हृत्वा महीं नृपतयो नरके नृशंसाः।
एतद्द्वयं परिकलय्य चलाञ्च लक्ष्मीमायुस्तथा कुरुत यद्भवतांमभीष्टम् ॥१॥

अपि च ।

रक्षापालनयोस्तावत्फलं सुगतिदुर्गती ।
को नाम स्वर्गमुत्सृज्य नरकं प्रतिपद्यते ॥२॥

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व्यासगीतांश्चात्र श्लोकानुदाहरन्ति ।

अग्नेरपत्यं प्रथमं सुवर्णं भूर्व्वैष्णवी सूर्य्यसुताश्च गावः ।
दत्तास्त्रयस्तेन भवन्ति लोका यः काञ्चनं गाञ्च महीञ्च दद्यात् ॥३॥

षष्टिवर्षसहस्राणि स्वर्गे मोदति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥४॥

बहुभिर्वसुधा दत्ता राजभिः सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥५॥

स्वदत्तां परदत्तां वा यत्नाद्रक्ष युधिष्ठिर ।
महीं महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनमिति ॥६॥

प्रवर्द्धमानविजयराज्ये संवत्सरे द्वाविंशे पौषप्रथमपक्षषष्ठ्यामङ्केनापि संवत् २० २ पुष्यदिन ६ ।

## Seal

राज्ञः श्रीहर्षगुप्तस्य सूनोः सद्गुणशालिनः ।
शासनं शिवगुप्तस्य स्थितमाभुवनस्थितेः ॥

## Summary

The text of this charter (i.e.) its format, the seal and the legend on it, the introductory and concluding portions are identical with that of the Mallar plates of the same king dealt with above.

The village Śarkkarāpāṭaka, in the Lāyōḍḍaka - vishaya[3] was granted with (due) libation of water on the occasion of Pausha - *saṅkrānti*[4] to Bhaṭṭa - Trivikrama - svāmin belonging to Bhāradvāja - sagōtra and a (attached to) Chhāndōga (branch of the Vēdas).

The grant was dated in the twentysecond year of the increasingly victorious kingship (of the ruler cited) on the day of the sixth phase in the first fortnight of (the month) Pausha. Also in figures : 22 Pushya day 6 [4]

### Notes

1. The set of copper-plates containing this charter is stated to have been discovered under the ground while digging in the village Bōṇḍā. (See *EI*, XXXV, p. 60).

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2. The year of reign of the ruler as cited in the record has been equated as above in the light of the reasoning of Prof. V.V. Mirashi and L.P. Pandēya (*EI*, XXXV, p. 63 - On this basis they have fixed the commencement of the reign of Mahāśivagupta as some date in 595 A.D.)

3. The village granted, Sarkkarāpāṭaka has not been identified. However Lāyōḍḍaka, the town or village after which the *vishaya* (territorial division) was named has been conjecturaly identified with the village Lārā, situated about 10 miles north by east of Bōṇḍā the findspot of the charter.

4. The occasion for the grant is stated to have been Pausha-saṅkrānti. Obviously the reference was to Makara-saṅkrānti. However it may be pointed out that *saṅkrānti* has relevence only for the solar reckoning as the term referred to the transit of the Sun from one zodiacal sign to another. The month Pausha cited in the date of the charter was a lunar month, which ordinarily does not coincide with the solar month Makara. As the date of the charter is cited as the sixth day in the *prathama - paksha*) of Pausha (also referred to as Pushya in the same place) it might indicate that the *makarasaṅkrānti* occurred on that or some date earlier to that (sometimes the recording of a grant is done a few days or even months after the actual occasion which prompted the grant) in the year twentysecond of the reign of Mahāśivagupta. However, Mirashi and Pandeya have proceeded to equate the date on the premise that *Makara - saṅkrānti* coincided with the sixth day of Pausha month in the year cited. Whereas while citing the date in words, there is reference to the first fortnight, while stating the date in figures there is no reference to any fortnight *(paksha)*. This suggests that in the region and period the days of the month were counted consequitively. Even the reference to the first fortnight does not enlighten us on the practice of dating adopted as there is nothing to indicate whether *purṇimānta* (month ending on the full-moon day) or the *amānta* (month ending on the *amāvāsya* day) system was in vogue in this region and period (See *EI*, XXXV, p. 62 and n. 7).

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# No.61

# GANJAM PLATES OF ŚAŚĀṄKARĀJA - ŚILODBHAVA MĀDHAVARĀJA

| | | |
|---|---|---|
| Location | : | Ganjam[1] |
| Date | : | Gupta year 300 = 619-20 A.D. |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Śaśānka/Śrī - Mādhavarāja[2] |
| Dynasty | : | Karṇasuvarṇa (Gauḍa)/Śilōdbhava[3] |
| Reference | : | Hultzsch, E, *EI*, VI, p.143-146. |

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ओं स्वस्ति (1) चतुरुदधिसलिलवीचीमेखलानिलीनायां सद्वीपगिरि 2a
पत्तनवत्यां वसुन्धरायां गौप्ताब्दे वर्षशतत्रये वर्त्तमाने महाराजाधिराज
श्रीशशाङ्कराजे शासति गगनतलविनिः सृतभगीरथाव तारितायां हिमवद्गिरेरुपरिपत
नादनेकशिलासंघातविभिन्नबहिष्पातितान्तर्जलौघायाः सुरसरित इव
विविधतरुवरकुसुमसञ्छन्नोभयतटान्तविनिपतितजलाशयायाः शालिमासरितः
कूलोपकण्ठाद्विजयकोङ्गेदान्महाराज महासामन्त श्रीमाधवराजस्य प्रियतनयो
महाराजायशोभीतस्यापि प्रियसूनुः स्वगुणमरीचिनिकरप्रबोधित
शिलोद्भवकुलकमलो विकोशनीलोत्पलप्रतिस्पर्धिनीखड्गधारानिशितनिश्शेष
प्रतिहतरिपुबलो दीनानाथकृपणवनीपकोपभुज्यमानविभवः स्वभुजपरि
घयुगलोपार्ज्जितनृपश्रीः कमलविमलरुचिरतनुर्ज्जगन्मण्डलमण्डन श्रुतशौर्यधैर्य्यगु
णान्वितो महावृषभपर्यङ्ककुदोपधानविन्यस्तबाहोर्बालचन्द्रोद्योति
तजटाकलापैकदेशस्य भगवतस्स्थित्युत्पत्तिप्रलयसृष्टिसंहारकारणस्य त्रीभुक्नगुरो
पादभक्तः परमब्रह्मण्यो महाराजमहासामन्तश्रीमाधवराजः कुशली कृष्णगिरि
विषयसंबद्धच्छवलाख्यग्रामे वर्तमानभविष्यत्कुमारामात्यो परिकतदायुक्तकानन्यांश्च
यथार्हं पूजयति मानयति च । विदितमस्तु भवतामयं ग्रामोस्माभिरर्थेण(रर्थे)
मातापित्रोरात्मनश्च पुण्याभिवृद्धये सलिलधारापुरस्सरमाच
न्द्रार्क्कसमकालीनोक्षयणीयो भरद्वाजसगोत्रायाङ्गिरस बार्हस्पत्यप्रवराय
छरम्पस्वामिने सूर्योपरागे प्रतिपादितः॥ उक्तञ्च स्मृतिशास्त्रे । बहुभिर्व्वसुधा
दत्ता राजभिस्सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं॥
षष्टिं वर्षसहस्राणि स्वर्गे मोदति भूमिदः । आक्षेप्ता चानुमन्ता च तान्येव

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नरके वसेत्॥ स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् । स विष्ठायां कृमिर्भूत्वा पितृभिस्सह पच्यते॥ मा भूदफलङ्का वः परदत्तेति पार्थिवाः। स्वदानात् फलमानन्त्यं परदत्तानुपालने॥ ..... प्रयच्छति॥

## Translation

In the earth, surrounded by the girdle of the waves of the waters of the four oceans, filled with islands, mountains and towns, during the currency of the 300th year of the Gupta era.

While mahārājādhirāja - śrī - Śaśāṅkarāja was ruling

from the victorious Koṅgēda[4], near the banks of the river Śālimā,[4] whose waters have filled (many) pools covered with the flowers of various excellent trees, (growing) on both its banks and which thus resembles the divine river (Gaṅgā), whose profuse water-flow has got split into many streams by the many rocks on her dashing against them while flowing down on the mountain Himavat from the region of the sky having been brought down there from heaven due to the efforts of Bhagīratha

mahārāja - mahāsāmanta śrī - Mādhavarāja, the son of mahārāja - Ayaśobhīta[5], who himelf was the son of mahārāja-mahāsāmanta śrī - Mādhavarāja, (the sun) who has excited the lotus that is the Śīlōdbhava - kula to blossom through the cluster of rays that are his (great) qualities, who has vanquished all his enemies with the point of his unsheathed sword which vied with the blue lily, whose wealth is being enjoyed by the down trodden, orphans, poor and mendicants, who has acquired the good fortune of kingship by the (might of the) pair of his club-like arms, whose physique is charming (brilliant and clear) like a lotus, who is endowed with the (wealth of) qualities of learning, heroism and courage, who is devoted to the feet of the Lord of the three worlds, the worshipful instrument for the origin, existence and final assimilation of (the creatures of the world), whose tuft of matted locks is illuminated by the cresent moon on one side, whose hand rests on the cushion of the hump of the great bull, who is saintly with brahminical qualities, is well and befittingly worships and honours the *kumārāmātya, uparika*, their subordinate officers (*tad-āyu-*

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*ktakān*) and others such, who are there at present and who will be there in the future in the village named Chhavalā attached to Krishnagiri - vishaya[6] - May it be known to you - This village has been granted by us with due libation of water, for the augmentation of religious merit to my parents and myself, to last (with the guarantee of its lasting) without dimunition till the moon and Sun are there, to Chharampasvāmin belonging to Bharadvāja - sagōtra with the *pravara* of Āṅgirasa and Bārhasspatya,[7] on the occasion of the eclipse of the Sun.

It is told in *Smiti- śāstras* - (then follow four of the cutomary verses - fifth is mostly obliterated on the plate).

The seal securing the ring binding the three plates carrying the text of this charter has the legend *śrī - Śainyabhītasya*[8]

## Notes

1. This set of copper-plates is stated to have been lying in the collectorate of Gañjām (Orissa) and was destined to be deposited in the Govt. Museum, Madras.It is not known where it came from (*EI*, VI, p.143.)

2. *Mahārājādhirāja* - śrī Śaśāṅka is cited in the record as the ruler of the earth and that śrī - Mādhavarāja who issued this charter was apparently his feudatory is revealed by his adjective, *mahāśāmanta*. Śaśāṅka is speculatively identified with the Śaśāṅka who is stated to have ruled from his capital at Karṇasuvarṇa in Gauḍa-dēsa and alleged to have murdered Rājyavarddhana, elder brother and predecesor of Harshavarddhana of Sthāṇvīśvara. If this identification is correct, it will follow that Harshavarddhana's campaign of vengeance against Śaśāṅka for the murder of his elder brother had not affected the political status of Śaśāṅka even upto 619-20 A.D. (i.e.) even after nearly twelve years of his (Harshavarddhana's accession). However, as Mādhavarāja, of the Śilōdbhava family is seen to have issued this charter, in his own right it can be presumed that his subordination to Śaśāṅka was only nominal.

3. While this record does not make mention of the lineage of Śaśāṅka and his identification with the rulership of Karṇṇasuvarṇa is only speculative, Mādhavarāja is definitely referred to as having belonged to the Śilōdbhava family. The reference to this family as Śailōdbhava seems to have been a derivation from Śilōdbhava.

3a. The text on the plates reads, *sa-dvīpāgara* which Hultzsch had amended to *sa-dvīpa-giri* (*EI*, VI, p.144 n.7). It appears that even as the text stands on the plates, a sensible meaning

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can be made out - "with islands, *agaras* (agrahāras)" (See Sircar, D.C., *IEG*, p.9).

4. Koṅgēda (Koṅgōda) has been identified with the modern Banpur, (Puri District) and river Śālimā with the river called nowadays as Saliya, running past Banpur falling into Chilka lake (Ganguly, D.K., *Historical Georgraphy and Dynastic History of Orissa*, p. 49). However S.N. Rajaguru has identified that river with the "modern Rishikulya of Ganjam because on the banks of that river we get all the places found mentioned in the grants of the Śailodbhavas", (*Ins. of Orissa*, I, p. 160; *JBORS*, Vol. XVI, p. 185).

5. The text *mahārājāyaśōbhita* indicates that the name of the father of Mādhavarāja was mahārāja - Ayaśōbhīta (cf. *EI*, p.144 text line 9 and p. 146).

6. Kṛishṇagiri, after which the *vishaya*, was named, has been identified with Nīlagiri, the modern Purī (*EI*, VI, p.144). However Rājaguru identifies it with the hill named Krishṇagiri, in the neighbourhood of Phāsi (Kodola Taluk, Ganjam District) *JBORS*, XVI, p.185). Again the latter identified the village Chhavalā with Sābuliya, the modern village near Khallikota railway station (*Ins. of Orissa*, Vol.I, p.160).

7. Actually the Bharadvāja - gotrins cite the three - *ṛishipravara* - Aṅgirasa, Bārhaspatya, Bharadvāja. However as Bhāradvāja was also the *gōtra - pravarttaka*, his name seems to have been omitted in the statement of *pravara* here.

8. *Sainyabhīta* was obviously a title of Mādhavārāja the issuer of this charter (See *EI*, VI, p.144 and n.1).

## No.62

## DUBI PLATES OF BHASKARAVARMAN

| | | |
|---|---|---|
| Location | : | Dubi, [1] Kamrup District, Assam |
| Date | : | C.620 A.D.[2] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Bhāskaravarman |
| Dynasty | : | Rulers of Prāgjyōtisha |
| Reference | : | Sircar, D.C., *EI*, XXX, p.287-304 |

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(Metres : Verses 1, 13, 22 *Vaṁśasthavila*, verses: 2, 37, 50-53, 55, 58, 62, 67, 68, 70, 75 *Śārdūlavikrīḍita*, Verse: 3 *Upajāti (Indravajrā - Vaṁśasthavila)*, Verses: 4, 6, 9, 11, 18, 20, 28, 49, 57 *Upajāti (Indravajrā - Upēndravajrā)*, Verses: 5, 15, 40 *Upajāti (Indravaṁśā - Vaṁśasthavila)*, Verses: 7, 8, 10, 12, 17, 25, 27, 29, 32-36, 41-48, 59, 61, 65 *Anushṭubh*, Verses : 14, 16, 56 *Indravaṁśā*, Verses : 19, 26, 30, 76 *Indravajrā*, Verse : 21 *Upēndravajrā*, Verse : 23 *Upajāti (Upēndravajrā - Indravamśā)*, Verses : 31, 66, 69, 73, 74 *Sragdharā*, Verse : 39 *Upajāti (Indravaṁśā - Indravajrā)*, Verse : 54 *Mandākrāntā*, Verses : 60,64 *Āryā*, Verses : 63, 71 *Vasantatilaka*, Verse : 72 *Śikhariṇī*)

प्रणम्य देवं शशिशेखरं प्रियं पिनाकिनं भस्मकणैर्विभूषितम् ।
विभूतये भूतिमतां सुजन्मनाङ्करोमि भूयः स्फुटवाचमुज्ज्वलाम् ॥१॥

येनेयं वसुधा वराहवपुषा स्थित्यै प्रजानां पुरा
गुप्तोद्धृत्य दयालुना प्रियतया पोत्रे च संस्थापिता ।
तस्याभूत्सुत उत्तमोमृतभुजान्तापाय यः शक्तिमान्नाम्नासौ
नरकः क्षितौ क्षितिभुजां राजाधिराजो विभुः ॥२॥

दिग्दन्तिहस्तस्फुटकर्क्कशेन जित्वा करेणाहवमूर्द्धनि शक्रम् ।
तन्मातृतो यो विजहार कुण्डले तस्यात्मजः श्रीभगदत्तनामा ॥३॥

नृपात्मजो वज्रधरप्रभावः श्रीवज्रदत्तः क्षितिपो महात्मा ।
अधीत्य सांगांश्चतुरोथ वेदान्वाक्यं प्रमाणं समयाखिलं यः ॥४॥

ज्ञात्वा गजानां विनयोन्नयक्रमन्तथा हयानाङ्कुलशीलसौष्ठवं ।
देवासुराचार्यामतञ्च तत्त्वतः स वाजिमेधैरयजन्महर्द्धिभिः ॥५॥

तदन्वये राजसु राजराजसमानकीर्त्तिष्वमरेन्द्रसत्त्वः ।
यातेष्वभूद् भूपतिरिन्द्रकल्पः श्रीपुष्यवर्म्मारिबल प्रमाथी ॥६॥

चञ्चलापि यमासाद्य पतिं विष्णुमिवापरम् ।
लक्ष्मीः पाणिगृहीतेव साध्वी जाता निराकुला ॥७॥

तस्य पुण्योदयोत्थानां कर्म्मणां किं न पश्यथ ।
फलं तद्वंशजन्मानो भुञ्चते ŪU - U Ū ॥८॥

पुण्यानि कर्म्माणि बहूनि कृत्वा सुतं स लेभे ---।
शक्रेण --UU - U -- यातो नरेन्द्रस्त्रिदिवौकसानाम् ॥९॥

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तमनुस्मृत्य भूपाला विनि ŪŪU - UŪ ।
तस्य तादृगभूद्बाहुररिनारिविलापदः ॥१०॥

गतेतु तस्मिंस्त्रिदशेशसख्यमभून्नरेन्द्रः पितृतुल्यविक्रमः ।
प्रख्यातिमाञ्ज्ञानगुणोदयोर्ज्जितः समुद्रतुल्यः स समुद्रवर्म्मा ॥११॥

अगाधस्वच्छगम्भीरो व्यालरत्नोपसेवितः ।
महत्त्वाच्छैत्ययोगाच्च तुल्यो जलधिना नृपः ॥१२॥

चिरं स भुक्त्वा नृपसंघपूजितो गुणान्वितः शत्रुतमोपहो वशी ।
क्षितिं समग्रां शुभरत्नमण्डितां जगाम योगाभिरतस्त्रिविष्टपम् ॥१३॥

श्रीदत्तवत्यां प्रथितो महाबलः श्रीमानभीष्टस्थितिकारणक्रमात् ।
धर्म्मानुगः पार्थिवलक्षणैः श्रितः प्रज्ञागुणैराप नरेन्द्रतामसौ ॥१४॥

शरान्स सोढ्वा ज्वलनोपमान्रणे जित्वा बलीयान्सबलानपि द्विषः।
बुभोज भौमान्वयभूषणो महीं यतस्ततोभूद्बलवर्म्मसंज्ञकः ॥१५॥

भुक्त्वा महीं काञ्चनरत्नभूषितामिष्टवा च नैकैः क्रतुभिः सुदक्षिणैः।
कृत्वा रिपूणां बलमानखण्डनन्ध्यानेन यातो दिवमेव कामदः ॥१६॥

तस्य कल्याणशेषेण कल्याणचयसम्भृतः ।
कल्याणवर्म्मा नृपतिर्भूतः कल्याणकारकः ॥१७॥

श्रीरत्नदेवीप्रभवो मनस्वी भूतोपकारैकरसप्रवृत्तः।
वृत्तारिशक्तिर्न्निहतारिपक्ष; क्षपाकराकारमुखो महौजाः ॥१८॥

कर्म्माणि कृत्वा स शुभानि राजा हत्वा रिपूणां महताङ्कुलानि ।
भुक्त्वा च भोगान्सुकृतैरुपात्तान्कालेन शक्रातिथिताञ्जगाम ॥१९॥

U-U--UU-U--U-U--UU-Uयुग्मः।
गणेन्द्रवर्म्माजनि भूमिनाथो गान्धर्व्ववत्यां तिमिरारिकान्तिः ॥२०॥

गणेन्द्रतुल्यः स गणेन्द्रवर्म्मा प्रभावयोगातिशयैरुपेतः ।
क्षितिक्षितां क्षारमिव क्षतेषु द्विषां प्रतापाय सुतं स लेभे ॥२१॥

गुणैः पितेवाभवदेष भूतले क्षितिं स भुक्त्वा जनकोपमो बली ।
जनं समाहूय गुणान्वितं सुतं नियोज्य राज्यन्दिवमेव यातवान् ॥२२॥

स यज्ञदेवीतनयो जितारिर्म्महिन्द्रवर्म्मामरराजविक्रमः ।
बुभोज राज्यं रजनीकराभः पपौ च सम्यक्स्वसुतामिव प्रजां ॥२३॥

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विजित्य गां सागरमेखलान्तां द्विषः समानीय वशं बलेन ।
ईजे स राजा क्रतुभिर्म्महेन्द्रवच्छ्रीसुव्रताञ्चाप शचीमिव प्रियां ॥२४॥

आद्या भूपालमर्य्यादास्थितिर्दर्शनदर्प्पणे ।
तस्मिन्नृपेन्द्रचन्द्रे तु देवी कान्तिरिवाश्रिता ॥२५॥

तस्यामदित्यामिव चक्रपाणिर्न्नारायणो मानुषतां प्रपद्य ।
तेनेव नाम्ना कलिजान्निहन्तुं दोषान् प्रजाया इव पार्थिवोभूत् ॥२६॥

तस्य देवमतिर्द्देवी पत्नीत्वं प्रत्यपद्यत ।
पद्मा नारायणस्येव श्रीनारायणवर्म्मणः ॥२७॥

भूत्यै प्रजानामिव कार्त्तिकेयं भूताधिपः पर्व्वतराजपुत्र्यां ।
गुणाधिवासो वसतिं विभूत्याः श्रीदेवमत्यामुदपीपदत्सः ॥२८॥

श्रीमहाभूतवर्म्माणं महाभूतमिवापरम् ।
तं ख्यातबलवर्म्माणमभ्यसिञ्चच्च मानदः ॥२९॥

भुक्त्वा स भोगान्प्रचुरान्यथेच्छन्दत्त्वा जनेभ्यश्च यथाभिकामम् ।
सौम्योपि राजा भयकृद्रिपूणां योगेन यातः स्वतनुं विहाय ॥३०॥

पित्र्यं संप्राप्य राज्यं सुरपतिसदृशः ख्यातवीर्य्योमित -
श्रीर्न्निर्जित्यारातिचक्रं स्वभुजयुगबलादात्तशस्त्रं समस्तं ।
देव्याम् विज्ञानवत्यां शशिसमवदनं सूनुमुत्पाद्य
धीमानिष्ट्वासौ वाजिमेधन्नरपतिरगमच्छक्रवासं यशस्वी ॥३१॥

ततः क्रमाप्तविजयः श्रीमद्भूपेन्द्रभूषितः ।
श्रीचन्द्रमुखवर्म्माख्यो बभूव वसुधाधिपः ॥३२॥

स्मरलीलाचलापाङ्गैर्लोचनैः पुरयोषिताम् ।
गतवानेकपात्रत्वं परस्परजिहीर्ष्षया ॥३३॥

सिंहासनगतो राजा रराज सवितेव सः ।
रत्नभाभिः सुपट्टभिर्न्नयनानन्दकृत्सुधीः ॥३४॥

आनन्दहेतुर्लोकानां स्वयमानन्दितः सुखी ।
जनयामास तनयं देवीं भोगवतीम्प्रति ॥३५॥

स पूर्व्वोपात्तधर्म्मेण विद्याभूतिजयादिभिः।
वर्द्धमानं सुतं दृष्ट्वा राजागात्परमां मुदम् ॥३६॥

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कृत्वासौ विधिवद्द्रुतं बलवतां मानापभङ्गं द्विषां
जित्वा सागरमेखलां वसुमतीमिष्ट्वा च यज्ञैर्म्मुहुः।
दानेनार्थिजनं श्रिया च सुहृदः सन्तोष्य पृथ्वीपतिर्य्यातः
शक्रसलोकतां पृथुबलः संस्थाप्य पुत्त्रं क्षितौ ॥३७॥

स पुत्त्री तेन मुमुदे लोकान्तरगतोपि सन् ।
रामेणेव पुरा राज्ञा स्वर्ग्गे दशरथो नृपः ॥३८॥

कृत्वा यथावत्पितृदेवतर्प्पणं पौरान् स सम्यक्परिसान्त्व्य च प्रभुः ।
लग्ने ध्रुवे सर्व्वगुणोपपन्ने सिंहासनं सिंह इवारुरोह ॥३९॥

अप्रच्युतं कर्म्म कृतन्ततो द्विजैर्द्धुवाभिषेकं विधिवच्च शान्तिकम् ।
सशंखनादं सहदुन्दुभिस्वनं सुरेशवत्सोनुबभूव भूमिपः ॥४०॥

तस्य देवकुलोद्यानभवनारामशोभया ।
तिरस्कृतशुनासीरपुरकर्व्वटपत्तने ॥४१॥

निरस्तस्तेयदुर्भिक्षमरकोपद्रवादिके ।
नित्यय -- u व्यग्रस्वलंकृतजनातते ॥४२॥

ŪŪŪUC - ŪŪŪŪŪŪŪU - UŪ।
ŪŪŪŪU - ŪŪ स्कन्धावारे सरित्पतिः ॥४३॥

नैव वस्तु जगत्यस्ति निर्द्दोषमिति यन्मतम् ।
वीतदोषानुबन्धेन स्वगुणैस्तदपाकृतम् ॥४४॥

वीतरागेण तेनेह सकलङ्का नृपाः कृताः ।
इन्दुनेव महीन्द्ध्राणां गुहाः सतमसः कृताः ॥४५॥

संख्यातकुलसारेण सारेण जगतीभृताम् ।
जगदानन्दचरितैर्द्धात्त्रा कृत इव क्षितौ ॥४६॥

तत्संग विरहे नृणां मरणं जीवतामपि ।
सत्संगमो हि विदुषां भूषा रक्षा च गीयते ॥४७॥

प्रणतानेकसामन्तशिरोमणिशिखारुणौ ।
स्थलपद्मश्रियन्धत्तः पादौ यस्य जितात्मनः ॥४८॥

श्रीमान्पुरे श्रीस्थिरवर्म्मनामा नीत्वा च तस्मिन् कतिचिद्दिनानि ।
स पौरभृत्यैः सह बन्धुभिश्च पुण्ये नदे सोथ पुरीमाकार्ष्षीत् ॥४९॥

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तस्यारातिकुलारविन्दशशिनो भौमान्वयश्लाघिनो नानाशास्त्र-
पदार्थनिश्चितमतेर्वेदेषु चाधीतिनः ।
प्रख्यातान्वयपौरुषस्य नृपतेरापन्नतृष्णाच्छिदो देवी
श्रीरिव रूपिणी प्रियतमा कान्ताभवन्मानिनी ॥५०॥

पौलोमिव शतक्रतोः पशुपतेर्दुर्गेव शैलेन्द्रजा ---UU-U-UU
U---U--U-।
---UU-U-UUU---U--U----U
U-U-U विपुलोर्व्वेव प्रजाजन्मभूः ॥५१॥

त्रय्यामग्निरिवाद्ध्वरेषु विपुलो नीत्वा U--U- शास्त्रणामिव
सम्यगद्धचयनतः संस्कारराशिर्म्महान् ।
तस्यां सज्जनसंगताविव परो धर्म्मानुभावागमो
जातो वंशधुरां समुन्नमयितुं पृथ्वीतलाखण्डलः ॥५२॥

स्कन्देनेव गिरीन्द्रजादितिरिव त्रैलोक्यभर्त्रा
भृशं कृष्णेनेव च देवकी भगवता दैत्यारिणा श्रीमता ।
प्रोत्खाताहितमण्डलेन बलिना संपूर्णचन्द्रत्विषा सा
श्रीसुस्थितवर्म्मणा गुणवता देवी चिरं नन्दिता ॥५३॥

याते स्वर्गं पितरि जगतां भर्त्तरि क्ष्मातलेन्द्रे
कालेनेष्टं स्वसुकृतफलं भोक्तुमाखण्डलाभे ।
रक्षां पृथ्व्याः पृथुरिव गुणैः स्वैरयं संविधत्ते
शौर्य्याक्रान्तक्षितिपतिशिरोरत्नविद्योतितांह्रिः ॥५४॥

येन व्याकरणोदको नयतिमिः सांख्योरुनक्रो
महान् मीमांसाबहुसारसानुरसितस्तर्क्कानिलावीजितः।
व्याख्यानोर्म्मिपरम्परातिगहनो न्यायार्थफेनाकुलस्तीर्णो -
ज्ञेयसरित्पतिप्रकरणः स्रोतो वि --U- ॥५५॥

धीरागमैर्भाषणमर्थवत्तया शक्तिर्ज्जयिनोत्तमवंशता श्रिया ।
दानेन सम्पद्विनयेन शूरता --U-UU-U-U- ॥५६॥

कृतापकारेप्युपकारवृत्तो वशी विजेता प्रभुरिन्द्रियाणां ।
U-U--UU-U--U-U-- सुरराजकल्पः ॥५७॥

येनाकृष्टपर U-UUU---U--U----UU-U-UUU---U- भूयसी ।
---UU-U-UUU लेनापन्नतृष्णाच्छिदो वाग्मित्वं पदवाक्य-UUU---

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U--U-॥५८॥

शमिताशेषदुरितं लोकेशमिव शंकरम् ।
चेतसा भक्तिभूतेन तस्याराद्ध्यं नृशंकरम् ॥५९॥

तस्य श्रीद्ध्रुवलक्ष्मीर्ल्लक्ष्मीरिव लक्षिता क्षितौ विष्णोः ।
प्रभविष्णोर्भार्य्याभूद्भूत्यैभ्राजिष्णुचक्रस्य ॥६०॥

अनेकोरुद्युमद्रत्ननिकरोपचारिणी ।
वेलेवोदन्वतस्तस्य साभूद्भर्तुर्महीभुजां ॥६१॥

तस्यां तस्य महेश्वरस्य वशिनो देवस्य देव्यां शुभौ
शम्भोः स्कन्दविनायकाविव जगत्पूज्यावभूतां सुतौ ।
नानादिग्वनितामुखानि UU यैरन्यैर्गुणानां गणैः
सूर्य्याचन्द्रमसाविवांशुविसरैरुद्भासितानि स्फुटम् ॥६२॥

यत्तैतयोः प्रथितयोः स्वगुणैः पृथिव्यां व्यालक्षितक्षितिपलक्षणयोरिहैकः
श्रीमानरिदमनेन्द्र इति प्रशोभी भीमाकृतिर्युधि सुहृत्सु च चन्द्रचारुः ॥६३॥

श्रीमानरिदमनेन्द्रश्चन्द्र इवाखण्डलमण्डलोह्यपरः ।
सज्जनकुमुदानन्दो दुर्ज्जनमनुजाब्जसंकोचः ॥६४॥

सुप्रतिष्ठितवर्म्माख्य एकः श्रीमान्स्तथापरः ।
श्रीमद्भास्करवर्म्माख्यो वर्म्मपद्धतितः प्रियौ ॥६५॥

यो ज्येष्ठः श्रेष्टवक्त्रः प्रवरकरिकराकारबाहुर्म्मृगाक्षः
सिंहस्कन्धः U--UUUUUU- स्तम्भचारूरुरुचैः ।
चित्रो रूपेण नानाश्रुतसुभगसुधासारसंपूर्ण ----
--U-- प्रथितपृथुयशाः -U--U-- ॥६६॥

येन -UU-U-UUU---U--U----UU-U लोदितशशिप्रस्पर्द्धिकान्तित्विषा ।
स्मृत्युत्तुंगितलोकलोचनचयस्याग्रेद्य यावत्क्षितौ चेतोभित्तिषु चारूरूप-
चरितेनात्मात्र चित्रीकृतः ॥६७॥

यावेतौ प्रथमे वयस्यपि पृथुप्रस्पर्द्धिसत्त्वोद्गमौ
शक्रांशं विधिना प्रगत्य पितरि क्ष्मान्तर्न्निलीने क्रमात् ।
प्राप्ते गौडबले बलिन्यपि जले विस्रम्भसंरंभतः
स्तोकैरेव बलाच्युताविव बलैर्य्यौ लीलयोपस्थितौ ॥६८॥

तत्रोपस्थाय युद्धे हरिकुलिशशितैस्तूर्ण्णमाकर्ण्णपूर्णै -

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ब्बाणैर्ब्बाणासुराजावजितभुजबलौ ताविवावाप्तदर्प्पौ ।
गौडानां लीलयैव प्रवरकरिघटाः क्रौञ्चशैलावलीवद्बह्वीस्तेषा -
मभेत्तां हतविविधरिपूणाञ्च बाणैर्य्यथा तैः ॥६९॥

नानासायकशक्तिचक्रकनयप्रासासिघातैः शितैः कृत्वा
व्याकुलविह्वलं बलमहो तत्तूर्ण्णमिव द्विषाम् ।
तिग्मैस्तच्छरतोमरैः सुबहुशश्छन्नौ हि मोहं गतौ
वन्याभिः करिणां घटाभिरहितैर्व्यविष्ट्य चासादितौ ॥७०॥

देशं स्वकं विधिवशादुपनीतयोश्च तैः शत्रुभिः खलु ययोर्गुणवत्तयैव ।
प्राप्य स्वराज्यमचिरात्पुनरागतौ तौ पित्र्यां जगद्दृशमिदन्तु ननन्दतुश्च ॥७१॥

ततो देवे ज्येष्ठे जनमनसि सेव्ये विधिवशात्तमस्याक्षिप्याशाः
शशभृति यथांस्तं प्रतिगते ।
U तालो ---UUUUU--UUU-U--- यैव ज्वलित उरुरुग्भास्कर इह ॥७२॥

देवे श्रीभास्करे -UUUUUU--U--U------U--UUUUUU
-पप्लवे लोकभूत्यै ।
----U--UUUUUU--U--U लोत्थ्म् ----U--UUUUUU
--U -सीत्समृद्धथै ॥७३॥

नानाशास्त्रार्थतत्त्वश्रुतविततधियो येन वादित्वमुच्चेस्तद्वच्चालंकृतैः
सुस्फुटललितपदं सर्व्वमार्ग्गं कवित्वम् ।
येन प्राप्य प्रभाभिः प्रतिहततमसां साधु संसत्सु सर्व्वं
स्वेच्छाधातोच्छ्रितोच्चैर्न्निजयजनिता स्वा पाताका च दिक्षु ॥७४॥

धर्म्मः प्रक्षलितः कलिं पुनरपि प्रध्वंस्य संरोपितः कीर्त्तिर्दुर्ज्जनवागुरोदरगता
मुक्त्वा मृगीवोज्झिता ।
लक्ष्मीः क्षीवविलासनीतविधिना संस्कृत्य च स्वीकृता भूयो येन महेश्वराश्रयनयः
स्फायिप्रतापार्च्चिषा ॥७५॥

श्रीभूतिवर्म्मा प्रददौ द्विजेभ्यो येभ्यः परं शासनमाक्षतन्तत् ।
भूयः समुज्ज्वाल्य ददौ तदर्थे श्रीभास्करः संप्रति तेभ्य एव ॥७६॥

कौशिको वाजसनेयी भट्टमहत्तरः प्रियंकरघोषस्वामी । कौशिको वाजसनेयी आवसरिको भट्टदेवघोषस्वामी । यत्रांशपतयः भट्टप्रियंकरघोषस्वामी । भट्टपराशरघोषस्वामी । भट्टविष्णुघोषस्वामी । भट्टयज्ञघोषस्वामी । भट्टरुद्रघोषस्वामी । भट्टवाजिघोषस्वामी । भट्टद्भुवघोषस्वामी । भट्टभूमघोषस्वामी।

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दक्षघोषस्वामी । श्रेयस्करघोषस्वामी । मौद्गल्यो बृहस्पतिस्वामी । माण्डव्यो .....। कौशिकः कभट्टस्वामी । आत्रेयो... ... ....

## Seal

श्रीमान्नरकतनयो भगदत्तवज्रदत्तान्वयो महाराजाधिराजश्रीप्राग्ज्योतिषेन्द्र पुष्यवर्म्मा तत्पुत्त्रो महाराजाधिराज श्री समुद्रवर्म्मा तस्य तनयो दत्तदेव्यां महाराजाधिराज श्रीबलवर्म्मा तेन जातो देव्यां श्रीरत्नवत्यां महाराजाधिराज श्रीकल्याणवर्म्मा श्रीगन्धर्व्ववत्यां श्रीगणपतिवर्म्मा श्रीयज्ञवत्यां श्रीमहेन्द्रो द्विस्तुरगमेधाहर्त्ता श्रीसुव्रतायां श्रीनारायणवर्म्मा श्रीदेवमत्यां श्रीभूतिवर्म्मा श्रीविज्ञानवत्यां श्रीचन्द्रमुखवर्म्मा श्रीभोगवत्यां द्विरश्वमेधयाजी श्रीस्थिरवर्म्मा तेन श्रीनयनायां श्रीसुस्थितवर्म्मा तेन श्रीध्रुवलक्ष्म्यां श्रीभास्करवर्म्मेति ॥

## Translation

**Verse 1 :** After bowing to God Pinākin, the dear one with the Moon on His head who is adorned with ashes, I write down the (following) glorious words for the welfare and benefit of those well born (auspiciously born) people [3]

**Verse 2 :** Of Him, by whom with the form of Varāha (hog), the earth was uplifted from the place where she (it) was hidden, and was borne on the snout for the sake of the stability of the people, was born the son named Naraka, who was strong and was a chastiser of those who are partakers of nectar (the celestials).[4] He was the king of kings and emperor.

**Verse 3 :** He (that Naraka), with his arms as rough as the tusks of the elephants of the quarters had vanquished Śakra (Indra, the lord of the celestials) in battle and from his (Indra's) mother (Aditi) had plundered her ear-pendants.[4a] His son was Bhagadatta

**Verse 4 :** His son was the king śrī - Vajradatta, a great soul, who was powerful like Vajradhara (Indra). He had studied thoroughly all the four Vēdas with (their) adjuncts, and such authoritative religious literatures with their meaning.

**Verse 5 :** He had also studied the techniques for training and handling elephants and also the methods for

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determining the breed and pedigree of horses. He had also delved deep into the principles propounded by the preceptors for the celestials (dēva) and noncelestials (*asura*) (Bṛihaspati and Śukrāchāryya respectively). Having studied the above he had performed the *vāji - mēdha* (*aśvamēdha*) sacrifice investing abundant wealth in that performance.

**Verse 6 :** In his dynasty when (many) kings, who in their fame were equal to Rājarāja (Kubēra) and were powerful like Amarēndra (Indra, lord of the celestials) had gone by, there was the king śrī - Pushyavarmmā, competent like Indra, who destroyed the forces of his enemies.

**Verse 7 :** Lakshmī (Goddess of wealth) though by nature restless and fleeting, having resorted to him as if he was another (God) Vishṇu became restful and complacent as if she was married to him.

**Verse 8 :** Why look into the various meritorious deeds done by him in detail. They are very evident when it is seen that the fruits of those deeds the descendants in his family are enjoying.

**Verse 9 :** After accomplishing many good deeds, he got the son and went away to the abode of the *tridivaṅkaras* (celestials)

**Verse 10 :** .....his (son) was like him (his father). The strength of his arms caused great desolation to the wives of his enemies.

**Verse 11 :** When he had gone to make friends with the lord of the celestials, there came the king equally powerful like his father, who was famous for his knowledge and (exemplary) qualities, who was named Samudravarmmā. He was majestic and great like the ocean.

**Verse 12 :** In being unfathomable, clear and impressive, being resorted to by gems as also by serpents and in being great and cool that king was comparable to the ocean.

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**Verse 13 :** After enjoying the earth adorned by auspicious gems for a long time with the host of kings worshipping him, that virtuous king who dispelled the darkness/evil of the enemies, meditated and went to heaven

**Verse 14 :** The one named Balavarmmā, who was born of Dattavatī, was famous and strong, was endowed with wealth (Śrīmān), was able to achieve any position he desired, adhered to righteous ways (*dharmm - ānugaḥ*) having been endowed with the marks of royalty, secured the status of kingship due to his enterpeise and excellent qualities.

**Verse 15 :** He was an ornament in the dynasty of Bhauma and had achieved victories over enemies with his strong forces having discharged volleys of arrows resembling fire in battles and thus had ruled the earth.

**Verse 16 :** Having enjoyed the earth well endowed with crops and gems and having performed many sacrifices involving liberal distribution of money in the form of fees (to the priests) and after having put down the pride of (his) enemies with strong armies, that king who fulfilled the desires of the supplicants meditated and went to heaven.

**Verses 17-19 :** From him and of Ratnavatī was born king Kalyāṇavarmmā as a residue of the munificense of his father. He was a mass of goodness and a doer of good. He was a high spirited person, always intent on helping others. He had the power and strength of Indra (*vrittrāri*) with which he had destroyed his enemies. His personality was serene and he had a pleasant and attractive face just like the moon. After doing his duties and good deeds and eliminating his enemies and having enjoyed his life, he went as a guest of Indra (i.e. to heaven)

**Verses 20-22[5] :** (Then from him) through Gāndharvvavatī was born Gaṇēndra - varmmā, who had the lustre of the Sun (*timīrāri*). He was comparable in prowess to (God) Gaṇēndra (Gaṇapati). He was powerful enough to demolish his enemies and was like Janaka (the foster - father of Sīta, who was a saintly king). After installing his virtuous and capable son in the kingship he went to heaven.

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**Verses 23-24 :** That son was Mahēndravarmmā born of Yajñadēvī. He was also like Amararāja (Indra) in prowess. He had brought under subjection enemy kings by his strength. He performed sacrifices and got Suvratā, who was like Śachī (queen of Indra) as his queen

**Verses 25-26 :** From that queen, Suvratā, king Nārāyaṇa was born just as Chakrapāṇi (God Vishṇu) was born of Aditi[6]

**Verses 27-30 :** Dēvamatī, became the queen of that Nārāyaṇavarmmā, just as Padmā (Goddess Lakshmī) became the queen of (God) Nārāyaṇa. From her was born Mahābhūtavarmman just as Kārttikēya was born to Bhūtapati (God Śiva) by Parvvatarājaputrī (Goddess Pārvatī). After enjoying all pleasures and giving away (gifts) to the people as much as they desired he anointed the reputed Balavarmman (Mahābhūtavarmman), that terror to his enemies (Nārāyaṇa-varmman) left his physical mould by practicing yōga.

**Verse 31 :** That Mahābhūtavarmmā after performing *vājimēdha (aśvamēdha)* sacrifice and after getting a son, charming like the moon, of queen Vijñānavati, went to Chakravāsa (heaven)

**Verses 32-37 :** That son by name Chandramukhavarmmā got a son of queen Bhōgavatī, and was very happy to see him grow properly. After conquering the earth, he performed sacrifices. He installed his son (to the kingship) on this earth, and himself went to live with Śakra (Indra)

**Verses 38-41 :** That son (not named) after consoling the subjects propitiated his father (father's soul in heaven) by due obsequies just as Rāma had done for his father Dāśaratha, ascended the throne in the very auspicous Dhruva - lagna after due anointment through (the hands of) Brāhmaṇas. The auspicious function was marked by the blowing of conches and beating of *dundubhi*[6a]

**Verses 42-49 :** (The king) Sthiravarmmā after spending some days in the *pura* (old capital ?) built a *purī*, on the sacred *nada*[7] with the help of the servants of the city and (moved there in) with his relatives

**Verses 50-53 :** That eminent member of the dynasty of Bhauma had a very virtuous queen (name lost in

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damaged portion of the record) who highly pleased him by delivering (the son) Susthitavarmmā

**Verses 54-59 :** (That Susthitavarmmā) assumed the kingship on his father leaving for heaven to enjoy the fruits of his good deeds (performed on earth). He had got well versed in the various branches of learning, grammar, *(vyākaraṇa), sānkhya, mīmāṁsā, tarkka, nyāya*, etc. by getting proper instruction from Nṛiśankara after duly propitiating him

**Verses 60-62 :** His wife was Dhruvalakshmī. To him who was like Mahēśvara, of her was born two sons just as Skanda and Vināyaka were born to God Śambhu.

**Verses 63-65 :** Both those sons had the marks of royalty and were well-known for their (eminent) qualities. (The elder ?) Aridamanēndra was fearsome to his enemies in battle but for his friends had a pleasant mien. He was thus named Supratishṭhitavarmmā. The other was the one known as Bhāskaravarmmā who was dear to the line of varmmans (who was dear to the line of well-armoured kings ?)

**Verses 66-67 :** The elder one was well versed and had a pleasing personality. He was famous.

**Verses 68-70 :** Even while these two were very young their father had been absorbed in heaven and then they had to face the attack by the force of Gauḍa,[8] which was additionally equipped with a naval force. Though equipped only with a small army, like Bala and Achyuta (Balarāma and Krishṇa) who boldly faced the forces of Bāṇāsura,[9] they valiantly confronted and broke the ranks of the elephant - corps of the enemy which was huge like the Krauncha mountain.[10] Several weapons were employed and arrows flew in great thickness. The brothers were enveloped by a shower of sharp arrows and javelins and were surrounded by the enemy's force of elephants. They were perplexed and fainted and were made captive.

**Verses 71-72 :** As a stroke of cruel fate they were taken away to their own country by the enemies. However soon enough they got back their kingdom due to their good behaviour.[11] But soon, the elder, pleasing like moon as he was, set (passed away) leaving the lands

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uptil the quarters in darkness. But there was the sun (Bhāskara) to take over to shed light.

**Verses 73-75 :** This Bhāskaravarmman had poetic and other literary accomplishments. By his valour he spread his pennants of victory upto the ends of the world. He revived Dharmma (righteousness) and after demolishing Kali (the spreading evil) he got reinstated in his rightful position on emerging out of the period when he had been ensnared by wicked people. His fortunes (*lakshmīḥ*) which had got staggered (or goddess Laksmī who had swerved away from him as if due to intoxication due to the workings of fate) was grasped after due purification ceremony and his splendour kept swelling[11a] His polity was regulated by his devotion to Mahēśvara

**Verse 76 :** The charter which was granted to brāhmaṇas by ..... varmmā had got disrupted and now śrī - Bhāskara revived and granted it to the same *(brāhmaṇas)*[12]

**Prose :** Kauśika Vājasanēyī - Bhaṭṭa - mahattara Priyaṅkara - ghōshasvāmī; Kauśika - Vājasanēyī - Āvasārika - Bhaṭṭa Dēvaghōsha - svāmī.

Here the title - holders to shares are:[13] Bhaṭṭa - Priyaṅkaraghōsha - svāmī; Bhaṭṭa - Parāśaraghōsha - svāmī; Bhaṭṭa - Vishṇughōsha - svāmī; Bhaṭṭa - Yajñaghōsha - svāmī. Bhaṭṭa Rudraghōsha - svāmī; Bhaṭṭa - Vājighōsha - svāmi; Bhaṭṭa Dhruvaghōsha - svāmī; Bhaṭṭa Bhūmaghōsha - svāmī; Dakshaghōsha - svāmī; Śrēyaskaraghōsha - svāmī; Maudgalya Bṛihaspati - svāmī; Māṇḍavya ..... Kauśikaḥ Kabhaṭṭa - svāmī Āttrēyo[14].....

## Seal

*Mahārājādhirāja* - śrī - Prāgjyōtishēndra Pushyavarmmā of the family of Bhagadatta; son of srīmān - Naraka and father of Vajradatta, his son *mahārājādhirāja* śrī - Samudravarmmā, his son born of Dattadēvī *mahārājādhirāja* Balavarmmā; from him through the queen śrī - Ratnavatī, was born śrī - Kalyāṇavarmmā, (his son born) of śrī - Gandharvvavatī śrī - Gaṇapativarmmā; (his son born) of śrī - Yajña-vatī śrī - Mahēndra, the performer of two horse - sacrifices *(turaga - mēdha)*, (his son born) of Suvratā - śrī - Nārāyaṇavarmmā; (his son born) of śrī

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- Dēvamatī śrī - Bhūtivarmmā; (his son born) of śrī - Vijñānavatī śrī - Chandramukhavarmmā, (his son born) of śrī - Bhōgavatī Sthiravarmmā; performer of two Aśvamēdha (sacrifices); from him through Nayanā (was born) śrī Susthitavarmmā, from him, through Dhurva - lakshmī (was born) śrī - Bhāskaravarmmā [15]

## Notes

1. It is noteworthy that this set of copper plates was discovered while digging the earth near a Śiva temple called Parisarēśvara - dēvālaya. It is now preserved in the Assam State Museum, Gauhati. This set consisting of five plates is found strung together with a ring, the two ends of which are soldered with a lunp of bronze, which contains the seal. Though so secured, it is seen that the record is incomplete with one or more plates after the fifth being missing. This is a puzzle (See n.7 below). The seal is oval in shape, in which in the upper part, in a counter - sunk surface, there is an elephant facing and below it in the remaining two third - part there is the legend detailing the pedigree of śrī - Bhāskaravarmman (See *EI*, XXX, p.287-88).

2. This approximate date has been assigned to this record in consideration of the fact that it evidences the attack on Kāmarūpa by the Gauḍa (Śaśāṅka ?) at the height of his power and his carrying away the young princes (?) Supratishṭhita - varmman and his brother Bhāskaravarman of Prāgjyōtisha as prisoners (See *Ibid.*, p.288), the release of the brother subsequently, the demise of Supratishthita - varman and assertion of idependence by Bhaskaravarman, apparently after, the death of Saśāṅka. (Cf. Ganjam plates of Śilodbhava Madhavarāja- No.61 above)

3. This is indicative of the record having been recopied (See n.7 below)

4. Though born of Earth from (God) Vishṇu, Naraka was antagonistic to the celestials. He had acceded to the lordship of Prāgjyōtisha. His unsavoury deeds called for chastisement and he was killed by Lord Kṛishṇa. However many of the dynasties that ruled in eastern India (e.g. that of Bhaskaravarman of the present record, the Śālastambhas of Prāgjyōtisha, the Bhaumas of Prāgjyōtisha etc.) claimed descent from him (he was referred to as Bhauma (-son of Bhūmi).

4a. This story is found in the *Mahābhāratam.* He is stated to have been duly chastised. (killed) by Lord Krishna, for the recovery of the jewel. (Dowson, John, *A Classical Dictionary of Hindu Mythology and religion etc.* - London, 1914, p.220).

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5. From here, the repetitive eulogy of the kings has not been translated but only the essentials have been given in translation.

6. From this statement it appears that Nārāyaṇavarmman was dwarfish just like Vāmana, the incarnation of God Vishṇu who proceeded to quell the pride of Bali.

6a. The significance of these details, unique in respect of Sthiravarmmā in this family is not clear.

7. This *nada* (river flowing towards the west, considered as a male in contrast to the *nadī* which is feminine) has been conjecturally identified with Brahmaputrā (*EI*, XXX, p.292). Sthiravarmmā might have been forced to build a new city for his residence consequent on his age-old capital being destroyed in a fire. It is seen that Nidhanpur plates of Bhāskaravarman (dealt with below) refers to a fire in which the original copy of that charter had been rendered unintelligble requiring recopying. Even so portions of the text of that charter containing the core of the grant made had become unavailable. In the present charter also there is the mention of the charter containing the grant made by an earlier king having been destroyed, requiring a regranting (what was regranted is not mentioned) probably to the successors of the original grantees (See *Ibid.*, p.290). It is also seen that the present charter is also incomplete. The cause of the fire is not mentioned anywhere. It is possible that some enemy (Gauda ?) with whom the rulers of Prāgjyōtisha had to contend constantly was responsible. It is seen that while detailing Sthira - varmman's achievements (a portion of the text is corroded) after a corroded portion, the word *skandhāvara* or camp is there. Possibly he had fought a battle and his adversary was Mahāsēna - gupta the ancestor of Āditya sēna, a later Gupta of Magadha (Aphsad inscription, CII, III, Fleet, p.200f.)

8. The Gauḍa who attacked Prāgjyōtisha might have been Śaśāṅka of Karṇṇasuvarṇṇa who was vigorously campaigning during this period (Cf. *Ibid.*, p.294. Also see Bāṇabhaṭṭa's *Harshacharitam* ed. Fuhrer, A.A., uchchhvāsa VII, p.288-301; The Nālanda seal inscription of Bhāskaravarman and Nidhanpur Plates of Bhāskaravarmman dealt with below). It is interesting that the Gauḍa is stated to have been equipped with a naval force also. (cf. the prose passage between VV 1 and 2 of Nidhanpur plates of Bhāskarvarman dealt with below).

9. Bāṇāsura, was the son of Bali and was a devotee of God Śiva and was ruling from Śōṇitapura (traditionally identified with Tezpur on the Brahmaputrā, in Assam (*EI*, XXX, p.293). His daughter, Ushā fell in love with Aniruddha, grandson of Lord Krishṇa and had him brought to her by her magical powers.

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Bāṇāsura arrested him. This enraged Lord Kṛishṇa and he along with his brother Balarāma went in a campaign against Bāṇa and completely defeated him. Here, though Supratishṭhitavarman and Bhāskaravarman could be compared with Lord Kṛishṇa and Balarāma, their adversary who came from Gauḍa cannot be compared to Bāṇāsura, who was a ruler of Āssam or Prāgjyōtisha itself. Though the first half of verse 68 indicates that the father of the princes (Susthiravarman) had gone to heaven before the Gauda army attacked, it is a mystery how both the princes together are stated to have proceeded to face the attack and were together captured by the enemy and were together restored to their kingdom subsequently.

10. Krauncha, a mountain, is the extension of the Himālayan range situated on the north of Assam (MW, *SED*, p.262 col.3). Bāṇāśura when defeated by Lord Kṛishṇa and Balarāma, is stated to have taken refuge in this mountain (*EI* XXX, p.293 n.4). Here the elephant corps of the Gauḍa is equated with the Krauñcha mountain. The locale of the battle between the Gauḍa and the brother - princes could be compared with the locale of the battle between Bāṇāsura and Lord Kṛishṇa and Balarāma, but whereas it was Bāṇasura who was defeated according to the Puranic legend, here the Gauḍa was the victor and he carried away the brothers as prisoners.

11. It is surmised that the brothers (?) were reinstated in their kingdom by the Gauḍa on their offering their allegiance to him. (*EI*, XXX, p.294). Possibly it was after a lapse of time that Bhāskaravarman made bold to send his envoy to Harshavarddhana offering his alliance (Bāṇabhaṭṭa's *Harshacharitam* referred to above.)

11a. This statement may indicate that Supratishṭhitavarmman died very soon after he was restored to freedom by the Gauḍa and it was left to Bhāskaravarmman to get his reinstatement duly sanctified. or it is also possible that this statement indicated his assumption of independent status.

12-13 The purport of the original charter (i.e.) the village/ villagers granted, the accompanying privileges etc. has not been brought out here in the extant portion. Only the beneficiary *brāhmaṇas* are mentioned abruptly. Also the phrase *tēbhya ēva* at the beginning is misleading. If the original grant had been made by Bhūtivarmmā great - great - grandfather of Bhāskara - varmma (as has been doubtfully read on the inscription) the beneficiary *brāhmaṇas* of the original grant must have been long dead. Hence it appears that the two *brāhmaṇas*, Kauśika - Vājasanēyī - Bhaṭṭa - mahāttara (probably indicating his status as leading elder citizen) Priyaṇkara ghōshasvāmī and Kauśika

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Vājasanēyī - āvasārika (the significance of this designation is not clear) Bhaṭṭa - Dēvaghōsha svāmī, mentioned at the beginning of the list were possibly the grantees in the original charter. Thereafter their descendants who were entitled to inherit the property in shares (*aṁśa - patayaḥ*) at the time of the reissue were listed. Of them, the first ten obviously belonged to Kauśika - gotra and the white Yajurvēda (*Vājasanēyī*), and were thus descendants of the original grantees in the male line. The succeeding four of whom only the *gōtra* name could be clearly read in the plates, seem to have been either inheritors otherwise, or were new additions at the time of the re-issue (one of them belonged to the Kauśika - gotra but seems to have been unconnected with the original grantees) (Cf. *EI*, XXX, p.290-91).

14. The last line in the fifth and last plate available is smudged. Even so it appears that this charter was continued in one or more plates.

15. In the genealogical details given on the seal, apart from the truncation of names for adjustment in the space available, the following differences from the main body of the charter and from the details found in the other records and Bāṇabhaṭṭa's *Harshacharitam,* are noted below.

a. Nārāyanavarmma's queen's name is given here as Dēvamatī instead of Dēvavatī as found in other places.

b. Her son's name is given here as śrī - Bhūtivarmmā here and as Mahābhūtavarmmā in the other places.

c. Sthiravarmmā's queen's name is given here as Nayanā -instead of Nayana - śōbhā as found in the other places.

d. Susthitavarmmā's queen's name is given here as Dhruvalakshmī instead of Syāmādēvī or Syāmālakshmī (nālandā seal) as found in the other places (in the charter dealt with above, the relevent portion is smudged up).

e. Supratishṭhitavarmman, the elder brother of Bhāskara varmman is not mentioned here

f. Mahēndravarmman is stated to have performed two turaga-medhas (Aśvamēdhas) here whereas in the main text he as well as Chandramukhavarmā are just stated to have performed sacrifices (unspecified).

g. Again Sthiravarmmā is credited with the performance of two Aśvamēdhas. But this information is not found in the other available texts (See *EI*, XXX, p.289, 292) Cf. No.72-73 dealth with below.

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# No.63

## BALASORE PLATES OF ŚRĪ - BHĀNU

| | | |
|---|---|---|
| Location | : | Balasore [1], Balasore District, Orissa |
| Date | : | Saṁvat 5 = C. 620 A.D. [2] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Bhānu (datta*) [3] |
| Dynasty | : | Dattas of Uttara-Tōsali |
| Reference | : | Mitra, Haridas, *IHQ*, XI, p.611-626. |

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स्वस्ति । सगढावासकान्महाप्रतीहार महाराजमहासामन्त श्रीभानुः कुशली सगढाहारविषये समुपगतान्वर्त्तमान भविष्यन्महासामन्तमहाराजराजपुत्रकुमारामात्योपरि कविषयपतितदायुक्त कदाण्डवासिक स्थानान्तरिकानन्यांश्च चाटभटादीन्महामहत्तरबृ हत्भोगिकाद्यधिकरणाञ्च यथार्हम्पूजयति बोधयति चास्तु वो विदितमेतद्विषयसंबद्धचिरं खिलजोन्यबन्दीरकग्रामोस्माभिः श्रीपरमभट्टारकपादानामाचन्द्रार्कसमकालम्पुण्याभिवृद्धये वत्ससगोत्रवाजसनेयचरणेभ्यः महामहत्तरप्रियमित्रस्वामिचाटुमित्रस्वामि ध्रुवमित्रस्वामि आरुहमित्रस्वामिनामाग्रहारीकृत्य प्रतिपादितः तदेषां समुचितराजपत्रिः दानन्दत्वा भुञ्जानानां न केनचिद्बाधा करणीया श्रीपरमभट्टारकपादानां गौरवाच्चैषा पत्रिः परिपालयितव्येति । सम्वत् ५ मार्ग्ग दि ४ ॥

उक्तञ्च धर्म्मशास्त्रे ।

बहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥

मा भूदफलशङ्का वः परदत्तेति पार्थिवाः
स्वदानात्फलमानन्त्यम्परदानानुपालनं ॥

षष्टिम्वर्षसहस्राणि स्वर्गे मोदति भूमिदः ।
आक्षेप्ता वानुमन्ता च तान्येव नरके वसेत् ॥

पूर्वदत्तां द्विजातिभ्यः यत्नाद्रक्ष युधिष्ठिर ।
महीं महीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनं ॥

लिखितम्सान्धिविग्रहिकेनारुणदत्तेन तापितं पीडापालकप्रतिष्ठितचन्द्रेणेति ॥

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## Translation

Ōṁ! Well-being! From the residence at Sagaḍhā[4]. The *mahāpratīhāra, mahārāja mahāsāmanta* śrī - Bhānu is well, honours as befitting and informs the officials, *mahāsāmanta, mahārāja, rājaputra, kumārāmātya, uparika, vishayapati*, those appointed by him,[5], *dāṇḍavāsika, sthānāntarika* and others, *chāṭa, bhaṭa* etc., *mahā - mahattara, bṛihad - bhōgika and adhikaraṇas* [6] of Sagaḍh - āhāra - vishaya[4] as there are at present and will be there in future and as are concerned [7] thus: you take note that:

the village, Jōnyabandīraka[8], that had long been lying desolate,[9] attached to the above - said *vishaya* has been granted,[9a] after making it into an *agrahāra, to mahā - mahattara* Priyamitra - svāmi, Chāṭumitrasvāmi, Dhruvamitra - svāmi, and Āruṅga - mitraswāmi,[10] (all of whom are) adherents of Vājasanēya - charaṇa belonging to Vatsa - sagōtra, for the accumulation of religious merit, uptil the time moon and Sun exist, of śrī - parama - bhaṭṭāraka - pāda.[11]

(Then follows the injunction that this grant as made through a copper-plate charter should be honoured with due regard to śrī - parama - bhaṭṭāraka - pāḍa and that the donees should not be obstructed in their enjoyment of what has been granted to them.)

Saṁvat 5 Mārgga 4th day [2]

(Then folow four of the usual *ślokas* here stated to be quotations from *Dharmmaśāstra*).

Written by *sāndhivigrahika* Aruṇadatta; heated[12] by *Pīḍāpālaka* Pratishṭhitachandra

## Notes

1. Haridas Mitra has this to say about the discovery of this plate; that it is one of several other copper - plates - probably not less than six in number - "dug out by a cultivator from his field in a village, near the town of Balasore in Orissa". That cultivator had melted all except this one thinking them to be of gold. Mitra has surmised that the cultivator had severed and destroyed the seal of this copper plate also. But in the

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facsimile given of the single plate there is no evidence of a seal having been there. (see note below) (See *IHQ*, XI, p.611).

2. H.Mitra had surmised that the tenth and hundredth digits had been suppressed while citing the date of the charter and after a lengthy discussion had concluded that the year intended must have been 705 of the Vikrama era equivalent to 648 A.D. (*Ibid.*, p.619-21). However, sircar, D.C. has argued that the subordinate ruler Bhānudatta flourished sometime between 619 and 643 A.D. (*EI*, XXVIII, p.332-333). The approximate date with a flexibility of ten years both ways will cover both these view points.

3. The format of and the donees figuring in this charter are identical with those of the Soro plate of Bhānudatta again dated year 5, dealt with above. Though H.Mitra has read the name of the ruler as śrī - Bhānuḥ, in the facsimile given it is seen that *dattaḥ* is possibly written below the line. (It must be admitted that H.Mitra had written this article in 1935 long before the Soro and Kanas plates of the Dattas of Uttara - Tōsalī were discovered and written about).

4. The ruler, Bhānudatta issued this charter from Sagaḍhā, which was also the headquarters of a *vishaya* in which the grant village was situated. Neither this place nor the village Jōnya - bandarīka, which was granted have been identified.

5. From the manner of mention of *tad - āyuktaka* following *vishayapati* or administrator of the *vishaya* it would appear that he had appointed some persons to assist him in his duties. Possibly he had appointed one assistant for each village or group of villages in the *vishaya* under his charge. It is also possible that it was the *dāṇḍavāsika, sthānāntarika* etc. who had been appointed by the *vishayapati*.

6. *Adhikaraṇa* is stated to refer to an office or department or court (Sircar, D.C., *Ind.Ep.Gloss*, p.6). It could have also referred to the registry office. Apparently *adhikaṛanān* - referred to the authorised officials functioning in the *adhikaraṇa*

7. *Samupagatān* must have meant "those that were concerned and not those that had assembled" (See *Ibid.*, p.292).

8. Mitra, H. reads the name of the village as *anyabandīraka* apparently treatig the *Jō* at the beginning as a suffix of *khila* preceding.

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9. It is remarkable that in one charter from Soro referring to Sōmadatta of this same family (*EI*, XXIII, p.202-C) and in the two charters of Bhānudatta (*Ibid.*, p.203-D) and the present charter, villages which had been lying desolate for long were granted to brahmins. Possibly those villages had been under cultivation till sometime before the date of these grants, and for some reason they were deserted and now they were sought to be rehabilitated.

9a. The term used *patti* (corrected to *patri* by mitra) seems to have referred to the document, through which the order for the grant was conveyed (See *IHQ*, XI, p.624 n.10)

10. Haridas Mitra has read the name as Āruhasvāmi. Of these four donees mentioned in this grant Dhruvamitrasvāmi and Aruṅgasvāmi figure as the donees in two charters issued by Sōmadatta who was administering Uttara - Tōsalī and who was apparently a predecessor of Bhānudatta. (*EI*, XXIII, p.202-03 B and C). These two charters were found at Sōrō in Balasore District. In another charter (*ibid.*, p.203-D) found along with the above two but which cites the rulership of Bhānudatta, *mahāmahattara* Priyamitrasvāmi and Vāṭamitrasvami were mentioned along with the above two brahmins, the donees in the Sōmadatta's charters, as the donees. In the present charter which again was issued by the same Bhānudatta, the same four again figure as the donees. From the manner of mention of these donees, they appear to have been related - probably they were brothers. It is a puzzle why the later two did not figure in the Sōmadatta's charters. it is noteworthy that Priyamitrasvāmin who is mentioned first in Bhānudatta's charters is qualified with the appellation, *mahāmahattara* - the great elder. Four different villages were granted to them, two of which were to be reclaimed. It is also not known why only these four were continously favoured by the two rulers.

11. It is not unlikely that the *śrī - Parama - Bhaṭṭāraka - pāda*, to whom Sōmadatta and Bhānudatta paid obeisance was a religious head or a pontiff in a *maṭha* instead of a sovereign of these rulers as had been assumed by the scholars who dealt with these records.

12. See above. Also see *IHQ*, XI, p.625 (*m*).

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# No.64

# KANAS PLATES OF BHĀNUDATTA

| | | |
|---|---|---|
| Location | : | Kanās, Puri District, Orissa [1] |
| Date | : | Year 5 = C. 620 A.D.[2] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Bhānudatta[53] |
| Dynasty | : | Dattas of Uttara - Tōsali [4] |
| Reference | : | Sircar, D.C., *EI*, XXVIII, p.332-334 |

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सिद्धम् ॥ स्वस्ति ॥ अन्धसुभिक्षतः परमद्वैवतश्रीपरमभट्टारकपादानुध्यातो महाप्रतिहारमहाराज महासामन्तश्रीभानुदत्तः कुशली उत्तमालोकविषये समुपगतान्वर्तमानभविष्यन्महा सामन्तमहाराजराजपुत्रकुमारा मात्योपरिक विषयपतितदायुक्तकदाण्डवासिकस्था नान्तरितकानन्यांश्च चाटभटादी नधिकरणांश्च पूजयति । अस्तु वः संविदितं यथास्माभिरेतद्विषय संबद्धचिरखिलशून्यकुम्वुकीरिक्षिलाकग्रामः श्रीपरमभट्टारकपादानां पुण्याभिवृद्धये ताम्रपट्टेनाचन्द्रार्क्कसमकालं चैकाम्वकामणिनागभट्टारकाय मैत्रायणीयच्छा त्रमठब्राह्मणानां प्रतिपादितस्तदमीषामुचितं ताम्रपट्टदानं दृष्ट्वा भुञ्जानानां बाधा न केनचित्कार्या श्रीपरमभट्टारकपादीयधर्मगौरवाच्च दत्तिरेषा परिपालयितव्येति ॥ सवंत् ५ आश्व दि २० ४ ॥ उक्तञ्च धर्म्मशास्त्रे।

बहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
स विष्ठायां क्रिमिर्भूत्वा पितृभिः सह पच्यते ॥

लिखितं सान्धिविग्रहिकगोविन्देन । तापितं पेडापालप्रतिष्ठितेन ।
उत्कीर्ण्णं शिवनन्दनेनेति ॥

## Translation

Accomplished! Well-being! From Andhasubhiksha[5]. *Mahāpratīhara-mahārāja-mahāsāmanta* śri-Bhānudatta, who

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meditates at the feet of *paramadaivata - parama - bhaṭṭāraka*[5] is well and honours the *mahāsāmanta, mahārāja - rājaputtra, kumārāmātya, uparika, vishayapati* and those appointed by him, *dāṇḍavāsika, sthānāntarika* and others, *chāṭa, bhaṭa* etc. the *adhikaraṇas* as there are there at present and will be there in future in Uttamālōka - vishaya, and such who are concerned (and orders them as follows): May it be known to you:

By us, the village Kumvukīrikshilāka,[6] attached to this *vishaya* which has been lying dilapidated and deserted for long has been granted to (God) Chaikāmvakā - Maṇināga - bhaṭṭāraka (Maṇināga - bhaṭṭāraka of Chaikāmvakā)[7] as well as to the *brāhmaṇas* of the *maṭha* (hermitage), housing the students of the Maitrāyaṇīya (a school of Yajur-vēda)[8], through a copper-plate charter to last till the moon and Sun exist, to secure the increase in the religious merit of Śri - parama - bhaṭṭāraka - pāda. Thus (the grant having been made to these (?) properly through a copper - plate (charter), while they (?) enjoy (this, what has been granted), no obstruction should be caused to this grant out of deference to śrī - Parama - bhaṭṭāraka - pāda for whose merit this grant has been made. It must be honoured and protected.

Samvat 5 Āśva (yuja*), 24th day [9]

(Then follow two of the usual verses here stated to be quotations from Dharmma - śāstra)

Written by *sāndhivigrahika* Gōvinda. heated by *pēḍāpāla* Pratishṭhita and inscribed by Śivanandana.[10]

## Notes

1. The single plate containing the present charter as well as another plate referring to a Lokavigraha - bhaṭṭāraka (Gupta year 280 = 599 A.D.) were found in the possession of the *maṭha* at Kanās. (*EI*, XXVIII, p.328; *USVAE* III, No. 313).

2. This approximate date has been given to this charter on paleographical and historical grounds (See *Ibid.*, p.333).

3. This Bhānudatta is stated to have been a feudatory of a *parama-bhaṭṭāraka - pāda* and to have issued this grant for the merit of his overlord, who is not however specified. However,

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Bhānudatta's name is entered here in the king column, as he appears to have been the *defacto* ruler in the region. (See n.5 under No.35 and n.11 under No.63).

4. See n.4 under the Soro plate of this same ruler dealt with above.

5. The attribute *mahāsāmanta* attached to the name of this ruler definitely indicated that he was essentially a feudatory.

6. None of these geographical localities mentioned in the charter could be identified (of. *Ibid.,* p.334).

7. *Prima facie,* it is possible to interpret that for the sake of the God Maṇināga-bhaṭṭāraka i.e. to carry out the services to the God and to have the periodical maintenance of the premises of the temple carried out, the village Kumvukīrikshilāka was entrusted to the *brāhmaṇas* of Maitrāyanīya-chhātra-maṭha. But the said *chhātra-maṭha* must have been an institution for giving instruction in *maitrāyaṇīya* school of Yujurvēda to students (*chhātra*). From the manner of mention it can be concluded that this *maṭha* was attached to the temple of (?- Maṇinaga-bhaṭṭāraka). The brahmins of the *maṭha* to whom the grant of the village was made were obviously the teachers/instructors of the institution rather than the students (*chhātra*)in the school. However, it can be understood that the income from the grant village was intended to meet all the expenses connected with the running of the school (i.e.) maintenance for the teachers, feeding and clothing of the students etc. (cf. *EI* XXVIII, p.329-330, 332). Maitrāyaṇīya is the name of a school of the Yajurvēda (closely connected with the *Kaṭhas* and *Kalāpas* (MW, *SED,* (Reprint, 1976, p.834 col.2; *EI,* XXVIII, p.332; also see Müller, F. Max, ed. *The Sacred Books of the East,* vol.XLIV, p.XVI).

8. This *maṭha* also figures in the charter of Lōkavigraha-bhaṭṭāraka dated Gupta year 280 (599-600 A.D.) (*USVAE,* III, No.) The possible identity of Maṇināga-bhaṭṭāraka, the deity to whom (whose temple?) the *maṭha* was attached and the identity of the place Chaikāmbakā or Ekāmvakā have been inconclusively discussed by Sircar, D.C., (*Ibid.,* p.330). It has also been speculated that the modern *maṭha* where these two copper-plates were found lodged might have been the *maṭha* wherein the students studying the Maitrayaṇīya branch of Yajurvēda had been accommodated as per these two charters. That the grant must have been made for the benefit of both (the conjunctive 'cha' is however absent), Maṇināga-bhaṭṭāraka as well as the *brāhmaṇas* in the *maṭha* that is the teachers and students therein is clear from the plate of Lōka-vigraha from the same place where it is stated that the village Urddhvasṛinga, which had been lying waste and deserted for a long time was granted for the carrying out of *bali, charu,*

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and *sattra* of Maṇīnāgēśvara-bhaṭṭāraka and for the welfare of the student-*brāhmaṇas* of Maittrāyanī belonging to various *gōtras*. Possibly Maṇināga-bhaṭṭāraka was the God installed in a shrine within the *Maṭha* wherein the said students received instruction in Maitrāyaṇī. It is worthy of note that the *maṭha* for imparting instruction in the said vēdic text was attached to a temple.

9. It is noteworthy that during the period of this charter and in the relevant region, the days of the months were consecutively numbered without the division into the bright and dark fortnights. It is not also known whether the month started with the *prathamā* of the dark or bright fortnight.

10. This sequence in the mention of these functionatires connected with the inscription of the record is noteworthy. The draft of the charter was written by a *sāndhivigrahika,* heated by a *pēḍāpāla* and inscribed by another individual. From this it appears that the *sāndhivigrahika* wrote the text of the charter with a chalk or some other substance in the first instance on the copper-plate and then the copper-plate was heated to a semi-molten state by the *pēḍapāla* to help the inscriber to engrave the text on the plate with a sharp instrument over what had been already written on it. (cf.Sircar, D.C., *Ind. Ep.,* p.76). It is also to be observed that the present record was inscribed on a single copper plate. There is also no trace of any seal or its soldering. Hence the heating of the plate by the *pēḍāpāla* could not have been for soldering the seal. (cf. *EI,* XXVIII, p.332).

## No.65

## SONPAT COPPER SEAL[1] iNSCRIPTION OF HARSHAVARDDHANA

| | | |
|---|---|---|
| Location | : | Sonpat, Sonpat Tahsil, Sonpat District, Haryana. |
| Date | : | C. 620 A.D.[2] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Harshavarddhana |
| Dynasty | : | Pushpabhūtis of Kanauj |
| Reference | : | Fleet, J.F., CII, III, p.231-232 |

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.....य ..... श्रीमहां ..... परमादित्यभक्तो महाराजश्रीराज्यवर्द्धनः ॥ तस्य पुत्रस्तत्पादानुध्यातः श्रीमहादेव्यामुत्पन्नः परमादित्यभक्तो महाराजश्रीमदादित्यवर्द्धनः ॥ तस्य पुत्रस्तत्पादानुध्यातः श्रीमहासेनगुप्तादेव्यामुत्पन्न ..... य ..... सर्व्ववर्णाश्रमव्यवस्थापनप्रवृत्तः ..... य .....व प्रवर्द्ध ..... परमादित्यभक्तः परमभट्टारकमहाराजधिराजश्रीप्रभाकरवर्द्धनः ॥ तस्य पुत्रस्तप्तादानुध्यात ..... इ..... श्रीमत्यां यशोमत्यामुत्पन्नः परमसौगत..... परमभट्टारकमहाराजाधिराजश्रीराज्यवर्द्धनः॥ तस्यानुजस्तत्पादानुध्यातो महादेव्यां यशोमत्यामुत्पन्नः ..... परमभट्टारकमहाराजाधिराजश्रीहर्षवर्द्धनः ॥

## Summary

Mahārája-śri-Rājyavarddhana, the most devoted to the Sun

His son, Mahārāja-śrīmad-Āditya-varddhana, who mediated on his (his father's) feet, born of śrī-Mahādēvī[3] and was most devoted to the sun

His son paramabhaṭṭāraka-mahārājādhīrāja-śrī-Prabhākara-varddhana, who meditated on his (his father's) feet, born of śrī-Mahāsēnaguptā, who was engaged in regulating the adherence to their duties according to the castes, among his subjects and was a great devotee of the Sun

His son, paramabhaṭṭāraka-mahārājādhīrāja-śrī-Rājyavarddhana, born of śrīmatī-Yaśōmatī, who meditated on his (his father's) feet and who was devoted to Saugata (Buddha)

His younger brother, paramabhaṭṭāraka-mahārājādhirāja-śrī-Harshavarddhana, who meditated at his (his elder brother's) feet, and who was born of mahādēvī=Yasōmatī.

### Notes

1. There is every indication on the back of this seal that it was soldered to a copperplate containing an inscription of Harshavarddhana (See *CII*, III, p.231).

2. This date has been assigned approximately

3. The letters of the inscription are stated to have been very much worn out rendering the text illegible in places (see Ibid).

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4. This mother of Ādityavarddhana is named Apsarō-dēvī in the Madhuban plate of Harshavarddhana dealt with above.

## No.66

## MODLIMB PLATES OF PULAKESI II

| | | |
|---|---|---|
| Location | : | Modlimb, Miraj Taluk, South Satara District Maharāshṭra |
| Date | : | C.620 A.D.[1] |
| Script | : | Early Kannaḍa |
| Language | : | Sanskrit |
| Donor/King | : | Paramēśvara (Pulakēśi II) |
| Dynasty | : | Chāḷukya of Bādāmi |
| Reference | : | G.S.Gai and Madhav N.Kaṭṭi, *EI*, XXXVIII, p.215-218. |

### Text

Metres: Verse 1 *Mālini*, 2&3 *Anushṭubh*

स्वस्ति ।

जयति जलदबृन्दव्योमनीलोत्पलाभः स्फुरदुरु

मणिरत्नस्रक्समाविद्धकण्ठः ।
जलधर इव विद्युद्वृत्तमध्यैकदेशो धरणिधर-
निरोधात्स्विन्न वक्त्रो वराहः ॥१॥

श्रीस्वामिमहासेनपादानुद्ध्यातानां मानव्यसगोत्राणां हारितीपुत्राणां अग्निष्टोमाग्निचयनवाजपेयपौण्डरीकबहुसुवर्णाश्वमेधावभृथस्नान पवित्रीकृतशिरसां चलुक्यानां वंशे संभूतः चलुक्यवंशाम्बरपूर्णचन्द्रः अपरिमितविक्रमोपात्तविपुलयशोवतः तस्य कीर्त्तिवर्म्मणः पुत्रः हिरण्यगर्भस्याश्वमेधयाजिनः पौत्रः स्वबाहुबलविक्रमोपात्तराज्यः अनेकनृपतिपरमेश्वरः वैशाखपौर्णमास्यां तटाकोद्यमने देवगणस्वामिने काश्यपसगोत्राय तियरेग्रामं सिन्नातटे उदकपूर्व्वं सभोगम् ।

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बहुभिर्व्वसधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिः तस्य तस्य तदा फलम् ॥२॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ।
षष्टिर्वर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥३॥

## Translation

**Verse 1** Victorious is Varāha, who is resplendent like the sky filled with a collection of clouds and the blue lily, whose neck is shining with the wreath of large gems which are glittering, like the cloud, which has its midrif girdled by lightnings, and whose face which is perspiring is just like the mountain barring the progress of a cloud.

**Prose** In the dynasty of the Chalukyas, who mediate at the feet of Lord Mahāsēna, who belong to Mānavya-sagōtra, who are the sons (descendants) of Hāritī, whose heads have been purified by the ceremonial bath (at the conclusion) of the *agnishṭōma,*[2] *agnichayana,*[3] *vājapēya,*[4] *paṇḍarīka,*[5] *bahu-suvaṛṇna*[6] *and aśvamēdha*[7] sacrifices

Was born the *paramēśvara* of many kings, who had acceded to the kingdom through (on the strength of) the valour of his own arms, as the son of Kīrttivarmman, who was the full moon in the firmament of the Chalukyas who had garnered great fame through (the exercise of) his unbounded valour, and as the grandson of him who had performed *Hiraṇya-garbbha*[6a] as also the *aśvamēdha* sacrifices

(He gave) the village Tiyarē on the bank of (the river) Sinnā[9], to Dēvagaṇasvāmin of Kāśyapa-sogōtra, with all privileges, in the context of a work connected with the tank,[9] with due libation of water, on the full moon day in the month of Vaiśākha two.

**Verses 2and3** Two of the usual verses glorifying land-grants and drawing attention to the evil consequences attending on the violation of such grants.

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## Notes

1. As there is no indication on the date of the record, available from the contents, an approximate date as above has been assigned.

2. *Agnisṭōma* literally means 'Praise of Agni''. It is the name of a 'protracted ceremony or sacrifice'. It forms 'one of the chief modifications (*saṁsthās*) of Jyōtishṭōma offered by one who is desirous of obtaining heaven; the performer is a Brahman, who maintains the sacred fire, the offering is Sōma, the deities to whom the offering is made are Indra etc., the number of priests required is 16, the ceremonies continue for five days'). (*Jyōtistōma*-name of *Sōma* ceremony - typical form of a whole class of ceremonies consisting originally of 3 and later of 4, 5 or 7 subdivisions) (MW, *SED.* p.5 col.3; p.427 col.2)

3. *Agni-chayana* is stated to be only an arrangement or preparation of the sacred or sacrificial altar.(*Ibid.*, p.5 col.1)

4. *Vājapēya*-Literally 'the drink of strength or of battle' 'Name of one of the seven forms of the Sōma sacrifice (offered by kings or Brāhmans aspiring to the highest positions and preceding the Rāja-Sūya and Bṛihaspati-sava). (*Ibid.*, p.938 col.1)

5. *Pauṇḍarīka* is a kind of *Sōma* sacrifice lasting 11 days. (Ibid., p.650 col.3)

6. *bahu-suvarṇṇa* Literally means "rich in gold". Possibly it was a sacrifice where much gold was given as *dakhiṇā* or fee. Sankaranarayanan, S has noted that it seems to be the same as *Bahu-hiraṇya*, an one-day sacrifice of the *Agnishṭōma* type. (*op.cit.*, p.214)

6a. *Hiraṇya-garbbha* is one of the "great gifts (*mahādānas*)" whereby the performer is deemed to have passed through or born of a "golden womb" in accordance with a ritual and to have acquired a pure or celestial body (*kshatriya*) thereby, the golden cow involved in the ritual and further gold being gifted to the directing priest and other attendant brahmins (See Sircar, D.C., *The Successors of the Sātavāhanas*, p.50-54. Also cf. *EI*, XXXVIII, p.216.

7. The *Aśvamēdha* sacrifice has been described above.

8. Tiyare-grāma has been identified with Terdāḷ in Jamkhandi taluk, Bijapur district (*EI*, XXXVIII, p.216) But this identification is doubtful as this set of copper plates was discovered in South Satara district. See note 9 below.

9. Sinnā is surmised to be a branch of the river Krishṇā (*Ibid.*). It is possible that it is the old name of the present-day Yenna which joins river Krishṇā near Satara (*Gazetteer of the Bombay Presidency*, Vol. XIX - Satara, p.13). It cannot be ruled

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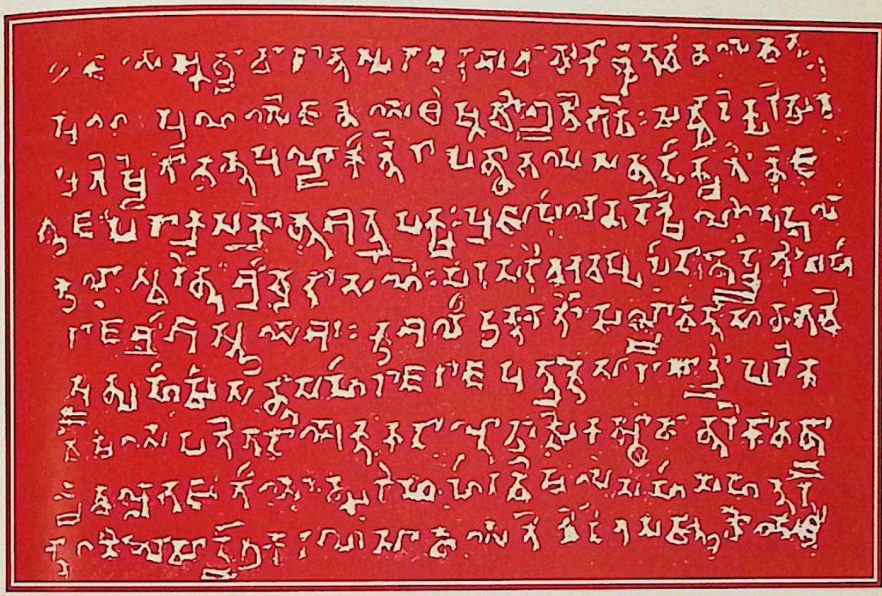
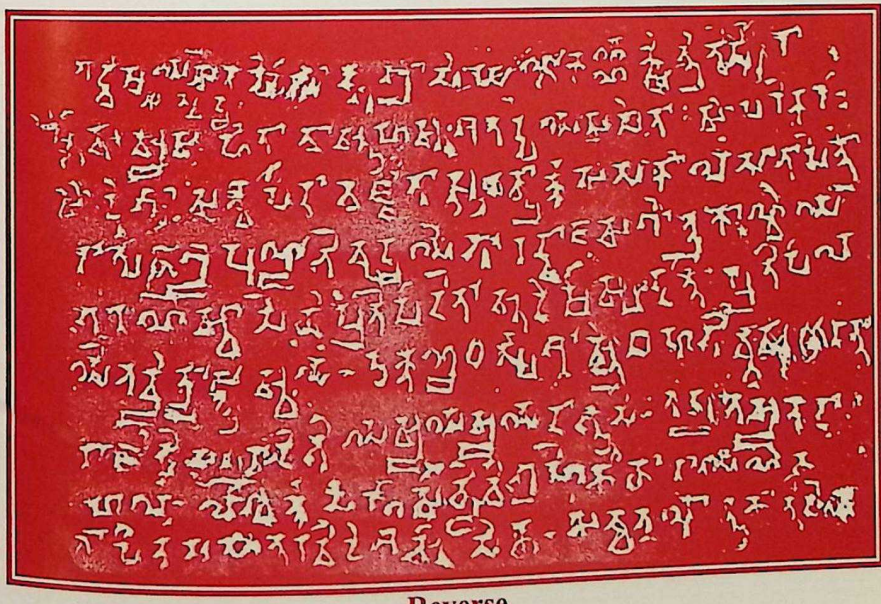


Obverse



Reverse

**Four Copper Plates from Soro :**
**A. Plate of Maharaja Sambhuyasas; The Year 260**

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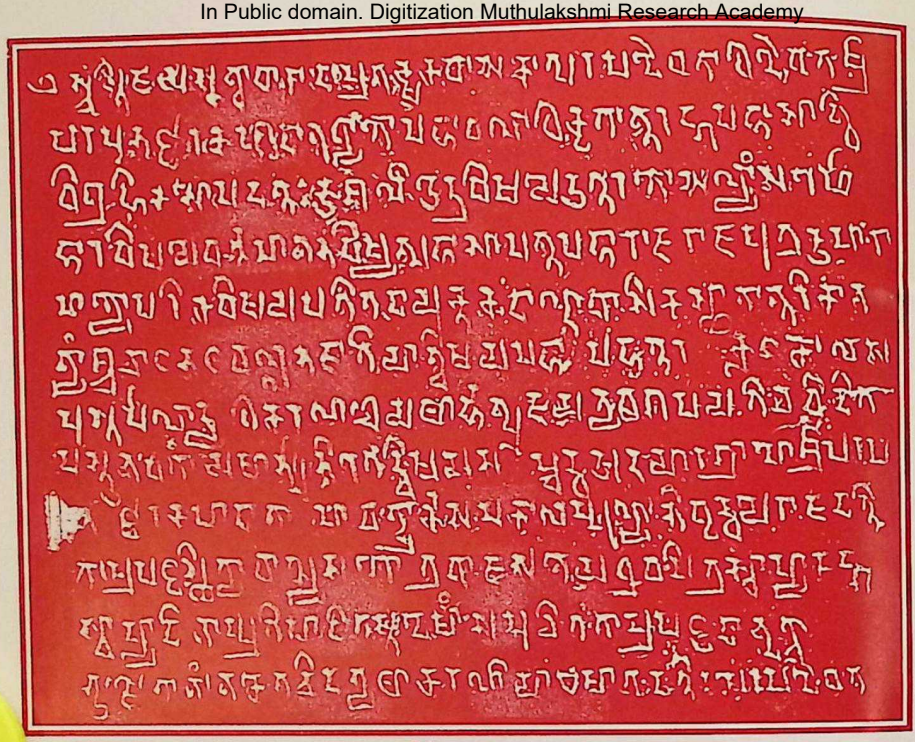

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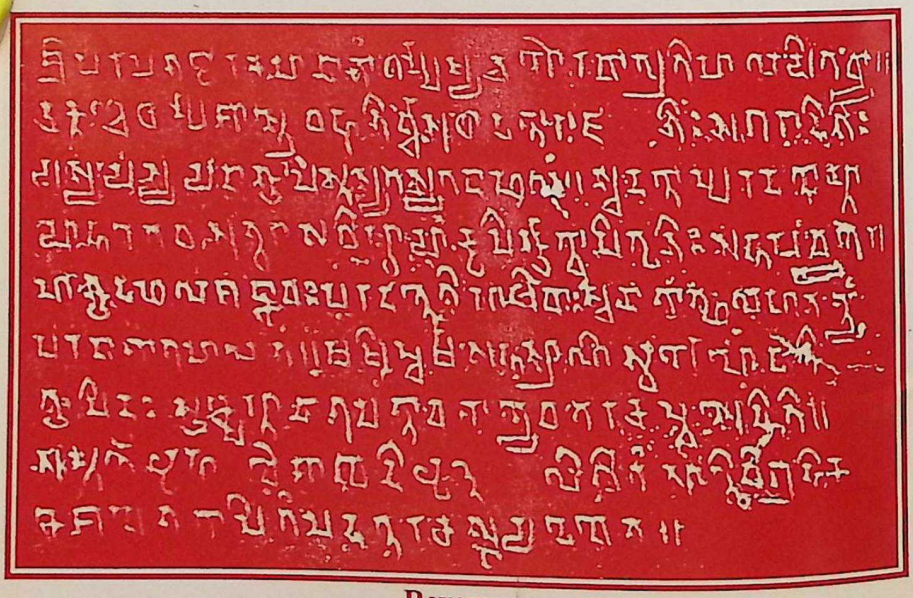

Reverse

**B. Plate of Somadatta; The Year 15**

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out that it is the same as Sina, a tributary of river Bhīma, the confluence of both these rivers occurring about 20 miles south of Shōlapur in the Sholapur district itself. The identification of Tiyare-grāma, which was on the bank of the river, when made will help to identify the river also.

10. *taṭāk-ōdyamana* means the effort connected with the tank or the expanding of the tank. As it is stated that the grant village (Tiyarē) was on the bank of the river Sinnā, the occasion for the grant might have been the construction or raising the capacity of the tank in the village with the help of the river for the benefit of the area around.

## No.67

## SORO PLATES OF SOMADATTA - A AND B

| | | |
|---|---|---|
| Location | : | Sōrō,[1] Balasore District |
| Date | : | (R.) Year 15 = C. 620 A.D.[2] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | (Sōmadatta ?)[3] |
| Dynasty | : | (Dattas of Uttara-Tōsali)[4] |
| Reference | : | Majumdar, N.C., *EI*, XXIII, p.197 f (text - p.202-03). |

### Plate A

ॐ स्वस्ति । जयस्कन्धावारादाम्रतक्षकवासकात्परमदैवताधिदैवत श्रीपरमभट्टारकपादानुध्यातो महाबलाधिकृतान्तरङ्गमहासान्धिविग्रहिकसोमदत्तः कुशली ओड्रविषये उत्तरतोसल्यां सरेफाहारविषये वर्त्तमानभविष्यन्महासामन्त महाराजराजपुत्रकुमारामात्योपरिकविषयपतितदायुक्तकदाण्डवासि कस्थाना न्तरिकानन्यांश्च चाटभटवल्लभजातीयान्विषयमहामहत्तरकूटकोल सपुस्तपालाद्यधिकरणञ्च यथार्हम्पूजयत्यवगम्यति च विदितमस्तु भवतां यथास्माभिरेतद्विषयसम्बद्धअडयारग्रामः श्रीपरमभट्टारक पादानामाचन्द्रार्क्क समकालम्पुण्याभिवृद्धये राजदत्ति ताम्रपट्टस्थित्या वात्स्यसगोत्रवाजसने यधुवमित्रस्वामि आरुङ्गस्वाम्यादीनाम्प्रतिपादितस्तदेषां समुचितताम्रपट्टदानन्दत्त्वा भुञ्जानानां न केनचिदन्यथा करणीया एषा च दत्तिः परमदैवतश्रीपर मभट्टारकपादानां धर्म्मस्य च गौरवात्प्रतिपालयितव्या ॥ उक्तञ्च धर्म्मशास्त्रे।

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बहुभिर्व्वसुधा दत्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥१॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ।
स विष्ठायां क्रिमिर्भूत्वा पितृभिः सह पच्यते ॥२॥

मा भूदफलशङ्का वः परदत्तेति पार्थिवाः ।
स्वदानात्फलमानन्त्यं परदानानुपालनम् ॥३॥

षष्ठिं वर्ष सहस्राणि स्वर्ग्गे मोदति भूमिदः ।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥४॥ इति ।

संवत् १० ५ वैशाख दि १० ३ लिखितं सन्धि -
विग्रहिककेशवेन तापितं महत्तरकसूर्यदेवेन ॥

## Plate B

ॐ स्वस्ति । शाश्चाटकात्परमदैवतश्रीपरमभट्टारकपादानुध्यातो महाबलाधिकृतान्तरङ्गमहासान्धिविग्रहिकसोमदत्तः कुशली सरेफाहारसम्बद्ध वरुकोणविषये वर्त्तमानभविष्यन्महासामन्त महाराजराजपुत्र कुमारामात्यो परिकविषयपति तदायुक्तकदाण्डवासिकस्था नान्तरिकानन्यांश्च चाटभटवल्लभजातीयान्विषयमहामहत्तरकूटकोलसपुस्त पालाद्यधिकरणं च यथार्हम्पूजयत्यवगम्यति च विदितमस्तु भवतामेतद्विषयसंबद्ध चिरखिलशून्यो बहिर्व्वाटकग्रामः परमदैवतश्रीपरमभट्टा रकपादानामाचन्द्रार्क्कसमकालं पुण्याभिवृद्धये वात्स्यसगोत्रवाजसनेयच रणध्रुवमित्रस्वामि आरुङ्गस्वामिभ्यां राजताम्रपट्टस्थित्या प्रतिपादितस्तदनयोस्समु चितराजदत्तिताम्रपट्टदानं दत्त्वा भुञ्जानयोर्नकिनचिद्बाधा कार्या एषा च दत्तिः परमदैवतश्रीपरमभट्टारकपादानां धर्म्मस्य च गौरवात्प्रतिपालयितव्या । उक्तञ्च धर्म्मशास्त्रे ।

बहुभिर्व्वसुधा दत्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥१॥

मा भूदफलशङ्का वः परदत्तेति पार्थिवाः ।
स्वदानात्फलमानन्त्यं परदानानुपालनम् ॥२॥

षष्ठिं वर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः ।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥३॥ इति

संवत् १० ५ माघ दि २० ४ लिखितं शुभसिंहेन ।
तापितं पेडापालकदिवाकरेण उत्कीर्ण्णं नारायणेन ॥

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## A

### Translation

Ōṁ[5]! Well-being! From the residence at Āmratakshaka[5], the victorious camp.

*Mahābalādhikṛita - antaraṅga - mahāsāndhivigrahika* Sōmadatta, who meditates at the feet of Parama - bhaṭṭāraka (the ultimate Lord) who is the lord above the lord,[12] is well and informs after honouring as due, the *mahāsāmanta, mahārāja, rājaputra, kumārāmātya, uparika, vishayapati, tad-āyuktaka* (the subordinate employed by the *vishayapati* mentioned last),[6] *dāṇḍavāsika*[7] *sthānāntarika*[8] and other such, those belonging to the category of *chāṭa, bhaṭa and vallabha, mahā - mahattara, kūṭakōlasa*[9], *pustapāla* and such accredited officers [10] of the Sarēph - āhāra - vishaya [11] in Uttara - Tōsalī[12] in Ōdra - vishaya [13], as there are at present and will be there in furture; may it be known to you:

This royal grant (*rāja - datti*)[14] as conveyed through copper - plate, which has been made for the increase of religious merit uptil the time the moon and Sun last, of the revered[13] sovereign lord (*parama - bhaṭṭāraka - pāda*), is of the village Aḍayāra attached to (above - stated) *vishaya*, (made)[15], to Dhruvamitraswāmi, Aruṅgasvami and others [16] belonging to Vātsya - sagōtra and who are of (adherents of) Vājasanēya (branch - i.e. the Śukla - Yajurvēda).[17] While (these donees) are enjoying the grant as has been made over to them duly through the copper-plate charter, no alteration or obstruction should be caused.

Out of deference to this fact that this religious grant, has been made for the merit of the most pious and devoted lord,[13] it should be protected. It is also said in the law-codes (then follow four of the usual verses in this context.)

Saṁvat 15 Vaiaākha day 13

Written by *sāndhivigrahika* Kēśava.[18] Heated by *mahattaraka* Sūryyadēva[19]

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## Notes

1. These are two (numbered B and C by N.C.Majumdar) of the four copper-plates (each of which is an independent document) stated to have been unearthed at Badkhuri near Sōrō in the Balasore District of Orissa and subsequently acquired by the Ravenshaw College Museum, Cuttack (*EI*, XXIII, p.197).

2. This approximate dating of this record is based on the arguments advanced by Dr.D.C.Sircar (See *EI*, XXVIII, p.333.) It is also possible that the period of rule of Sōmadatta was nearer to that of Śagguyayyan / Śivarāja (602 A.D.) the latter of whom issued a charter as per the Paṭiākella plates.

3. From the information provided by the record, it is clear that Śōmadatta was only a feudatory of one who is referred to as *parama - daivat - ādhidaivata, śrī - parama - bhaṭṭāraka* but whose identity is otherwise left unstated. (Cf. Patiakella plates of Śivarāja). However, though Sōmadatta only bears the epithets, *mahā - balādhikṛita* [means the great military commander. It appears that he was one of the leading commanders of the army inducted to discharge civil functions such as the administration of a province possibly on the borders of the kingdom in the hope that he would efficiently deal with any military situation that might arise. Getting powerful such commanders exploited the situation when the king - sovereign tended to become weak. Though, the epithets, *mahābalādhikṛita* (the great army commander - See Sircar, D.C., *Ind.Ep.Gloss*, p.44, 174], *antaraṅga* (a confidant of the sovereign - See *Ibid.*, p.23). and *mahāsāndhivigrahika* (literally - minister in charge of the affairs of peace and war but which seems to have evolved into a civil designation - *Ibid.*, p.188), indicate his subordination to an overlord. It is evidenced to have been only nominal. The identification of the *paramabhaṭṭāraka* has also been rendered elusive as he is cited in this fashion in too many inscriptions without being named. Hence Sōmadatta is cited in the king column. (See *EI*, XXVIII, p.333).

4. There is no information on the dynasty to which Sōmadatta, who probably was the first in his family to assume actual independent status, belonged. The entry as given above follows the conclusions of Sircar, D.C., (*EI*, XXVIII, p.333, *Ibid.*, XXXV, p.222 n.7)

5. Āmratakshaka has not been identified.

6. The term *tad-āyuktaka*, following the mention of *vishayapati*, can be taken to refer to such who had been appointed by *vishayapati*, possibly his deputy or agent (cf. *Ibid.*, p.332).

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7. The designation, *dāṇḍavāsika*, is stated to be the same as *daṇḍapāśika* (i.e.) one in charge of police duties (See *Ibid.*, p.82).

8. *Sthānāntarika* is another official designation possibly peculiar to the administrative set-up in the eastern region of India. It has been speculatively interpreted as "superintendent of encampment or of the king's residence from one camp to another" (*Ibid.*, p.323). This does not seem to fit in the context.

9. *Kūtakōlasa* seems to have been an official designation peculiar to the Orissa region. The term has not been interpreted. (See *Ibid.*, p.168).

10. The text reads, *vishaya - mahāmahattara - kūṭakōlasa - pustapālādy - adhikaraṇañ - cha* indicating that *mahāmahattara, kūṭakōlasa, pustapāla* etc. were official establishments pertaining to the *vishaya* (Sarēphāhāra vishaya) (See *Ibid.*, p.6). However the address by the ruler Sōmadatta seems to have been directed towards those who formed or headed those official departments. It is possible that those departments were named after their designations.

11. It is stated that the place Sarēpha after which the *āhāra - vishaya* was named should be identified "with the modern village Soro", near which the plates had been unearthed (*EI*, XXIII, p.201)

*āhāra - vishaya* probably referred to a territorial division demarcated for revenue purpose (*āhāra* - a unit of territory that brought in to the king a specified amount of revenue ?). It seems to have been a *vishaya* by itself (same as *tankūṟṟu* of TN inscriptions ?) (Cf. Sircar, D.C., *Ind. Ep. Gloss*, p.12).

12. "Tōsalī was originally the name of the chief city of Kaliṅga identified with modern Dhauli near Bhubanesvar, in the Puri District". This city was the capital of the country comprising northern Kaliṅga, ancient Utkala, often the western portion of the Midnapur District in the north-east and the eastern fringe of the Ganjam District in the south west and that the same name Tosali had been applied to this whole country. Dakshiṇa - Tōsali "roughly corresponded to northern Kaliṅga (modern Puri District with parts of Cuttack and Ganjam) and Uttara - Tōsalī to the Utkala country (modern Balasore District with parts of Cuttack and Midnapur)" (See *EI*, XXVIII, p.330; also see *Ibid.*, XXIII, p.201; Ibid., XXXV, p.222, n.7; Sircar, D.C. *Studies in the Geography of Ancient and Medieval India*, p.41, n.5; 43 and n.4, 175 et al).

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13. Ōḍra was the name applied to the region inhabited by the people called Odras. This region included the Kaliṅga, Dakshiṇa Tosalī and Uttara - Tosalī Territories (See *Ibid.*, p.167, 175-176).

14. These statements about a *parama - bhaṭṭāraka* at whose feet Sōmadatta, the *mahābalādhikṛita antaraṅga, mahā - sāndhivigrahika*, was meditating and that it was for the increase of his religious merit, this grant was made by Sōmadatta indicate that Sōmadatta was only a minister / army commander functioning under a sovereign ruler. But it is an enigma as to why the identity of the sovereign has not been made explicit. In this light the question also arises as to whose *jaya-skandhāvāra* (victorious camp) Āmratakshaka was. It can also be seen that the record prefaces the grant by the statement that Sōmadatta was well and had informed (not ordered) after duly honouring the local officials, about the grant as if he himself was competent to operate independently but referred to the grant as *rājadatti* (royal grant) made for the merit of Parama - bhaṭṭāraka for the sake of form (The terms *rāja - datti*, and *datti* used here are comparable to the term, *para - datti* as used in Pallava charters).

15. This village Āḍayāra has not been identified. (It is a coincidence that there was a *rāshṭra* - equivalent of a *vishaya* ? - in Northern Tamilnādu named Adayāra as referred to in the Udayēndiram plates of Nandivarma (I) (Mahalingam, T.V., *Inscriptions of the Pallavas*, p.59-60). This *rāshṭra* must have been named after the river *Aḍayāṛu* flowing through northern Tamilnāḍu reaching the sea at Chennai).

16. It is not known as to who were those indicated by the term *ādīnām* who were to be identified and given the intended benefit of the charter.

17. The *gōtra* (Vātsya) and the branch of the Vēda, ( *Vājasanēya*) specialised in, are given before the mention of the first name Dhurvamitra - svāmi. It is not known if these credentials applied to Āruṅgāsvāmi and those represented by the term *"adīnām"* also?

18. It is seen that the writer of the record is identified as a *sāndhivigrahika*, whereas the *defacto* issuer of the grant was a *mahāsāndhivigrahika*. The writer who was only a *sāndhivigrahika*, was possibly a subordinate of the unidentified sovereign or of Sōmadatta.

19. The term *tāpitam* meaning heated must have referred to the whole process possibly from heating the plates to sufficient

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heat for inscribing the charter uptil the soldering of the royal seal to it. (Cf. Sircar, D.C., *Ind. Ep. Gloss*, p.368). *Mahattaraka*, like *pēḍāpālaka*, must have been the designation of an important royal official in the hierarchy, in charge of the royal seal. (Cf. *Ibid.*, p.191).

## B

## Summary

The format of this plate is almost identical with 'A' dealt with above, except for the differences noted below:

a) It was issued from Śāñchāṭaka,[1] for which no attribute such as *vijaya-skandhāvāra* or *vāsaka* etc. is added.

b) The village granted as per this charter was Bahirvvāṭaka which had been lying waste and deserted for a long time[2] attached to Varukōṇa - vishaya in Sārēph - āhāra.[2a]

c) The attribute of the Parama - bhaṭṭāraka is restricted to *parama - daivata*

d) While the donees of this charter were apparently the same persons as in "A", here the mention is more specific that Dhruvamitrasvāmi and Āruṅgasvāmi were the only two beneficiaries. Obviously the addition of the word, *ādīnām* (and others) after the mention of the above two names in 'A' was just a flourish.[3]

e) While the year of this grant was the same as in "A", the date was Māgha day 24.

f) This was written by Śubhasiṁha. There is no reference to his official position.

g) The charter was heated by *pēḍāpālaka* (keeper of the record boxes)[4] - Divākara. It was inscribed by Narāyaṇa.

### Notes

1. Śāñchāṭaka wherefrom the charter was issued has not been identified. Its status has also not been mentioned. If it was the seat of government, it is not known if the unnamed Parama - bhaṭṭāraka had it as his capital or Sōmadatta who was obviously a feudatory; was functioning from there.

2. The village Baḥirvvāṭaka has not been identified. For some reason this village had remained waste and deserted. Its grant to these two brahmins seems to have had the object of getting

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it reclaimed and reinhabited. This village has not been identified. However the town or village Varukōṇa, after which the *vishaya* was named is possibly represented by the modern place called Mārkōna, seven miles to the south-west of Soro - *EI*, XXIII, p.201, n.5.

2a. It is note worthy that here Saraphāhāra is stated to have been situated in Varukōṇa *Vishaya* (cf. above).

3. However see Soro plate of Bhānudatta dealt with below.

4. *Pēḍāpālaka* was possibly a functionary equal in rank to *mahattaraka* as mentioned in 'A'. It is seen that the *pēḍa - pālaka* was more than a keeper of the record-boxes. He seems to have been in charge of the royal seal.

## No.68

## NERUR PLATES OF PULIKĒŚI II [1]

| | | |
|---|---|---|
| Location | : | Nerur |
| Date | : | C. 620 A.D.[2] |
| Script | : | Early Kannaḍa |
| Language | : | Sanskrit |
| King | : | Pulikēśin II |
| Dynasty | : | Chālukya of Bādāmi |
| Reference | : | Fleet, J.F., *IA*, VIII, p.43-44 |

### Text

स्वस्ति * ॥ श्री ॥ जयति विमळदंष्ट्राराजितं लोकभर्त्तुः ।

प्रशमितरिपु ..... सुरारेः ॥
अवनितळविधाताभिन्नपातालमूलम् ॥
स्वभुज ..... दूर्द्धमूर्व्वीन्दधानं ॥१॥

तदनु जयति नित्यं वल्लभस्यापि बाहुर ..... हर्ष्वविच्छेदहेतुः॥
द्विजवरकृतशान्तिः सर्व्वलोकस्यपाळः ॥२॥

अने ..... कीर्त्तीनां देवद्विजगुरु ..... हारितीपुत्राणां मानव्यसगोत्राणां ..... षां बहुसुवर्ण्ण ..... दक्षिणोपेतगु .....

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गंगावभृथस्नानोदकपवित्रीकृतशरीरः॥ तस्य पुत्रः श्रीकीर्त्तिराजः॥ तस्यात्मजः श्रीसत्याश्रयः पोलेकेशिवल्लभमहाराजः कुवळालहसु ..... महादानं विप्रेभ्यः दत्तवान् ॥ तदा काले इदमपि शासनं ॥वर्च्चसगोत्र ..... राचार्य्यस्य पञ्चविङ्शतिनिवर्त्तनं राजमानेन क्षेत्रं दत्तं ॥ तत्र प ..... वातापिग्रामे ..... महापथ

* This is written on the margin. There is also a spiral symbolising Ōm or *Siddham* above it.

## Summary

Verse one,[3] only portions of which have become available praises the boar incarnation ( *varāh - āvatāra*) of God Vishṇu, with which form the God had penetrated into the unbroken (solid) foundations of the nether world (*pātāḷa*) and recovering the earth (and) had held it (Her) aloft on His glittering pure snout.

Verse two,[4] which again is broken up, praises the arms of Vallabha which broke up the happiness (*harsha-*) and refers to that Vallabha's appeasement of choice brahmins, he being the protector of the whole world, and to his reveremtial attitude towards Gods, brahmins and preceptor.

Then after the description of the background obviously of the Chāḷukyas as evidenced by the mention that they were the descendants of Hāritī and were of Mānavya - sagōtra, there seems to be a reference to the performance of probably the sacrifice called the *bahusuvarṇa*[5] apparently by Pulakēśin I and to his having got his body purified by the waters of the *avabhṛitha* - bath (the ritualistic purificatory bath at the conclusion of a sacrifice ?) in (?) Gaṅgā.[6] His son was śrī - Kīrttirāja. Then the latter's son Satayāśraya Polekēśi - vallabha - mahārāja, is stated to have made a great gift to brahmins. Then there is the statement that he issued a charter granting a field of the extent of twentyfive *nivarttanas* measured by the royal standard rod[8] to one *āchāryya* belonging to Varchcha - sagotra (?).[9] There is the mention of a village, possibly, Vātāpi, [10]

## Notes

1. This charter consists of two thin copper - plates which have been found bound by a ring mounted by a circular seal (about one inch in diameter) on which there is the representation of a boar facing to the proper left, cut in relief on a countersunk surface. The plates are very much corroded and the proper

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right part of each plate is broken off and lost. The second plate is almost broken in half. The writing is on the inside of each plate (*IA*, VIII, p.43). Consequent on the above features, the text available is incomplete and fragmented.

2. In the available portion of the text of the charter no date is descernible. The date given above is approximate based on historical reasons (See Ramesh, K.V., *Chāḷukyas of Vātāpi*, p.80; also see n.4 below).

3. This first verse given here is different from the usual first verse found in the charters of the Western Chāḷukyas. However, it is also in praise of the boar incarnation of God Vishṇu, highlighting the fact that the earth after its recovery was held aloft on the snout by that boar form of the God.

4. The second verse is in praise of the mightly arms of Pulikēśin II. Though in the phrase *harsha - vichchhēda - hētuh*, the text before and after is lost, on comparison with verse 23 of the Aihole inscription of this king, it can be understood to have referred to the termination of the happiness *(harsha)* of Harshavarddhana of Sthāṇvīśvara, caused by the mighty arms of Pulikēśin II. As this feat is referred to first in the Aihole charter of 634 A.D. the possible reference to the same feat in the present inscription may also indicate that this grant was recorded around 634A.D. (cf. Ramesh, K.V., *op.cit.*, p.80)

5. The portions of the text before and after the mention of *bahusuvarṇṇa* have been lost in the broken off portions. Further on there is reference to "with fees (*dakshiṇa*)" (to the brahmin), Though the name of the king who was the performer of the sacrifice is not available in the extant text, from the context it can be deduced that he was Pulikēśin I. Though '*bahusuvarṇṇa* could have referred to "much gold", which was expended in some other sacrifice, and paid as fee (*dakshiṇā*) to the brahmin - *purōhit* at that sacrifice, as Pulakēśin I is praised to have performed the sacrifice *bahusuvarṇṇa* besides several other sacrificies in a charter issued by his son Katti - arasa (Kīrrttivarman I) (See Godachi plates of Katti - arasa "*EI*, XXVIII, p.62 - text lines 2-4), it may be taken that the reference in the present plates is to his performance of the *'bahusuvarṇṇa"* sacrifice. This "*bahusuvarṇṇa*" sacrifice is praised highly as bringing to its performer, the reward of the conquest of the regions of the luminaries (*jyōtishmato lokāñ - jayati*)" (S.Sankaranarayanan, *The Vishṇukuṇḍis and their times*, p.214-215.) It must be pointed out that such mention of the kings having perfomed many sacrifices in these records could have been just part of the panegyric rather than the reflection of the reality.

6. The *avabhṛitha - snāna* or the purificatory ceremonial bath can be understood to have been taken at or near the place where the sacrifice was performed. If the Gaṅgā mentioned in

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this connection was the sacred river in the heart of North India, it will have be supposed ether that Pulakēśin I's domain extended upto to that river or that he had gone there only for the sacred bath after performing the sacrifice in his own dominion. But the evidences as available at present do not indicate that Pulakēśin I had anything to do with the river Gaṅgā. So the phrase *Gaṅg - āvabhṛitha - snāna* as found here has to be understood as indicating that the water used for the said *avabhṛitha* - bath was considered as pure as that of the sacred river Gaṅgā or that the said bath was taken in a nearby river which was considered as sacred as Gaṅgā or that the king had procured the water of Gaṅgā through messengers for the said purpose.

7. The *mahādānas* or great-gifts are considered to be sixteen in number (for the list see *USVAE*, I, p.162-163). Infomation on which *dānas* Pulakēśin II had performed is not available in the extant text. The present charter granting land is stated to have been issued on that occasion (*tadā kāle*)

8. The reference to the land granted having been measured by the royal standard (rod) is interesting.

9. The portion before the mention of *āchāryya* is lost in the broken off portion. The significance of this suffix, āchāryya - being in the genitive case is noteworthy.

10. The further portion of the inscription after the mention of *dattam* (given) is indistinct even in the available portion of the plate. Only *pi-grāmē* is clearly readable.

## No.69

## SORO PLATE OF BHANUDATTA

| | | |
|---|---|---|
| Location | : | Soro[1], Balasore District, Orissa |
| Date | : | R.Year 5, C. 620 A.D.[2] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Bhānudatta[3] |
| Dynasty | : | Dattas of Uttara - Tōsalī[4] |
| Reference | : | Majundar, N.G., EI, XXIII, p.197 f. (text - p.203) |

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ॐ स्वस्ति । विरञ्जावासकान्महाप्रतिहार महाराजभानुदत्तः कुशली सरेफाहारविषये समुपगतान्वर्त्तमानभविष्यन्महासामन्तमहाराजराजपुत्रकुमारामात्योपरिकविषयपतितदायुक्तकदाण्डवासिकस्थानान्तरिकानन्यांश्च स महामहत्तरबृहद्भोगिककूटकोलसाद्यधिकरणान्यथार्हम्पूजयति मानयति चास्तु वो विदितमेतद्विषयसम्बद्धचिरखिलशून्यबहिर्वाटकग्रामोस्माभिः श्रीपरमभट्टारक पादानामाचन्द्रार्क्कसमकालं पुण्याभिवृद्धये वत्ससगोत्रवाजसनेयचरणेभ्यः महामहत्तरप्रियमित्रस्वामि वाटमित्रस्वामिध्रुवमित्रस्वामि आरुङ्गमित्रस्वामिभ्यः प्रतिपादितः सर्व्वपीडावर्जितः। तदेषां समुचिततामपट्टदानं दत्वा भुञ्जानानां न केनचित् बाधा करणीया श्रीपरमभट्टारकपादानाम् गौरवाच्चैषा दत्तिः परिपालयितव्येति संवत् ५ फल्गु दि १० ७ ॥ उक्तञ्च धर्म्मशास्त्रे ।

बहुभिर्व्वसुधा दत्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥१॥

मा भूदफलशङ्का वः परदत्तेति पार्थिवाः ।
स्व दानात्फलमानन्यं परदानानुपालनम् ॥२॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ।
स विष्ठायां क्रिमिर्भूत्वा पितृभिः सह पच्यते ॥३॥ इति ।

लिखितं सान्धिविग्रहिकारुणदत्तेन तापितं पेडापालकप्रतिष्ठितचन्द्रेणेति ॥

## Summary

While the format of this plate also is almost identical with that of the plates of Sōmadatta dealt with above, the following noteworthy differences are there.

a) This charter was issued from Virañjā,[5] which is stated to have been the *vāsaka* (camp ? or seat ?)

b) The issuer is stated to have been *mahāpratihāra, mahārāja* Bhānudatta. The statement about his subordination (*pādānuddhyatō*) to *paramadaivat - ādhidaivata - śrī - parama - bhaṭṭāraka* is not specified here. Bhānudatta's status as an exalted feudatory is indicated by the epithet *'mahārāja'* attached to his name. However, later on in the charter he is stated to have issued the charter for the increase of the religious merit of the revered (as indicated by the suffix, *pādānām* occuring after srī - Paramabhaṭṭāraka) śrī - Paramabhaṭṭāraka - pāda

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c) The list of officials addressed is prefaced by the word *samupagatān* (assembled or the concerned - cf. Sircar, D.C., *Ind.Ep. Gloss,* p.292) in the Sarēph - āhāra - vishaya

d) Whereas the grant village Bahirvāṭaka is stated to have been situated in Varikōṇa - vishaya in Soro plate "B" dealt with above, here such interpolition of a *vishaya* between Sarāph - āhāra - vishaya and the village Bahirvāṭaka, is absent.

e) the village Bahirvvāṭaka that was lying waste and deserted, which was granted as per Soro plate of Sōmadatta B, is again stated to have been granted a per this charter.

f) The same donees, Dhruvamitrasvāmi and Āruṅgamitrasvāmi as in the above three charters also figure here However two more *mahā - mahattara*, Priyamitrasvāmi and Chāṭamitrasvami are additionally mentioned as the beneticiaries. It is noteworthy that their names precede those of the former two. Here it is clarified that all of them belonged to Vatsa - sagōtra and Vāĵasaneya - charaṇa. They were probably collateral brothers. Probably, Priyamitrasvami was the eldest as it was he who had been invested with the office of *mahā - mahattara.*

g) Here also there is the cautioning that this grant should be protected in view of its being a grant of śrī - Parama - bhaṭṭāraka.

h) This charter is dated samvat 5 Phalgu day 17

i) The charter was written by Aruṇadatta, the *sāndhivigrahika.*

j) It was heated by *pēḍāpālaka Pratishṭhita* Chandra[6].

## Notes

1. This is the fourth of the bunch of plates unearthed at Badkhuri near Soro - See above.

2. It appears possible that the *paramadaivat - ādhidaivata* Paraabhaṭṭāraka, who is indicated as the sovereign ruler of both Sōmadatta and Bhānudatta and who was not named, was Gauḍa Śaśāṅka, who was powerful enough to exercise a remote control over this region. In this connection the Ganjam plates of Śaśāṅka / mahāsāmanta Mādhavarāja II of the Śilōdbhava

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family dated Gupta year 300 (*EI*, VI, p.143 f) can be referred; Just as in the Ganjam plates here also Sōmadatta and Bhānudatta are seen making grants after just mentioning an unnamed overlord, but acting apparently independently. So, in view of the above, the palaeography of the writing in these charters and the known history of his period and region (Also see n.2 under Soro Plates of Sōmadatta - A) the dating of these plates around Gupta year 300 (619 A.D.) seems to be indicated (also see *EI*, XXVIII, p.229.

3. This name Bhānudatta is entered in the king column in spite of the fact that he is styled only as *mahāpratīhāra* (the designation of an important functionary in the administration) and *mahārāja*, and that he himself says that the grant was issued for the merit of his sovereign, Parama - bhaṭṭāraka. However, there is no indication in the charter that Bhanudatta made the grant on direction by his sovereign. The mention of the Parama - bhaṭṭāraka seems to a have been made out of courtesy and political expediency rather than to reflect his actual subordination. The title *mahāpratīhāra* is stated to mean, the head of the door - keepers of the king's palace, the great chamberlain of the king etc. (Sircar, *Ind.Ep.Gloss.*, p.184). But in course of time this title seems to have been conferred on very high and important officials.

The title *mahārāja* in early days indicated sovereign status of the concerned person. But in course of time, when sovereign rulers began adopting more high - sounding titles, this title was relegated to feudatories and petty rulers (*Ibid.*, p.184-185).

4. Bhānudatta appears to have been a successor to Somadatta, with an imrpoved status, though still nominally a subordinate. He sported the title *mahārāja*. Both seem to have belonged to the same family. Both had the surname "datta". Both are seen to have been in a controlling position in the whole or part of Uttara - Tōsalī.

5. What Majumdar had read as Virañjā, as per D.C. Sircar, is to be read as *virajō* (*EI*, XXXV, p.222, n.2). The Virajō - nagara, figuring in the Gollavalli grant of Pṛithvī - mahārāja (*Ibid.*, p.221-224 dealt with above) has been identified with Jājpur in the Cuttack District (*Ibid.*, p.222; also *ibid.*, XXIX, p.227). If this identification is admitted the problem would be to relate Bhānudatta with Pṛithvīmahārāja as they must have been in control of the same or neighbouring areas and as they appear to have been near to each other in point of time.

6. Cf. Kanas plates of the same ruler dealt with above (No.64) where Pratishṭhita is seen cited as the name of the *pēḍāpāla* who heated the plates. Chandra was possibly his son.

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# No.70

## SRIKAKULAM PLATES OF INDRAVARMAN

| | | |
|---|---|---|
| Location | : | Srikākulam,[1] Srikakulam District, A.P. |
| Date | : | (Gaṅga) year 128[2] = 624 A.D. |
| Script | : | Early Telugu - Kannada |
| Languge | : | Sanskrit |
| King | : | Indravarman |
| Dynasty | : | Eastern Gaṅga |
| Reference | : | Fleet, J.F., IA, XIII, p.119-122 |

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स्वस्ति ॥ विजयवतः कलिङ्गनगरवासकात् महेन्द्राचलामलशिखरप्रतिष्ठितस्य चराचरगुरोः सकलभुवननिर्म्माणैकसूत्रधारस्य भगवतो गोकर्ण्णस्वामिनश्चरण कमलयुगलप्रणामाद्वि गलितकलिकलङ्को गङ्गामलकुलतिलकः स्वासिधारा परिस्पन्दाधिगतस कलकलिङ्गाधिराज्यः प्रविततचतुरुदधि सलिलतरङ्गमेखला वनितलामलयशा अनेकसमरसंघट्टविजय जनितजयशब्दप्रतापोपन तसमस्तसामन्तचूडामणिप्र भामञ्जरिपुञ्जरञ्जितचरणो मातापितृपादानुद्धयातः श्रीमन्महाराजेन्द्रवर्म्मा वराहवर्त्तनीविषये तामरचेरुवग्रामं वाटकासहितं सर्व्वकरपरिहारैश्च परिहृत्याचन्द्रार्क्कप्रतिष्ठमग्रहारं कृत्वा मातापित्रोरात्मनश्च पुण्याभिवृद्धये मार्ग्गशिरपौर्ण्णमास्यां सोमोपरागे सलिलपूर्व्वं कृत्वा विदितमस्तु वो नानागोत्रचरणेभ्यो ब्राह्मणेभ्यो वाजसनेय कुमारशर्म्मदेवशर्म्मप्रमुख नरसिंहशर्म्म बेह्नुशर्म्मशिवशर्म्म मातृशर्म्मकुमारशर्म्म मातृशर्म्मदेवशर्म्म बेह्नुशर्म्ममहासेनशर्म्म मातृशर्म्म रविशर्म्मभ्यः संप्रत्तः॥ तदेवं विदित्वा यथोचितभोगभागमुपनयन्तः सुखं प्रतिवसतेति ॥ भविष्यतश्च राज्ञो विज्ञापयति धर्म्मक्रमविक्रमाणा मन्यतमयोगादवाप्यां महीमनुशासद्भिरयन्दानधर्म्मोनुपालनीयः॥ व्यासगीतौ चात्र श्लोकौ भवतः ।

बहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥१॥

स्वदत्तां परदत्तां वा यत्नाद्रक्ष युधिष्ठिर ।
महीं महीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनमिति ॥२॥

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आज्ञा स्वयं । प्रवर्द्धमानविजयराज्यसंवत्सराः १०० २० ८ चैत्र दि १० ५ ॥ कृता चेयम्प्रशस्तिरमात्यदेवचन्द्रसूनुना .... रहसिकशंकरदेवेन। उत्कीर्णा विनयचन्द्रसूनुना आदित्यमञ्चिनेति ॥

## Translation

Well being ! From the victorious residence of Kaliṅga - nagara[3]

Śrīman - mahārāja - Indravarmmā[4], whose blemishes caused by Kali, (the age through which the world is passing at this time) have dropped off on his prostrating at the feet of the worshipful Gōkarṇṇasvāmin, the sole controller for the creation of all worlds, who is the master of the both animate and inanimate things, and who is stationed on the pure summit of the Mahēndra mountain, (the king) who is the forehead mark of the pure Gaṅga family, who has acquired the overlordship over all Kaliṅga on the strength of the glittering point of his sword, whose fame has spread throughout the world girdled by the waves of the four oceans (surrounding the world), whose feet have been made crimson by the cluster of the rays radiating from the crest - jewels of all the *sāmantas* brought into subjection even on hearing the shouts of (his) victory raised at (the end of) many battles, who meditates at the feet of his parents, may it be known to you (all)[5]

The village Tāmarachēruva [6] along with *vāṭaka*[6] in Varāhavarttanī - vishaya[7], after relieving it from (the burden of) all taxes and also granting all exemptions and endowing it with the status of an *agrahāra*[8] tenable so long as the moon and Sun last, has been given (by me) for the augmentation of religious merit to my parents and mine own self, on the day of the fullmoon in (the month of) Mārggaśira on the occasion of the lunar eclipse,[9] with due libation of water, to the brahmins :

Narasiṅgha - śarmman
Behnu - śarmman
Śiva - śarmman
Mātṛi - śarmman
Kumāra - śarmman
Matṛi - śarmman

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Dēva - śarmman
Behnu - śarmman
Mahāsēna - śarmman
Mātṛi - śarmman and
Ravi - śarmman
as led by
Kumāra - śarmman and

Dēva - śarmman, who were adherents of Vājasanēya (-śākhā - i.e. the śūkla - yajurvēda), who however belonged to different *gōtras and charaṇas*[10]

Having been informed of this you[5] live in happiness, after remitting (to the donees as listed above) the due *bhōga and bhāga*

I also entreat the rulers who get this earth (i.e. this area or kingdom) by legal inheritance or by virtue of the force of an army or by any other means to honour and protect this religious gift

(in the context, I may remind you that) there are also these two verses sung by Vyāsa (here follow two of the usual versess)

*Ājnā* is mine own self[11]

(In the) year of (my) ever - prospering kingship 100 20 8) (i.e. 128) Chaitra day 10 5 (i.e. 15)[12], this *praśasti* (eulogy) has been done by *Rahasika* - Śaṅkaradēva, son of *amātya* Dēvachandra[V13]

Inscribed by Āditya - mañchin,[14] son of Vinaya - chandra

## Notes

1. This set of plates is stated to have been found together with the grant of Nandaprabhañjanavarman (ed. *IA*, XIII, p.48-50 - therein referred to as Kaliṅga grant) at Śrīkākuḷam and ultimately deposited in the Govt. Museum, Madras.

2. This year cited is understood to have been of the Gāṅgēya era (*IA*, XIII, p.120). The commencement of the era has not been definitely calculated, but the considered view is that it started "in the period between 496 and 498 A.D. (Sircar, D.C., *Ind.Ep. Gloss.*, p.291).

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3. "Kaliṅga - nagara has been identified with the place situated between the villages Mukhaliṅgam and Nagara - kaṭaka of Parlakimedi taluk" (Mahtab, Harekrushna, *History of Orissa*, I, p.119).

4. It is noteworthy that the expression śrīman - mahārāj - Ēndravarmmā" is capable of being understood as indicating that the name of the king was Maharājēndravarman. However as the names of the rulers of this dynasty are referred to as mahārāja Dēvēndravarman, etc. the *mahārāja* prefixed indicating their title, the name of the king who issued this grant is taken as Indravarmmā. By the period to which this record belongs, the title *mahārāja* was usually assumed by petty chiefs or feudatories, the sovereigns adopting more high - sounding titles. However, there is no evidence of the early Gaṅga kings having been subordinates of any sovereigns.

5. After mentioning the name of the king - issuer of this charter, there is no reference to the issue of his order to the local officials or to the landlord - residents (*kuṭumbins*) in the village proposed to be granted, following the mention of the same (See *IA*, XIII, p.121, n.37). However, the phrase *viditam - astu vo* meaning 'may it be known to you all' is seen inserted, at the end of the mention of the occasion and the formalities observed for making the grant.

6. The territorial division, Varāhavarttanī - vishaya of the ancient period has been identified with the area roughly corresponding to the "coastal region between Śrīkākulam and Tekkali" which was presumably bounded on the west by Kuraka - rashtra, corresponding to modern Palakoṇḍa Taluk." (*EI*, XXIII, p.65). It has also been conjectured that Varāhavarttani - vishaya might have comprised the territory around modern Chicacole (*EI*, XXX, p.26). It may be pointed out that there is one village named Varāhanarasimhapuram in the Chicaole (now renamed as Śrīkākuḷam) taluk of Ganjam district. It might have been known as Varāhavarttani in ancient times. If these conjectures are valid, the modern village Tāmarapalle in the said taluk, might represent the old Tāmaracheruvu (lotus - tank ?)

7. *vāṭaka - sahitam* has been translated as "together with its hamlets" (*IA*., XIII, p.122). However, Monier Williams gives the meaning of the word *vāṭa* as garden, enclosed ground etc. and or *vāṭakā* again as "garden, house-site etc. etc. ('MW, *SED*, p. 902, col.1).

8. In the context of the details of the grant as found in this charter, it has to be concluded that *agrahāra* during this

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period and in the Orissa area, referred to a village under the lordship of a single (or a group ?) of brahmins. (It may be noted that the villagers as were there were not disturbed and were asked to remit to the donees the due *bhōga* and *bhāga*)

9. The phrase *viditam=astu vo* (may it be known to you) as must have been addressed to the erstwhile villagers of Tāmarachaeruvu is found after the mention of the occasion (lunar eclipse) of the grant.

10. It is possible that the term *Vājasanēya* (or the Śukla - yajurvēda) given at the beginning of the enlistment of the donees applied only to the first two brahmins who were at the head of the group of the donees of the charter. However as, in the case of the other donees, the *vēda* in which they had specialised is not given in the record, this *vajasaneya* might have applied to all of the donees. It appears that Kumāra - śarmman and Dēva - śarmman headed (*pramukhān*) the group of brahmins nominated as recipients of the grant (the *agrahāra*).

It is noteworthy that apart from the mention that these brahmins belonged to different *gōtras and charaṇas* no other details about these grantee - brahmins are recorded in the charter. From this it would appear that the said brahmins were present to receive the grant and occupy the land or claim the entitlement to the share in the tax-proceeds of the village and that the charter of these rights was such that none could dispute it at any later date.

11. The expression *ājñā svayam* seems to indicate that the issuer of this charter Indravarmmā did not nominate any one of his subordinates to see to the execution of his order as seen to have been done in the case of several other records but exerted himself for that purpose. (cf. *IA*, XIII, p.122, n.45).

12. The *pravarddhamāna - vijaya - rājya* in which the year 128 is cited, obviously referred to the continuing victorious rulership of the Gaṅga dynasty rather than of the particular king who issued the charter. Again it is noteworthy that the date cited here "Chaitra di 15" seems to have been the date of the issue of the record of the charter granted on the occasion of the fullmoon day of the month Mārggaśira (preceding).

13. It is interesting that whereas the father Dēva - chandra was a minister or secretary (*amātya*) serving the king, the son Śaṅkaradēva was the king's confidant (*rahasika*).

14. The surname *mañchin* is unexplained. It might have been an official designation special to Āditya, the inscriber of the record. It is to be noted that his father is not seen invested with this surname.

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# No.71

# CHEZARLA INSCRIPTION OF PRITHIVIYUVARAJA

| | | |
|---|---|---|
| Location | : | Chezarla[1], Narasaraopet Taluk, Guntur District, A.P. |
| Date | : | C. 625 A.D.[2] |
| Script | : | Early Telugu |
| Language | : | Sanskrit |
| King | : | Prithivī - yuvarāja[3] / (Raṇamahāvikrama)[4] |
| Dynasty | : | Chālukya (?) |
| Reference | : | Ayyar, Subrahmania, K.V., ed. *SII*, VI, No. 594; Sankaranarayanan, S, *The Vishṇukuṇḍis and Their Times*, pp.202-204. (XVIII - Second Face); (also p.116-120) |

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श्रीपिण्डीश्वराय

कालीस्वरसारवीरकेतोः स्वशक्तिशातितशात्रवकरिवरघटासंकटधा न्यकटरणसप्तकोटेः प्रथितान्पृथिवीयुवराजः आनन्दकरानन्दमहर्षिमहागोत्र वियदमलसकलतुहिनकिरणस्य समवगाढान्धसुन्दरी चन्दनाञ्चनालक्तकलोल मालापरितोषपरिचयकृतापराधवैपुल्यसितेतरवेण्णानाथस्य त्रिकूटपर्व्वतपतेर्गो लाङ्गूलविजयकेतनस्य हल्लीसकपटुपटहरवस ..... मप्य ..... स्वोद्योगस्य कन्दरपुरवरजनपद द्वितयाधिपतेः कन्दरराजस्य प्रियसुतायामवनितलान्तव त्याम्महादेव्यां सञ्जातस्सद्गुरोस्तस्यास्पंदमधिष्ठेयगुणमधितिष्ठन्नलंकुर्व्वाणः सुजातः सुजनमनः श्रवणसुखचरितभाजनो जनोदितसकलयशोविशेषः शेषस्थिरवृत्ताजानुकरः करिघटाविशस्तशात्रवश रीरशकलमालामण्डनभा व्यमानपरेतकण्ठगुणो गुणोन्नतिविरोधिपरजनौधनिवारणो वारणोत्तमबलो बलोन्नतस्स ..... कुसुमकेतुरबलाजनमनः प्रमथनपटुरकल्पतरु रभिलषितफल प्रदानकृतमतिरहिमगिरि रनतिलंघनीयमहिमगुरुरसलिल निधिरगाध गाम्भीर्य्यश्लाघी सगरुडमुररिपुसनाथशासनः परमसमृद्धपल्लीजनपदाधि पतिरतिबलजयमतिः सिमसमय समुन्नतगृद्धाद्धचासितकेतनः प्रतिनृपतिव

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निताश्रुतिपथश्रोत्राभरण गौरववैफल्य ..... करो वारिनाथघोषण स्समरपटुपटहरवश्रवणद्विगुणमदगुणो गुणसागरस्क .....विजयः सुजनानुरक्तोनुरागगुरुरभिष्टुतगुणावासस्सकलकलाविशारद स्सत्सभामल्लः स्वकुलसलिलनिधिसमभिवर्द्धनतुहिनकरो नरतिलक ..... दुष्टनिग्रहोग्रविषाधातः शिष्टपरिपालन .... प्रसन्ननृपवरगुणो तुल्यकान्तिः श्रीमान् श्रीरणमहाविक्रमः। स स्वसुतान्वयस्य पृथुजयबलायुरारोग्याभिलषिता र्थसिद्धिवृद्धये पुनरत्र तीर्त्थ .... सर्व्वोन्नतधर्ममहिमानवद्यपुण्यस्याभिल ..... र्त्यञ्चेह बहूनि बहुदेवतायतनानि स्थिरा ..... सर्व्वपरिहारसहकारं ग्रामं ..... मयं ..... वृषभगण ..... सकलसाधन ..... गशोद्य ..... बाधा..... सह ..... पार्व्वतीपरमेश्वरा ..... मनेकविचित्र ..... राजितराजतकपालपालि ..... सघण्टाकं सतालच्छत्र ..... हारभार ..... देवोपक ..... सस्वान्संप्रदाया ..... अभि ..... भगवान्परमेश्वरस्तु ..... तया प्रत्याधिकारमि ..... प्रसन्नस्सेवितो.

## Summary

This inscription, the latter half of which is very much damaged opens with an invocation to Piṇḍīsvara (the name of which God according to Sankaranarayanan is inscribed in somewhat later charters above the main inscription).

Then there is the mention of Pṛithivī - yuvarāja,[3] who seems to have destroyed enemy elephants with his strength and to have become the lord of Dhānyakaṭa [5] and seven other forts. He was blessed by Kālisvara [5].

Then there is a long description of the background of one (Raṇamahāvikrama)[4] who was born of *Mahādēvī* Avanitalānta - vatī,the dear daughter of Kandararāja, [6] the second ruler of the excellent *janapada*[7] Kandarapura,[8] the moon in the clear sky of the family that was the great *gōtra* of Ānanda-maharshi, who was the lord of (the valley of the river Sitētara - (Kṛishṇa - ) veṇṇā,[9] and of Trikūṭa - parvvata[10] who had the victorious flag - standard depicting *gōlāṅgūla*[11]

(That son in - law of Kandararāja), whose great qualities are lofty and unsurpassable like the Himagiri (the lofty Himālāya mountain), who is the lord of proseperous *pallis*[12]

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and *janapadas*, who has been favoured by *sa - Garuḍa - Murariṇu* (God Vishṇu - Kṛishṇa seated on His vehicle Garuḍa),[13] who is a wrestler (competent scholar capable of debating) in the assembly of scholars well - versed in all branches of learning and who is well - endowed with all eminent qualities (described in conventional detail),

for securing all the desired benefits like resounding success, strength, extended life - span and excellent health for his family / dynasty, seems to have granted some village / villages with all exemptions and privileges possibly to God Paramēśvara installed with his consort Pārvatī in one of the many temples, constructed by him.[14]

## Notes

1. This inscription is stated to be engraved on the side of a slab set up behind the *Nandi - maṇḍapa* in front of the central shrine in the Kapōtēśvara temple at Chezarla.

2. In the readable portion of this damaged inscription, no date is discernible. The approximate date given here is based on historical reasons - See n.3 below.

3. This name of Pṛithivī - yuvarāja couched in the nominative case occurs at the commencement of the record. He is credited with some achievement, possibly the conquest of Dhānyakaṭa. From the manner and place of the mention of his name it can be inferred that he was the sovereign of the issuer of this charter whose name occurs after a long eulogy later in the record. In this connection one may refer to the Ganjam plates dated Gupta year 300 (619-20 A.D.) wherein Śailodbhava Mādhavavarman just recorded a token acknowledgement of the sovereignty of Śaśāṅka at the beginning of the record and went about making out his own charter. On that analogy it can be deduced that the Pṛithivī - yuvarāja was such an overlord of Raṇamahāvikrama. However the suffix *"yuvarāja"* in this overlord's name indicates that he was either an heir - apparent of some monarch, who had been given independent charge of the Chezarla (Guntur) area or one who did not remove the epithet, "yuvarāja" from his name even after becoming a monarch in his own right, but having a nominal adherence to the one under whom he was a *yuvarāja* till then. In the Śatara plates, the younger brother of Pulakēśin II, Chāḷukya, Vishṇuvarddhana who issued that charter on his own, still had *yuvarāja* affixed to his name but just acknowledged his subordination to his elder brother, by dating

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his grant in the year 8 (616 A.D.) of *śrī-mahārāja*, obviously Pulakēśin II (See No. 59 above). One Pṛithivī-duvarāja who had shown great valour and strength of his arms while conquering his enemies, and thus had secured succession in the rulership in the line of his own progeny, figured as *āṇatti (ājñapti)* in a charter (dated year 21-631 A.D.) issued by Pulakēśin II Chāḷukya in the region of Kopparam (Guntur District) (*EI*, XVIII, p.257 f). This Pṛithivī-duvarāja (*yuvarāja*) has been identified with the above stated Vishnuvarddhana (*Ibid.*, p.258; Ramesh, K.V., *Chāḷukyas of* Vātāpi, p.86). (That same Vishṇuvarddhana, here entitled *mahārāja* dated a grant made by him in the region of Chipurapalle - Visakhapatnam District - in his own regnal year 18 - equated to 632 A.d. - *IA*, XX, p.15f; also see Timmapuram plates of the same ruler which is not dated - *EI*, IX, p.317 f). It is evident from the subsequent history that the said Vishṇuvarddhana who had started his own line of rulers in Vēngī (Guntur - Kṛishna region) had been a ruler in the Satara region in the early days of Pulakēśin II and thereafter was brought by his brother Pulakēśin II to the Vēngī region and settled there in an almost independent status for strategical reasons. Possibly to start with he was satisfied to be known as Pṛithivī-yuvarāja. It is quite possible that Pṛithivī-yuvarāja figuring at the beginning of this Chezarla record dealt with here was that Vishṇuvarddhana and that this record belongs to the period when he was just fresh in the region. Kandararāja and Raṇamahāvikrama, who must have been holding small principalities in the region prior to its conquest and occupation by the Chāḷukyas seem to have been allowed to continue there in a feudatory capacity.

4. This name of the ruler who issued this charter as given here is in accordance with the reading of line 35 (his) by Saṅkaranarayanan. This portion of the line (36 of *SII*, VI, 594) had been left blank due to its damaged state by the original editor.

5. Dhānyakaṭa (modern Amarāvatī) and seven forts (whose identity is not clear) are stated to have been conquered by Pṛithivī-yuvarāja. In this connection one can refer to the Timmāpuram charter (*EI*, IX, p.317-19), wherein Vishṇu-varddhana, the dear brother of Satyāśraya - vallabha - mahārāja Pulakēśin II is stated to have earned the surname *Vishama-siddhi* on the strength of his success in reducing forts on land, water etc.

6. This Kandararāja was apparently named after the progenitor of the dynasty belonging to or descended from Ānanda-maharshi who figures in an inscription ascribed to a date in the 4th century A.D. (See *USVAE*, III, No.7 and n.1)

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7. *Janapada* just referred to a defined populated territory, (see MW, *SED*, p.336, col.1).

8. Kandarapura was either named after that of the progenitor of the dynasty or the name of that progenitor was not popular and he was just known as the ruler of Kandarapura (Kandararāja) (Cf. *Ibid.*, n.2).

9. Sitētara-veṇṇā or Kṛishṇaveṇṇā is the river Kṛishṇā. The description of the river's connection with the damsels of Andhra is very well done here.

10. *Trikūṭa-parvvata* was possibly Tagara, Ganjam District. (Sankaranayaran, *op.cit.*, p.27, n.6).

11. Gōlāṅgūla is stated to be a species of monkey (*Ibid.*, n.1). It is possible that the word as it literally signified, actually referred to the tail of the cow which was adopted as auspicious to adorn the standard of the descendants of Ānanda-maharshi.

12. *Palli* is one of the designations of an inhabited village-unit in the Dravidian parts of south India. Probably that designation originally had a Jain association. Several villages in the south of India have *palli (halli* in Kannaḍa areas) suffixed to their names. (See Sircar, D.C., *Ind.Ep.* Gloss, p.228).

13. It is noteworthy that this king who claimed special attachment to God Vishṇu *(sa-Garuḍa - Muraripu - sanātha - śāsanaḥ)* made a grant for a temple of God Paramēśvara (Śiva) probably consecrated by him.

14. The statement as above has been made by piecing together the scraps of information that could be gleaned from the damaged portion of the inscription. A herd of bulls (*vṛīshabha - gaṇa*) is found mentioned but it is not ascertainable in what connection.

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# No.72

# NALANDA SEAL OF BHASKARAVARMAN

| | | |
|---|---|---|
| Location | : | Nālanda (= Bargaon), Patna District[1] |
| Date | : | C. 625 A.D.[2] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Bhāskaravarman |
| Dynasty | : | Rulers of Prāgjyōtisha |
| Reference | : | Banerji, R.D., *Jl. of the Bihar and Orissa Research Society*, V, p.302-304; Dikshit, K.N., *Ibid.*, VI, p.151-152. |

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श्री गणपतिवर्मा श्रीयज्ञवत्यां श्रीमहेन्द्रवर्मा श्री सुव्रतायाम् श्रीनारायणवर्मा श्रीदेववत्याम् श्रीमहाभूतवर्मा श्रीविज्ञानवत्याम् श्रीचन्द्रमुखवर्मा श्रीभोगवत्याम् श्रीस्थितवर्मा तेन श्रीनयनशोभायाम् श्रीसुस्थितवर्मा श्रीश्यामालक्ष्म्याम् श्रीसुप्रतिष्ठितवर्मा श्रीभास्करवर्मेति ।

## Summary

This inscription on the seal delineates only the genealogy of Bhāskaravarman. This account starts with śrī - Gaṇapati - varmmā, whose queen was yajñavatī, from whom from him/ (there was) śrī - Mahēndravarman, from him through śrī - Suvratā, (there was) Nārāyaṇa - varmā, from him through śrī - Dēvavati (there was) Mahā - bhūtavarmā, [3] (then from him) through Vijñānavatī (there was) śrī - Chandramukhavarmā (then from him) through Bhōgavatī, (there was) śrī - Sthitavarmā, (then from him) through śrī - Nayanaśōbhā (there was) śrī - Susthitavarmā, (then from him) through śrī - Śyāmālakshimī (there was) śrī - Supratishiṭhita - varmā (and) srī - Bhāskaravarmā

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That is

Śrī Gaṇapativarmā - śrī - Yajñavatī
|
śrī - Mahēndravarmā - śrī - Suvratā
|
śrī - Nārayanavarmā - śrī - Dēvavatī
|
śrī - Mahābhūtavarmā - śrī-Vijñānavatī
|
śrī - Chanadramukhavarmā - śrī - Bhōgavatī
|
śrī - Sthita - varmā - śrī - Nayanaśōbhā[4]
|
śrī - Susthita - varmā[5] - Syāmālakshmī[6]
|
śrī - Supratishṭhita - varmā, śrī - Bhāskaravarmā

## Notes

1. This seal is stated to have been found along with two fragmentary seals of Harshavarddhana of Sthāṇvīśvara at Nālanda. Nālandā is far away from Prāgjyōtisha and Karṇṇasuvarṇṇa which were under the kingship of Bhāskaravarman, whose genealogy the seal described. The presence of Harsha - Varddhana's seals here is a puzzling one. Bāṇabhaṭṭa in his *śrī - Harshacharita - mahākāvya* tells about one Haṁsavēga, a messenger / ambassador sent to Harshavarddhana, by Bhāskaravarman, the king of Prāgjyōtisha, the latter seeking an alliance with the former (A.A.Fuhrer, ed, *Bānabhaṭṭa - Śrī - Harshacharita - kāvyam*, p.288-301). The finding of the seal at Nālanda may be evidencing the forging of such a collaboration between Bhāskaravarman and Harshavarddhana (cf. *JBORS*, VI, p.151).

2. The approximate date as above has been allotted to this inscription in consideration of the contemporaneity of Bhāskaravarman with Harshavarddhana.

3. As per Haṁsavēga's account, the name of this king was mahārāja - Bhūtivarmā (*op.cit.*, p.295).

4. As per the Nidhanpur plates of Bhaskaravarman, this queen bore the name, Nayanadēvī.

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5. This seal inscription clarifies the genealogical list couched in an involved text in the Nidhanpur plates, which however can be understood as stating that Śrī - Sthita - varmā's son was Susthitavarmmā, who was well - known as Mṛigāṅka. In this seal inscription there is no mention of Susthitavarman having borne the epithet Mṛigāṅka.

6. As per the Nidhanpur plates as well as in the account given by Haṁsavēga to Harshavarddhana (*op.cit.*, p.295) this queen bore the name Śyāmādēvi.

## No.73

## NIDHANPUR PLATES OF BHASKARAVARMAN

| | | |
|---|---|---|
| Location | : | Nidhanpur, Sylhet District |
| Date | : | C. 625 A.D.[1] |
| Script | : | Early Bengali |
| Language | : | Sanskrit |
| King | : | Bhāskaravarman |
| Dynasty | : | Rulers of Prāgjyōtisha[2] |
| Reference | : | Vidyavinoda, Padmanatha Bhattacharya, *EI*, XII, p.65 f. |

(Metres: Verse 1 *Vaṁśasthavila*

*Verses 2-25 Āryā*)

ॐ

प्रणम्य देवम् शशिशेखरप्रियम् पिनाकिनम् भस्मकणैर्विभूषितम् ।
विभूतये भूतिमताम् द्विजन्मनाम् करोमि भूयः स्फुटवाचमुज्ज्वलाम् ॥१॥

स्वस्ति महानौहस्त्यश्वपत्तिसंपत्तिउपात्तजयशब्दान्वर्थ
स्कन्धावारात् कर्ण्णसुवर्ण्णवासकात् ।
भोगीश्वरकृतपरिकरं ईक्षणजितकामरूपं अविमुक्तम्
परमेश्वरस्यरूपम् निजभूतिविभूषितम् जयति ॥२॥

जयति जगदेकबन्धुर्लोकद्वितयस्य संपदो हेतुः ।
परहितमूर्त्तिरदृष्टः फलानुमेयस्थितिर्धर्म्मः ॥३॥

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धात्रीमुच्चिक्षिप्सोरम्बुनिधेः कपटकोलरूपस्य ।
चक्रभृतः सूनुरभूत् पार्थिववृन्दारको नरकः ॥४॥

तस्माददृष्टनरकान्नरकादजनिष्ट नृपतिरिन्द्रसखः ।
भगदत्तः ख्यातजयम् विजयम् युधि यः समाह्वयत ॥५॥

तस्यात्मजः क्षतारेर्वज्रगतिर्वज्रदत्तनामाभूत् ।
शतमखमखण्डबलगतिरतोषयद्यः सदा संख्ये ॥६॥

वंश्येषु तस्य नृपतिषु वर्षसहस्रत्रयं पदमवाप्य ।
यातेषु देवभूयम् क्षितीश्वरः पुष्यवर्म्माभूत् ॥७॥

मात्स्यन्यायविरहितः प्रकाशरत्नः सुतो द्वैरथलधुः ।
पञ्चम इव हि समुद्रः समुद्रवर्म्माभिवत्तस्य ॥८॥

अविखण्डितबलवर्म्मा बलवर्म्मा तस्य सूनुरजनिष्ट ।
क्षितिपस्य दत्तदेव्याम् सेना यस्याभ्यमित्रीया ॥९॥

तस्यापि रत्नवत्याम् नृपतिः कल्याणवर्म्मनामाभूत् ।
तनयस्तनीयसामपि यो दोषाणामनावासः ॥१०॥

गन्धर्ववती तस्माद्गणपतिमिव दानवर्षणमजस्रम् ।
गणपतिमगणितगुणगणमसूत कलिहानये तनयम् ॥११॥

तन्महिषी यज्ञवती यज्ञवतीवारणिः सुतं असूत ।
यज्ञविधीनामास्पदमनलमिव महेन्द्रवर्म्माणम् ॥१२॥

तस्मादजनयदात्मजमात्मविदः सुव्रता भुवः स्थितये ।
नारायणवर्म्माणं जनकमिवाधिगतसांख्यार्थम् ॥१३॥

प्रकृतिरिव तस्य पुंसो देववती स्थिरगुणानुबन्धाय ।
षष्ठमिव महाभूतम् दधौ महाभूतवर्म्माणम् ॥१४॥

चन्द्रमुखस्तस्य सुतश्चन्द्र इव कलाकलापरमणीयः ।
विज्ञानवती द्यौरिव यं सुषुवे ध्वान्तशान्तिकरं ॥१५॥

भोगवती भोगवती भूतेः स्थितवर्म्मणस्ततो हेतुः ।
आसीद्भोगिपतेरिव भूमिभृतोऽनन्तभोगस्य ॥१६॥

तस्मादगाधमूर्तेरकलितरत्नादुपोढ़लक्ष्मीकात् ।
क्षीरोदधेरिव नृपादकलङ्कः श्री मृगाङ्कोभूत् ॥१७॥

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उदपादि नयनदेव्यां सूनुस्तस्य स्वबाहुधृतराज्यः ।
देवः सुस्थितवर्म्मा यः ख्यातः श्री मृगाङ्क इति ॥१८॥

प्रत्युरसं विलसन्तीं तद्धन इव यां मुदा हरिर्वहति ।
सा श्रीरर्थिजनेभ्यः क्षितिरिव विश्राणिता येन ॥१९॥

कार्त्तयुगीव श्यामादेवी तस्मादजीजनत् तनयम् ।
शशिनमिव सुप्रतिष्ठितवर्म्माणमपास्तये तमसां ॥२०॥

यस्योन्नतिः परार्था विद्याधरचक्रवर्त्तिसेव्यस्य ।
सगजस्य सुप्रतिष्ठितकटकस्य कुलाचलस्येव ॥२१॥

सैव श्यामादेवी तस्यानुजमकलितोदयमसूत ।
श्री भास्करवर्म्माणम् भास्करमिव तेजसां निलयं ॥२२॥

एकोपि हि यः पुंसाम् हृदयेष्वभिलक्षितः स्वभावेन ।
शुद्धेषु दर्पणेष्विव बहु सुषमं सम्मुखीनेषु ॥२३॥

यस्याविहतमतनुभिस्तेजोभिर्लक्ष्मनृपतिभवनेषु ।
उदपात्रेष्विव भूरिषु विलोक्यते भास्करस्येव ॥२४॥

अव्यालः स्वारोहः कल्पद्रुमवत्समृद्धिभूरिफलः ।
छायोपाश्रितजनतापरिवेष्टितपादमूलो यः ॥२५॥

इत्यपि स जगदुदयकल्पनास्तमयहेतुना भगवता कमलसंभवेनावकीर्ण्णवर्ण्णाश्रमधर्म्मप्रविभागाय निर्म्मितो भुवनपतिरिवोदयानुरक्तमण्डलो यथायथमुचित करनिकरवितरणाकुलितकलितिमिरसञ्चयतया प्रकाशितार्यधर्म्मालोकः स्वभुजबलतुलितसकलसामन्तचक्रविक्रमस्थितिविनयसंस्तवोपचितभक्तिषु प्रकृतिषु परम्परीणासु निकाममुपकल्पितानेक भोगीनवर्त्मा समरविजितनरपतिशत विहितविविधनुतिवचनकुसुमरचितरुचिरकीर्त्तिचित्रावताम्सांकः शिविरिव परोपकारविश्राणनाभिरतसत्त्ववृत्तिर्यथासमयमुदितगुणविधिविभागसंबन्धपटुतया सुरगुरुरिवापरः परैरवहितप्रभावः श्रुतशौर्यधैर्यशौटीर्यसुचरितैरलंकृतात्मवृत्तिः प्रतिपक्षसंश्रयनिराकृतैरिव विवर्ज्जितो दोषैरचलित निरन्तरप्रणयरस भराकृष्टकामरूपलक्ष्मीस्समा ..... ..... ..... ..... ..... ..... .....पश्चिमेन गंगिणिकोडुम्बरीच्छेदसंवेद्या । पश्चिमेनाधुना सीमगंगिणिका ॥ पश्चिमोत्तरेण कुम्भकारगर्त्तस्सैव च गंगिणिका प्राग्भुज्यमानोत्तरेण बृहज्जाटली ॥ उत्तरपूर्वेण व्यवहारिखासोकपुष्करिणी सैव शुष्ककौशिका चेति ॥ आज्ञाशताप्रापयिता प्राप्तपञ्चमहाशब्दः श्रीगोपालः।

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सीमाप्रदाता चन्द्रपुरिनायकः श्रीक्षिकुण्डः न्यायकरणिक जनार्दनस्वामि व्यवहारि हरदत्तकायस्थदुन्धुनाथप्रभृतयः शासयिता लेखयिता च वसुवर्ण्ण भाण्डागाराधिकृत महासामन्त दिवाकरप्रभः उत्खेटयिता दत्तकारपूर्ण्णः। सेक्यकार कालिया ।

षष्टिं वर्षसहस्राणि स्वर्गे मोदति भूमिदः ।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥२६॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
स विष्टायां क्रिमिर्भूत्वा पितृभिः सह पच्यते ॥२७॥

शासनदाहादवर्गभिनवलिखितानि भिन्नरूपाणि ।
तेभ्योक्षराणि यस्मात्तस्मान्नैतानि कूटानि ॥२८॥

## Translation

**Verse-1** Ōṁ! After bowing to Pinākin (God Śiva, the wielder of the bow called *pināka*) who is adorned with (profuse) particles of ash, and who is adorable with the moon on His head, (I) compose this glowing and clear text again with clarity in words for (ensuring) the prosperity of well - endowed brāhmaṇas (*dvijanmanām* - those who are born twice, once while coming into the world through the mother's womb and again at the time of the investiture with the sacred thread, which ritual puts the person on the path of study and enlightenment).

**Prose** From the residence at the victorious Karṇṇasuvarṇṇa[3] which merited the appellation, *jayaskandhāvāra* (victorious camp) with the presence therein of a multitude of great ships, elephants, horses, and foot soldiers.

**Verse-2** Victorious is the form of Paramēśvara, adorned with His own splendorous ashes, girdled by the king of serpents, and resplendent with the eye that vanquished cupid when it was opened.

**Verse-3** Victorious is Dharmma (the personification of the eternal law) who is the sole well - wisher and relative (for all) and is the source of prosperity in both (the mundane and divine) the worlds, who is the embodiment of good (the act of doing good to others), who is invisible but whose existence is known by the benefits he confers.

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**Verse-4** The son of that Chakrabhṛit (wielder of the discus - God Vishṇu) who disguised himself as a boar to raise the earth out of the ocean, was Naraka, the chief among the rulers of the earth.

**Verse-5** From that Naraka, who did not see hell (*naraka*) was born Bhagadatta a ruler who was the friend of Indra (Lord of the celestials) who challenged Vijaya (Arjuna of *Mahābhāratam* fame) who was a renowed victorious hero, to battle

**Verse-6** The off - spring of that (Bhagadatta) who had put down his enemies, was Vajradatta, who had the momentum of the *vajra* (thunderbolt) and by leading his vast army to battle, to help him, he had pleased Śatamakha (Indra whose chief weapon is *vajra*)

**Verse-7** When the (many) rulers of men belonging to that dynasty had acceded to the position of kingship and eventually had attained divinity during the passage of three thousand years, (in that dynasty) there was the ruler of the earth Pushyavarmmā.

**Verse-8** Then there was his son Samudravarmmā, who was like the fifth ocean (over and above the four oceans girdling the earth - by referring to him as an ocean the poet indicated the serene depth of his character and grandeur of his personality) but was free from the fault of having acted as per *matsya - nyāya* (the big fish eating the smaller fish which is the order under the ocean) and exhibited the jewels (wealth) with him quite frankly (the jewels in the ocean which is *ratnākara* - mine of gems - is imbedded in the bottom) and was quite facile in duels (his wielding of arms was as powerful as the violent buffeting of the waves on the beach which is characteristic of the ocean)

**Verse-9** Valavarmmā was his son born of Dattadēvī. He was one whose strength/ army and armour were never split and penetrated and whose army was meant only to march against the enemies.

**Verse-10** Again, his son was the one named Kalyāṇavarmmā born of Ratnavatī. In him even the least of the blemishes could not find an abode.

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**Verse-11** From him, Gandharvavatī gave birth to Gaṇapati who was like Gaṇapati (the elephant - faced God/ elephant) in that he was letting water flow down constantly while making an incessant series of gifts (*dāna*, which in the case of the elephant meant the ichor which constinuously pours from his temples) and who was the repository of innumerable good qualities, which put an end to strife and frustrated the workings of Kali (the evil actions characteristic of the age of Kali through which the world is passing now).

**Verse-12** His chief queen, Yajñavatī, brought forth the son Mahēndravarmman, just like *yajña* (sacrifice) which generates fire. He was himself like fire, the abode of the rituals / sacrifice.

**Verse-13** From him who always expressed himself frankly, Suvratā gave birth to a son (named) Nārāyaṇavarmman for maintaining the stability of the world. He like Janaka (the *rājārshi* - foster - father of Sītā of *Srīmad - Rāmāyaṇam*) had delved deep into the essence of *sāṁkhya* (the philosophy which enlightens one on the nature of self)

**Verse-14** From that manly ruler (Pumān - the eternal male) Dēvavatī who was just like *prakriti* gave birth to Mahābhūtavarmman, just as if he was the sixth basic element (*bhūtas*, the vital elements - are five - earth, water, fire, wind, and space which have their origin in *prakriti* - nature) for the stabilisation of the (good) qualities (of the five elements)

**Verse-15** His son was Chandramukha, who was very amiable having mastered and had come to possess the whole range of arts *(kalā)*, and thus resembled the moon with its *kalā* - the digits (waning and waxing) which pleased (everyone). He took birth from Vijñānavatī who was like the sky in that she gave birth to him who cleared the darkness (evils) and thus was a moon (which rises in the sky and dispels darkness).

**Verse-16** Then (his queen) Bhōgavatī who enjoyed all prosperity was the mother of the prosperous Sthita - varmman just as Bhōgavatī, the city of serpents, produced

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the lord of serpents the Anantabhōga who supports the world (Sthitavarmman was born to Bhōgavatī, and enjoyed the fruits of the world without end and was also a supporter or protector of his part of the world (i.e. his kingdom)

**Verse-17** From that unfathomable person (the king Sthitavarman), the inestimable jewel who had duly wed Lakshmīkā (wealth), who was like the Milky ocean (which is deep, and is full of untraced gems, which gave birth to the moon (*mṛigāṅka* - the one marked by the deer) śrī - Mṛigāṅka who had however, no defective features (unlike the moon) though he was named Mṛigāṅka, was born.[4]

**Verse-18** He (?) got a son, delivered by Nayanadēvī, the eminent Susthitavarmman, who held the kingship by (the strength of) his arm. He was wellknown as Mṛigāṅka.

**Verse-19** He distributed to supplicants the wealth (śrī) that had come down to him, as if it was mere mud, (this Śrī - Goddess of wealth - who is dear to every heart whom Hari (God Vishṇu) hugs, confining Her strictly for his own great pleasure, in a niggardly fasion) and thus was quite unlike God Hari.

**Verse-20** From him, Śyāmādēvī who was just like the Goddess Śyāma of the Kṛita - yuga, bore the son, Supratishṭhita - varmman, who like the moon, was born to dispel evil (darkness) (enveloping the world)

**Verse-21** His (Supratishṭhitavarman's) pre-eminent position was employed for the good of others and for serving eminent scholars. He was well equipped with a good number elephants and an army of veterans. Due to these charcteristics he was comparable to *kulāchala* (the chief mountain, - range which is frequented by Vidyādhara - Chakravartti the monarch of a semi - celestial group of beings and), which has many elephants and is interspersed with ridges.[4a]

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**Verse-22** That same Śyāmādēvī delivered his brother śrī - Bhāskaravarmman, whose rising was unimpeded and who was the store - house of all splendour like the Sun.

**Verse-23** He (Bhāskaravarmman) a single person as he was, is seen in the hearts of (a multitude of) men due to his qualities, just as if a myriad of images are reflected in clear mirrors placed in a row before him.

**Verse-24** The mark of his great splendour penetrated in all directions, and also spread into the mansions of (many) rulers and it was just like the (glory) orb of the Sun that is reflected in each of the (several) water pots (placed under his splendour)

**Verse-25** He is not mischievious (*a - vyālaḥ*), grows by himself (on his own), bestows abundant gold and other desired things and is one whose sole of the feet are embraced by people who seek shade under him (protection from him) and thus is like Kalpadruma (the divine wishing tree, which is free from snakes (*a-vyālaḥ (vyāla* - snake/ mischievious person), and had grown on its own), gives abundant and rich fruits and its region of the roots is crowded around by people seeking shade and favours.

**Prose :** Even so, he who has been created by the worshipful Kamala - sambhava (God Brahmā) who is the cause for the creation, ordering and termination of the world, for the shaping of the life of the people to accord with the established order/codes governing the caste - classification, which orderliness had been neglected in the meanwhile, who like Bhuvanapati (Lord of the world - Sun), by his emergence has endeared to himself the circle (of other kings) (the Sun reddens the regions while he is rising), who has held forth the splendour of the way of life of the Āryas (the respectable people) by dispelling the thick darkness caused by the Kali age and by collecting the taxes properly and distributing it (the collections) in a fitting manner (again like the Sun who by shedding his rays with a proper spread,

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drives away darkness every where), who has cut down to size the strength of all the feudatories by the strength of his own arms, whose subjects exhibit their devotion to him by singing the praises of his firmness and modesty in (songs) as he progresses on the roads which he has laid for their benefit, who is marked by the splendid garlands in which the flowers were the various songs in praise of his fame sung by the hundreds of kings whom he had conquered in battles, who engages in the pious activity of extending help to others like the ancient king Śibi, who is like another preceptor of the celestials (Bṛihaspati) being as he is an expert in prescribing the modes of conduct of those with whom he has to deal with, as dictated by the agreements (the phrase - *udita - guṇa - vidhi - vibhāga - sambandha - paṭutayā* also meant that the king was well - versed in the grammatical rules like *guṇa* - gradation of vowels, *vidhi* - the prescription for forming words analysing the words and correlating them, and thus defining the connotation of the words spoken at various contexts), whose conduct and behaviour is well regulated by his scholarship, heroism, courage, manliness and good conduct, who is never approached by blemishes as he is a strict adherent of everything opposed (to those blemishes),[5] to whom the prosperity of Kāmarūpa has got attached permanently as if by unwavering love.[6]

[7]In the west, the *gaṅgaṇikā*[8] marked by the fig - tree which is now cut down (a stump) (i.e.) on the western boundary, there is the *gaṅgaṇikā*, on the north - west (is) the potter's hole, which itself is *Gaṅgaṇikā*, which has been already in the enjoyment (by others), on the north, the big *jāṭalī* [9], on the north-east, the tank of *vyayahāri* Khāsōka which itself is the dry Kauśikā.

The *ājñā* (for this charter is) the carrier and deliverer of hundreds of orders, (*ājña*), is śrī - Gōpāla, who has acquired the five great sounds, (*pañcha - mahāśabda*)

The *simā - pradātā* (delimiter of the boundaries) is Śrīkshikuṇḍa, the *nāyaka* (lord ?) of Chandrapurī.

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The adjudicator (*nyāya - karaṇika* (i.e.) the officer authorised to settle counter - claims) (is) - Janārdana - svāmi

The *vyavahāri* (the administrator in the village who takes cognisance of the order regarding the grant and oversees its execution?) - Haradatta - kāyastha, as well as Dundhunātha etc.

Śāsayitā (one who proclaims and makes the order known to all concerned ?) as also the *lekhayitā* (who arranged for the writing of the charter) is - Vasuvarṇṇa

The officer in charge of the treasury (*bhāṇḍagar - ādhikṛita*) - *mahāsāmanta* Dīvākara - prabha

The *Utkhēṭayitā* (one in charge of imposing and levying the special levies from the villagers (Sircar, D.C., *Ind. Ep. Gloss*, p.354, 38) - is Dattakāra - pūrṇṇa

The *Sēkyakāra* (the engraver of the record on the copper - plate) - Kāliyā[10]

(Then follow two of the usual verses cautioning against disruption of the grant.)

Due to the burning of the charter, the freshly written text as given in this charter and presented here is different in writing but the text of the original charter has been copied verbatim here. Hence these are not to be construed as fraudulent.[11]

## Notes

1. As from Baṇabhaṭṭa's *Harshacharitam*, (ed. Fuhrer, A.A.) - (*uchchhvāsa* VII, p.288, 291-301) it is learnt that the king of the record Bhāskaravarman was a contemporary of Harsha of Sthāṇvīśvara, this approximate date is assigned to this undated record.

2. Bāṇabhaṭṭa (*Ibid.*, p.288). refers to Haṁsavēga the envoy of Bhāskaravarman to Harshavarddhana. In the present record at the end of the second plate the eulogy tells that Bhāskaravarman had attracted to himself the prosperity (Lakshmī) of Kāmarūpa, which in effect meant that he had become the ruler of Kāmarūpa. Apparently Kamarūpa was a synonym for Prāgjyōtisha (Cf. *The Imperial Gazetteer of India*, Vol.XX, p.216).

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3. There has been much discussion on the identity of the kingdom of Karṇṇasuvarṇṇa (See Watters, Thomas, *On Yuan Chwang's Travels in India*, Vol.II, p.191-193). The concensus seems to be that it was the territory comprising the modern district of Birbhum and some areas around. Cunningham, Alexander (*Ancient Geography of India*, 1975, p.426) was inclined to identify Karṇṇasuvarṇṇa, the chief town of the kingdom bearing that same name with the modern Bara Bazar, the chief town of the modern Birbhum district.

Karṇṇasuvarṇṇa, the kingdom which had that town as its capital must have been adjacent to Kāmarūpa. According to Yuan Chwang it was ruled by Saśāṅka, the slayer of Rājyavarddhana, elder brother of Harshavarddhana. It is interesting that Bhāskaravarman issued the present charter from Karṇṇasuvarṇṇa, which had become his victorious camp. (See *EI*, XII, p.65). Obviously he had displaced Śaśāṅika by this time it is noteworthy that Karṇṇasuvarṇṇa is stated to have had a naval dockyard. (cf. V.68 of Dubi Plates).

4. It may be seen that in verse 17 the poet of this panagyric compared Sthitavarman to the milky ocean which is the abode of Lakshmī (Goddess of wealth), The king had appropriated wealth (Lakshmī) to himself as if he had espoused her (This espousal does not apply in the case of the Milky ocean). That Milky ocean when churned gave birth to the moon (Mṛigāṅka - one marked with a dear). From the king also Mṛigāṅka was born. (he was however free of any blemish unlike the moon). Verse 18 explains that Mṛigāṅka was only a title acquired due to his fame by Susthitavarman born of Nayanadēvī from that Sthitavarman. Hamsavēga, referred to above while relating the genealogy of Bhāskaravarman to Harshavarddhana is seen to have given a similar account. (Bāṇabhaṭṭa, *op.cit.*, p.295.) The original editor rightly construed that the two Mṛigāṅkas mentioned in verse 17 and verse 18 were identical and further stated that the construction of verse 18 was faulty. Consequently he interpreted the pharse *up - ōḍha - Lakshmīkāt* (in verse 17) as meaning from the one who had espoused wealth - Lakshmī (the Goddess of wealth) instead of referring to his having wedded Lakshmī, as his queen (See *EI*, XII, p.77 and n.11). The position regarding this succession is also made very clear in the text of the Nālanda seal of Bhaskaravarmman dealt with above. The relevant portion of the text in the the Dubi plates of the same king has been smudged.

4a. Kulāchala or Kulagiri is stated to refer to "any of the seven principal ranges supposed to exist in ech *varsha* or division of a continent; those of Bhārata-varsha are Mahēndra, Malaya, Sahya, Śuktimat, Ṛiskha, Vindhya and Pāripātra or Pāriyātra"

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(MW, *SED*, p.294, col.3.) But the mention of Vidyādhara-chakravartti as frequenting the *kulāchala* indicates that the mountain Himalaya is meant here.

5. As was usual during this period, the poet of the present charter, while delineating the genealogy of Bhākaravarman had described each king of the line as one possessed of the most excellent qualities and attributes and had compared and constrasted them with the several personages of the ancient epic period, sometimes by double entendre, the same words describing the attainment of the king concerned, having a different meaning when applied to the personage with whom that king was compared. These interpretations have been given then and there, while translating the text. As the poet of the charter and his king were contemporaries of Bānabhaṭṭa, he must have been much influenced by the writings of Bāṇabhaṭṭa.

6. This statement makes it clear that Bhāskaravarmman was the ruler of Kāmarūpa. After this statement at the end of the second plate of the charter, the further description of Bhāskaravarman and the details of the grant made must have been continued in a third plate which has not been traced.

7. The details as given below are contained in the last plate which has become available.

8. Gaṅgaṇikā is stated to be the same as *gāṅginā*, the word used now in northern Bengal to denote a 'dried river bed'. (*EI*, XII, p.66 n.3; p.78 n.5).

9. Jāṭalī is stated to be a kind of tree (Bignonis suaveolens).

10. The drafter of this record has enumerated the officials concerned with the conveyance and execution of the charter in his own way. The interpretation of the actual function of each of the officials listed is only conjectural (Cf. Sircar, D.C., *Ind.Ep. Glossary*).

11. It would appear that the fire referred to, was intense enough to melt the plates as, copper plates do not get obliterated by ordinary fire. As it is stated that these available copper - plates of the charter were found to be fastened together by a ring, with a heavy seal shaped like the head of a ladle (*Ibid.*, p.65) it seems possible that the missing plate / plates after second was / were not available even to the recopier.

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# No.74

# BUGUDA PLATES OF MADHAVAVARMAN

| | | |
|---|---|---|
| Location | : | Buguḍa, Gunsur Taluk, Ganjam District |
| Date | : | C. 625 A.D.[1] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Mādhavavarman |
| Dynasty | : | Śailodbhava |
| Reference | : | Kielhorn, F, *EI*, III, p.41-46; *Ibid.*, VII, p.100-102 |

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**Metres :** Verse 1 and 4 *Śārdūlavikrīḍitā*
Verse 2 and 11 *Sragdharā*
Verse 3,6,7,9,10 and 13 *Vasantatilkā*
Verse 5, 14-18 *Anushṭubh*
Verse 8 *Indravajrā*
Verse 12 3Āryā

ॐ स्वस्ति ॥

इन्दोर्द्धौतमृणालतन्तुभिरिव श्लिष्टाः करैः
कोमलैर्ब्बद्धाहेररुणैः स्फुरत्फणमणेर्दिग्धप्रभासोंशुभिः ।
पार्वत्याः सकचग्रहव्यतिकरव्यावृत्तबन्धश्लथा
गङ्गाम्भः प्रुतिभिन्नभस्मकणिकाः शम्भोर्जटाः पान्तु वः ॥१॥

श्रीमानुच्चैर्नभस्तो गुरुरचलपतेः क्षोभजिद्यः क्षमाया
गम्भीरस्तोयराशेरथ दिवसकराद्भास्वदालोककारी ।
आह्लादी सर्व्वस्य चेन्दोस्त्रिभुवनभवनप्रेरकश्चापि वायो
राजेन्द्रः स्थाणुमूर्तिर्ज्जयति कलिमलक्षालनो माधवेन्द्रः ॥२॥

प्रांशुर्म्महिभकरपीवरचारुबाहुः कृष्णाश्मसञ्चयविभेदविशालवक्षाः
राजीवकोमलदलायतलोचनान्तः ख्यातः कलिङ्गजनतासु पुलिन्दसेनः ॥३॥

तेनेत्थं गुणिनापि सत्त्वमहता नेष्टं भुवो मण्डलं
शक्तो यः परिपालनाय जगतः को नाम स स्यादिति ।

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प्रत्यादिष्टविभूत्सवेन भगवानाराधितः शाश्वतस्तच्चित्तानुगुणं
विधित्सुरदिशद्वाञ्छां स्वयम्भूरपि ॥४॥

स शिलाशकलोद्विदे तेनाप्यालोक्य धीमता ।
परिकल्पितसद्वंशः प्रभुः शैलोद्भवः कृतः ॥५॥

शैलोद्भवस्य कुलजो रणभीत आसीद्येनासकृत्
कृतभियां द्विषदङ्गनानां ।
ज्योत्स्नाप्रबोधसमये स्वधियैव
सार्द्धमाकम्पितो नयनपक्ष्मजलेषु चन्द्रः ॥६॥

तस्याभवद्विबुधपालसमस्य सूनुः
श्रीसैन्यभीत इति भूमिपतिर्ग्गरीयान् ।
यं प्राप्य नैकशतनागघटाविघट्टि
लब्धप्रसादविजयं मुमुदे धरित्री ॥७॥

तस्यापि वंशेथ यथार्थनामा
जातो यशोभीत इति क्षितीशः ।
येन प्ररूढोपि शुभैश्चरित्रैर्मृष्टः
कलङ्कः कलिदर्पणस्य ॥८॥

जातः स तस्य तनयः सुकृती
समस्तसीमन्तिनीनयनषट्पदपुण्डरीकः ।
श्रीसैन्यभीत इति भूमिपतिर्महिभ
कुम्भस्थलीदलनदुर्ल्ललितासिधारः ॥९॥

जातेन येन कमलाकरवत् स्वगोत्रमुन्मीलितं दिनकृतेनेव महोदयेन ।
संक्षिप्तमण्डलरुचश्च गताः प्रणाशमाशु द्विषो ग्रहगणा इव यस्य दीप्त्या ॥१०॥

कालेयैर्भूतधात्रीपतिभिरुपचितानेकपापावतारैर्न्नीता
येषां कथापि प्रलयमभिमता कीर्त्तिपालैरजस्रं ।
यज्ञैस्तैरश्वमेधप्रभृतिभिरमरा लम्बितास्तृप्तिमुर्व्वी -
मुद्दप्तारातिपक्षक्षयकृतिपटुना श्रीनिवासेन येन ॥११॥

कैङ्गोदकृतनिकेतः शरन्निशाकरमरीचिसितकीर्त्तिः ।
स श्रीमाधववर्म्मा रिपुमानविघट्टनः कुशली ॥१२॥

गुडुविषये श्रीसामन्तमहासामन्तमहाराजराजानकराजपुत्र- दण्डनायकान्तरङ्ग
कुमारामात्योपरिकतदायुक्तक विषयपतिवैश्वा-

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सिकपत्तलकादीन् ब्राह्मणपूर्वाज्ञानपदानन्यांश्च वर्त्तमानभविष्यतोव्यवहारिणः सकरणान्यथार्हं आहूत्योपदर्शयति ।

विदितमस्तु भवतामेतद्विषयसम्बद्धखदिरपाट्टके पुइपिणो ग्रामः

स्वपित्रोरात्मनश्च पुण्याभिवृद्धये सूर्यग्रहोपरागे तैत्तिरीयचरणाय हारितगोत्रः त्रयार्षेय आङ्गिरसंवर्हषयौवनाश्वेति युवनाश्व व दम्बरीषवदङ्गिरोवत् वामणस्य नप्ता आदित्यदेवस्य सूनवे भट्टवामनाय सलिलधारापुरःसरेण अकरीकृत्य प्रतिपादितस्तदेषामाचन्द्रार्क्कका लमुपभुञ्जानानां धर्मगौरवान्न केन चिद्विघाते वर्त्तितव्यं ॥ अपि च ।

विद्युद्विलासतरलामवगम्य सम्यग्लोकस्थितिं यशसि सक्तमनोभिरुच्चैः ।
नित्यं परोपकृतिमात्ररतैर्भवद्भिर्द्धर्म्माभिराधनपरैरनुमोदितव्यं ॥१३॥

उक्तञ्च मानवे धर्मे ।

बहुभिर्वसुधा दत्ता राजभिः सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥१४॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां
स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते ॥१५॥

मा भूदफलशङ्का वः परदत्तेपि पार्थिवाः
स्वदानात् फलमानन्त्यं परदत्तानुपालने ॥१६

षष्टिं वर्षसहस्राणि स्वर्गे मोदति भूमिदः ।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥१७॥

लिखितोपेन्द्रसिंहोत्र तनयः कुण्डभोगिनः ।
लाञ्छितं जयसिंहेन उत्कीर्णं दड्डिभोगिना ॥१८॥

सम्यगाराधितस्वामिप्रसादः श्रेष्ठदूतकः ।
गङ्गभद्रोत्र प्रातिहार्ये व्यवस्थितः ॥१९॥

## Translation

**Verse 1** May the matted locks of (God) Śambhu,l which are embraced by the rays of the moon (borne on His crest) which are like the filaments of the white lotus, which again are tinged red by the sparkling rays from the gems in the hood of the serpent which binds those locks together in a knot, which, however, is being

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loosened due to its being held by Pārvatī while embrancing (Her Lord, Śambhu), and the ashes on which are split into strands due to the flowing down of (river) Gaṇgā (which is also held on His head) in rivulets.

**Verse 2** Victorious is Mādhavēndra, who is the embodiment of stability (*Sthāṇu* which is also an epithet of God Śiva) who is loftier than the sky, who conquered/put an end to, the agitation of the king of the mountains, who is more resplendent than the Sun, who gladdens the hearts of all like the moon, who like the wind permeates all the three worlds and who cleanses the dirt spread by Kali

**Verse 3** Formerly (there was) Pulindasēna, who was tall and who had beautiful and corpulent arms like the trunk of the great elephant, whose chest was broad and capable of splitting the heap of black stones, the corners of whose eyes were wide and (reddish) like the tender petals of the lotus and who was well reputed among the Kaliṅgas.

**Verse 4** By him, who had great capability and was well-qualified, who possessed great qualities, by whom the circle of the earth was not coveted but who however, being anxious that there should be some one who will administer the world, worshipped the eternal venerable one in accordance with the prescribed rituals. That Svayambhū (Self-born Brahmā) granted (his) prayers.

**Verse 5** That wise God, seeing him (Pulindasēna) splitting stone into fragments devised the good dynasty of Śailōdbhava[2]

**Verse 6** In this dynasty of Śailōdbhavas there was Araṇabhīta [3], by whom the womenfolk of his enemies were made to tremble and get their eyelashes filled with tears which reflected the moon as it was rising, trembling on their own (that is they were made to shed tears when the night approached in grief over the loss of their husbands during the day in battle against Araṇabhīta)

**Verse 7** To him who was like the ruler of the celestials (*vibudha-pāla*), was born śrī - Śainyabhīta[4], a great and mighty ruler, getting whom (as her protector) (mother) Earth was happy as he secured victories

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by demolishing the clouds that were the hundreds of elephlants (of his enemies)

**Verse 8** In his (śrī-Sainyabhīta's) family[5], was born the ruler of the earth, Ayaśōbhīta[6], who fully justified his name. He was powerful (well-grown-up), but by his good and regulated conduct, he cleaned up the stain on the mirror of life caused by Kali (i.e.) though he could caused by Kali in the lives of the people.

**Verse 9** Śrī-Sainyabhīta, [7] the king, the sharpness of whose sword cut down the temples of great elephants (in battles), who in spite of being the lotus for the bees that were the eyes of all well-groomed damsels, was virtuous in character, was his (Ayaśōbhīta's) son.

**Verse 10** His (srī-Sainyabhīta's) family, which is like the lotus pond, and had been in slumber was awakened to glory by his birth, just as the lotus-pond which becomes glorious by the blossoming of the lotuses in it on the rising of the Sun and again as on the rising of the Sun, the group of planets in the sky become obscure and become invisible due to the Sun's lustrous splendlour, the host of his (the king's) enemies were thrown into oblivion and got their rulership terminated, due to his (the king's) scorching power.

**Verse 11** By that Śrīnivāsa (the abode of wealtlh) who was adept in wiping out the vainglorious enemies, by whom through the performance of sacrifices like *aśvamēdha*, the immortal celestial beings had been propitiated and also the earth which was inclined towards deluge due to the sinful acts of the preceding kings, who were the products of thle Kali age, was also steadied and uplifted.

**Verse 12** That śrī-Mādhava-varmmā, who has taken his residence in Kaiṇgōda[8], whose fame is white and stainlless like the rays of the moon during the *śarad* season and who quells the pride of his enemies, is well;

After duly honouring them, he directs the *śrīsāmanta mahāsāmanta, mahārāja, rājānaka, rājaputra, daṇḍanāyaka, antaraṅga, kumārāmātya, uparika*, such of those appointed by the above, *vishayapati, vaiśvāsika, pattalaka*[9] and such, (the residents) of the *janapada* and such

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administrators as there are at present and will be there in future in Guḍḍa-vishaya, (as follows): Let it be known to you: The village Puipiṇo[10] in Khadira-pāṭṭaka "attached to this Guḍḍa-vishaya has been granted, after freeing it from taxes, with due oblation of water to bhaṭṭa-vāmaṇa" son of Āditya-dēva and grandson of Vāmana, who is like Yuvanāśva, Ambarīsha and Aṅgirasa, and who belongs to the Haritaka-gōtra[11] with the three *ṛishi-(pravara)* (viz) Āṇgirasa, Ambarīsha, Yauvanāśva, who is a student-adherent of the Taittarīya-charaṇa, for the increase of religions merit of my parents and my own self, at the time of the solar eclipse.

While the (above) grantee (and his descendenlts) enjoy (the granted village), upto the time the moon and Sun last, none should cause any hindrance to him in deference to the established law.

(Then follows the usual statement about the instability and transience of the matters concerning the world while appealing for the safeguarding of this grant which usually is in prose form but is here in a poetical stanza. Further four of the usual verses forming the epilogue of land-grants, here stated to be quotations from Mānava-dharma (law-code of Manu) are cited)

**Verse 18** This has been written by Upēndra-siṁha, son of Kuṇḍabhōgin. Marked (with the official seal) by Jayasiṃha. Inscribed by Daḍḍibhōgin.

**Verse 19** The excellent *dūtaka* (here) is Gaṅgabhadra, who has been favoured (by the king) in recognition of his good service and who has been installed in the position of *pratihārī)*[12]

## Notes

1. Though as observed by Kielhorn, the palaeography of the writing on the plates, pertains to about the tenth century, (See *EI*, VII, p.102), the king who issued the charter was apparently the same Śailodbhava chief, Madhava-varman, who issued the Gañjām charter dealt with above. The lateness of the characters of the writing may be attributed to a recopying in the 10th century. However, Madhava-varman of the Gañjām plates refers to Śaśāṇkarāja as his overload, while the king of the same name in the present record does not cite any overlord. It appears

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that due to historical reasons the Śailōdbhava had become independent sometime subsequent to the issue of the Gañjam charter. Hence this undated charter is assigned the approximate date as given above.

From the narration of the geneaololgy in this charter, the impression is conveyed that the subordination to Śaśāṅka was a temporary phase in the history of the Śailōdbhavas.

The language of the charter is not always correct and the translation as given above, is a general one.

2. This verse seems to explain the name of the dynasty. The progenitors of this dynasty either had emerged from a mountainous country or had carved out a kingdom therein for themselves, and strengthened it with fortresses which had been built by splitting stones.

3. Possibly the title of the king was Araṇabhīta, the initial letter *a* having got merged with the ending sound of the previous word *kulajō*. Otherwise Raṇabhīta meaning 'one who was afraid of battle' cannot be complimentary to a king.

4. Again, it is to be pointed out that the title could reasonably have been only Asainyabhīta, though grammatically it is not possible to assume an *a* between *śrī* and Sainyabhīta.

5. The Khurda plates of Mādhavarāja states that Ayaśōbhīta was the grandson of śrī-Sainyabhīta.

6. The Khurda plates explains how Ayaśōbhīta acquired this title due to his abhorence of ignominy *(ayaśa)*.

7. Śri-Sainyabhīta (II) is referred to as Śrīnivāsa and Mādhava-varmmā in the succeeding verses.

8. This verse suggests that it was śrī-Śainyabhīta (II) who established himself in Kaiṅgōda, which became the seat of Śailōdbhavas subsequently. For its identification see above.

9. It is puzzling if such a long list of functionaries were in control of affairs of Guḍḍa-vishaya. Of them *vaiśvāsika* can be understood to have been the confidant of the ruler, stationed in the *vishaya* to look after the interests of the ruler (Cf. Sircar D.C. *Ind.Ep.Gloss,* p.360). The function of *pattalika* might have been the writing of documents (Cf. *Ibid.*, p.245).

10. While Puipiṇo is stated to have been satisfactorily identified with the modern village Poipuni near Mahendra hill, the identification of Khadira-pāṭṭaka and Guḍḍa-vishaya has not been satisfactorily

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made. (See Ganguly, D.K., *Historical Geography and Dynastic History of Orissa*, p.45.)

11. Obviously this *gōtra-pravarttaka* - ṛishi Haritaka was the same as Harita (See Brough, John, *op.cit.*, p.121-122, 122-128, 131, 133).

12. This statement clarifies the position of *pratihārī* in the officialdom.

❀ ❀ ❀

## No.75

## KHURDA PLATES OF MADHAVARAJA

| | | |
|---|---|---|
| Location | : | Khurda, Puri District, Orissa[1] |
| Date | : | C. 625 A.D.[2] |
| Script | : | Kuṭila (early Nāgarī) |
| Language | : | Sanskrit |
| King | : | Mādhavarāja |
| Dynasty | : | Śailōdbhava |
| Reference | : | Laskar, Ganga Mohan, *JASB*, LXXIII (1904), p.282-286. |

स्वस्ति जयस्कन्धावारात्कोङ्गेदवासकात्सकलक्ष्मातलोपलक्षितक्षमानय विनयविक्रमस्य प्रतापवारितारिसैन्यस्य श्रीसैन्यभीतस्य पौत्रप्रसृतविपुलामलयशसः सततमयशोभीतस्य श्रीमतो यशोभीतस्यात्मजो भगवन्महेश्वरचरणयुगलैकशरणयः शैशव एव विद्याचतुष्टयाभ्यासोन्मीलितसहजप्रज्ञातिशयावगतसमस्तार्थतत्वः स्वमतविरचितात्यद्भुतकाव्यार्थबोधनैककार्य्यसङ्गृहीतविद्वद्विदग्धजनसमूहो निजभुजबलावलेपावनमित समस्तपर्यन्तसामन्त शिरोमणिमरीचि संमूर्च्छितचरण ..... च्छिन्नान्तरेतरारातिवर्ग्गो यथाक्रमप्रवृत्तसमनुरञ्जित ..... महानिपानमिव सर्व्वसत्वैर्यथेष्टमुपभुज्यमान ..... वभोगसारसत्वसारप्रकर्ष प्रकाशित शैलोद्भवान्ववाय ..... नतसकलकलिङ्गाधिपत्यः सकलकलावाप्तकौमुदेव जगता प्रमदः प्रवृत्तचक्रश्चक्रधर इव भगवान्माधवः श्रीमाधवराजः कुशली थोरणविषये श्रीसामन्तमहासामन्त महाराजराजपुत्रदण्ड नायककुमारामात्योपरिकविषयपतितदायुक्तकादीन्राजप्रसादोपजीविनः सकरण ..... वर्त्तमानभविष्यतो यथार्हं सत्कृत्योपदर्शयति भवतु ..... तां

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विदितमेतद्विषयसंवद्धारहरण्णग्रामे कुम्भारच्छे ..... द्वयं वत्ससगोत्र वाजसनेयिकाण्व प्रजापतिस्वामिने ..... त्रोरात्मनश्च पुण्याभिवृद्धये ताम्ब्रपट्टस्थित्य ..... तदस्याचन्द्रार्क्ककालं यथास्थितिभुंजानस्य धर्म्मगौरवान्नकेनचिद्विघातः कार्य्यः उक्तश्च ऋषिभिः ----

बहुभिर्वसुधा दत्ता बहुभिश्चानुपालिता ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥

मा भूदफलशङ्का वः परदत्तेति पार्थिवाः ।
स्वदानात्फलमानन्त्यं परदानानुपालनं ॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
स विष्ठायां क्रिमिर्भूत्वा पितृभिस्सह पच्चेते ॥

## Translation

Well-being! From the residence at Koṅgēda[3], the victorious camp.

The grandson of śrī-Sainya-bhīta,[4] whose competence and ability, adeptness in state craft and modesty were well known in the whole world, who had vanquished and driven away the armies of his enemies by (the display of) his valour,

and the son of śrīmad-Ayaśōbhīta[5], whose vast spotless fame was widespread and who always dreaded infamy

is śrī-Mādhavarāja, who has sought refuge at the pair of feet of the venerable Mahēśvara, who even in childhood had acquired knowledge of the essence of all the four vidyās (Vēdas-learning)[6] through his inborn intellectual talent (and being a prodigy), who is surrounded by a host of scholars, who are proud of having thoroughly studied the literature pertaining to their branch of (religious) belief, whose feet are illuminated by the rays from the gems adorning the (crowns on the) heads of the enemies brought under subjection through the power of his arms, who has routed his enemies, who is like a great reservoir[7] resorted to by all creatures to enjoy (his wealth) to their heart's content, who has acceded to the sovereign rulership over all the Kaliṅgas, and who belongs to the Śailōdbhava dynasty which has delighted all creatures and has amassed

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all means of enjoyment (and is paramount), who like a moon swith all its digits, (*kalā*) collected in tact (i.e.) has gained mastery over all the branches of learning (*kalā*) and delights all people, who is like the venerable Mādhava (God Vishṇu) the bearer of the discus (*chakra*) in that his army and imperial dignity are marching forward without any hindrance[8], is well and directs after honouring them duly, the *śrī-sāmanta, mahāsāmanta, mahārāja, rājaputra, daṇḍanāyaka (generals of the army), kumārāmātya, uparika, vishayapati,* the employees of all the above and such (others) who eke their livelihood due to the favour of the king, [3] all of whom as there are now and will be there in future, in Thōraṇa-vishaya[10]

Let this be known to you

that in this *vishaya*, in the village Ārahaṇṇa[10] two ..... in *kumbhāra-chchhē* ..... [11] (has been granted by me) through copper-plates, for the augmentation of merit to my parents and myself, to Prajāpati-svāmin, an adherent of Kāṇva school among the followers of the Vājasanēya branch (of Yajurvēda), who belongs to Vatsa-gōtra.

While (the grantee) is enjoying (what has been granted to him), in accordance with the rights pertinent to this grant as guaranteed to last [12] uptil the moon and the Sun last, none should cause any obstruction. It has also been said by the savants (*ṛishis*) - (Then follow three of the usual verses which pertain to this context)

(The seal binding the plates has the legend śrīḥ-Sainya-bhītasya)

## Notes

1. Lasker, G.M. has merely said that this set of copper plates comes from Khurda in Orissa. (Jasb, LXXIII, p.282). Ganguly, D.K., (*Historical Geography and Dynastic History of Orissa*, p.44) places Khurda in Puri District.

2. The record is not dated. The approximate date as above has been given in çonsideration of the fact that whereas in the Gañjām plates of Saśāṅkarāja (dealt with above), Mādhavarāja, is referred to as a subordinate of Śāśāṅka in Gupta saṁvat 300 (619-20 A.D.) and as in the present plates, possibly the same Mādhavarāja does not express his subordination to Saśāṅka or to anyone else, indicating that this charter must be later

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to the Gañjām plates. This charter must have been issued soon after 619 A.D. when Śaśāṅka's hegemony had come to an end and Madhavarāja had become an independent sovereign. (See n.3 below)

3. As in the case of the Gañjām plates, the facsimile clearly shows that the word was Koṅgēda. It seems to have been amended to Koṅgōda in subsequent times. Whereas from the Gañjām and other later charters of the Sailōdbhavas, one gets the impression that Koṅgēda or Koṅgōda was the seat of that dynasty of rulers, it is noteworthy that it is referred to here as the *vijaya-skandhāvāra* or victorious camp of Mādhavarāja. This suggests that when Mādhavarāja asserted independence during the last days of Śaśāṅka or after his time, Koṅgēda was attacked by his ern while suzerein or his successors and that Mādhavarāja had emerged victorious.

4. The title - name *Sainyabhīta* meaning 'who was afraid of the army or armies' does not go well with the dignity of a king. Hence, it is quite likely it was *'a-sainyabhīta*, 'One who was not afraid of the army' and that the *a* at the beginning got obscured in conjunction with the final *ō* of the prefix *śrīmatō*. It may also be pointed out that in the other case where a Raṇabhīta an early king of the dynasty is reported as mentioned (Pārikud plates of Maddhyamaraja, *EI*, XI, p.284, text line 11-12), again an *avagraha* between *kula-jo* and *Raṇa-bhīrta* can easily be understood, making the king's name to read Araṇabhīta, a title which is more appropriate than Raṇabhita to a king. But such an interpretation of the name of this king is not seen warranted in each case of its occurrence.

5. In this charter there is a clear indication that the title of the son of Asainyabhīta (title of Mādhavarāja I ?) was Ayaśōbhita as he is stated to have been *satatam-ayaśōbhīta* (i.e. one who dreaded incurring infamy. (i.e.) his title was derived from this special characteristic of his). It is seen that in the Gañjām plates (dealt with above) the text which runs as *mahārāj-āyaśōbhīta* was deliberately amended to *mahārāja-yaśōbhīta* by Dr. Hultzsch, which in the light of the above seems unwarranted.

6. These four *vīdyas* are stated to (according to some) consist of a *trayī* - the three *vēdas* (Ṛig, Yajus, Sāma); b) *ānvīkshikī* - logic and metaphysics; c) *daṇḍa-nīti*, the science of government; d) *vārttā* - practical arts such as agriculture, commerce, medicine etc. (MW, *SED*, p.963 col.3)

7. *Mahānipānam* as used here might have referred to a big tank or reservoir or a place of refuge (MW, *SED*, p.549 col.3)

8. As the second plate of this charter is broken off at the right, the various phrases describing the attainments and achievements of king Mādhava-rāja have got truncated. Here a tentative translaion of the available portion is given.

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9. Regarding this list of those addressed by the king see above (n.10 under Madhuvan plate of Śri Harsha.)

10. Thorana-vishaya has been understood as an ancient territorial division around either Khurda in Puri District or Thora bonga. Ārahaṇṇa of the charter has been taken to correspond with Aryoun, situated in the neighbourhood of Khurda (Ganguly, Dilip kumar, *Historical Geography and Dynastic History of Orissa*,p.43-44).

11. Obviously, some land (2 units ?)in the village Ārahanna had been granted to Prajāpatisvāmin (Cf.JASB, LXXIII, p.284 and n.1) As the right hand portion of the second plate has been broken off, more details about the grant are not available.

11. The record does not specify the rights that accompanied the gift of the land to the brahmin. Probably the rights accompanying this type of grant to a brahmin in this region during the period of the record were well-known without this requirement of specification in the charter. This fact was probably indicated by the phrase "*yathā-sthiti-bhuñjamānasya*"

## No.76

## VASANTGADH INSCRIPTION OF VARMALATA

| | | |
|---|---|---|
| Location | : | Vasantgaḍh[1], Pindwara District, Rājasthān |
| Date | : | (Vikrama) 682 = 625 A.D.[2] |
| Language | : | Sanskrit |
| Script | : | Early Nāgarī |
| King | : | Varmalāta[3] |
| Dynasty | :.. | |
| Reference | : | Bhandarkar, D.R. *EI*, IX, p.187 f. |

**Metres :** *Verses - 1. Sragdharā 2. Āryā 3. Āryā 4. Sragdharā 5. Śārdúlavikrīḍita6. Rathōddhatā 7. Anushṭubh 8. Āryā 9. Āryā 10. Sragdhara 11. Anushṭubh*

ॐ नमः।

धातुर्य्या योगनिद्रा (जलन) - UU [नस्या] कृतिर्व्विश्व
योनेः कैलासोच्चाङ्कश्रीङ्गप्रतिनियत मुदावासिनोर्द्धाङ्कसक्ता ।

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या रात्रिस्सर्व्वलोके स्मृतिरपि च सतां या श्रुतिर्ब्रह्मगीता
सा देवी दुर्ग्गमिषु प्रदिशतु जगते मङ्गलानीह दुर्ग्गा ॥१॥

नियतमतिप्रणतिपरस्याजौ यागे क्रियाफलेष्वसकृत् ।
क्षेमार्य्या क्षेमकरी विदधातु शिवानि नस्सततं ॥२॥

जयति जयलक्ष्मलक्षितवक्षस्थलसंश्रितश्रियाधारः ।
श्रीवर्म्मलातनृपति * पतिरवनेरधिकबलवीर्य्यः ॥३॥

केचित्सन्देशमात्रैरतिविशदपदैर्म्मुद्रया पारगन्त्र्या केचिच्चान्ये
प्रकामं प्रतिवचनयुतै * कार्य्यजापैरजस्रं ।
अन्ये वै मण्डलान्ते कृतबलिकुहकैर्भूतिदानेन चान्ये
तेनेत्थं सन्नरेन्द्रव्रतमनुचरता शासिता भूमिपालाः ॥४॥

तस्याशेषविशेषदोषरहितान्पुष्णाति भक्त्या गुणान्
नाम्ना वज्रभटेति भृत्यपदवीमाश्रित्य सत्याश्रयः ।
ख्यातः कीर्त्तिमतामलङ्घ्यचरितः श्रीमातुरप्यर्च्चने
किन्न ज्ञातगुणः प्रभुर्हिमवतस्सूनोश्च संरक्षणे ॥५॥

तस्य सूनुरधिकं प्रिय*प्रियै*प्रश्रयादिसकलैर्म्महागुणैः ।
राज्ञिलोभवदशेषराजकव्याप्तकीर्त्तिरमले कुले नृपः ॥६॥

ब्राह्मणातिथिभृत्यादिकलावत्सु विशेषतः ।
सोधिकं द्रविणैः शश्वद्वटे वैश्रवणायते ॥७॥

तस्मिन्राजनि देव्याश्शासति राज्यं वटाकरस्थाने ।
गोष्ठ्या कारितमेतद्भवनं भुवनस्य चिन्हमिव ॥८॥

कारापकस्तु सूनुः पितामहाख्यस्य सत्यदेवाख्यः ।
गोष्ठ्या प्रसादपरया निरूपितो जन्मना स वणिक् ॥९॥

यावन्मेरोस्तटानि प्रचुरहिमकणोत्तुङ्गशैलाधिपश्च
स्यन्दिन्यो यावदुच्चा अपगतकलुषा - U--U-- ।
यावच्चन्द्रार्क्कभासस्सुतरलजलधेरूर्म्मयो
यावदुच्चैस्तावद्देवालयं निस्थितमिह भवतु श्रेयस पौरजानां ॥१०॥

द्विरशीत्यधिके काले षण्णां वर्षशतोत्तरे ।
जगन्मातुरिदं स्थानं स्थापितं गोष्ठिपुङ्गवैः ॥११॥

दिवाकरसुतस्येयं धूर्त्तराशेर्द्विजन्मनः ।
पूर्व्वातिमृदुभिर्व्वर्ण्णैः प्रोत्कीर्ण्णा नागमुण्डिना ॥१२॥

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गोष्ठिका अत्र । राजिल । बकट । चन्द्रक । प्रतीहारबोटक । राजस्थानीयादित्यभट । जा (?) ब (?) र्ण्ण । मातृदासबङ्गदेव । कुलवर्द्धन । धनदत्तबसु ।

घुघक । धोन्धकपुत्रसत्यदेव । कर्किलक । धनदत्त । गोमिक । हरिगुप्त । बपक । पपोट्ट । सत्यदेव । रेभिलाक । रतिदास । तरण । ..... दत्त दृढगुर । धनगर । बपाणन्दि । ..... । राजक । भद्रदेव । रुद्रक । दत्रभिल्वमालकुल्य । खिलकु । आर्य्यदिण्ड । णणु णण्णरटनाग .. तता । भिलमालकु । सत्तमदेव । बङ्गदास .. । श्रीमातागणिका बूटानाम्नी ॥ ॥ एवमेषां गोष्ठिकाराणां ना....

## Translation

Oṁ! obeisance!

**Verse 1** May that Goddess Durgā who is the *yōga-nidrā* (inertness of the meditating pose) of God Dhātā(Brahmā) ..... of God Viśvayōni, who shares half of the body of the God who delights in dwelling always on the summit of the mountain Kailāsa with steep slopes, who is the night for all the world, who is the inner consciousness of pious psople, who is the *śruti* (what is heard *vēdas*) chanted by Brahmā, who is the Goddess (residing) in inaccessible places, confer auspicious things to the world.

**Verse 2** May that Goddess Khēmāryyā, who bestows success in the sacrifice of warfare/battle to the one who regularly worships her and provides auspicious things, always bless you all with welcome, agreeable and auspicious things.

**Verse 3** Victorious is king (the lord of people -*nṛipati*) Varmalāta, who is the refuge of wealth (*'srī*, also the Goddess in the case of God Vishṇu) and whose chest is marked by the mark of victory (*jaya-lakshman* the mark of śrī-vatsa on the chest of God Vishṇu) who is the lord of the earth (Goddess Earth in the case of God Vishṇu) and who is possessed of excessive strength and power.

**Verse 4** By him who was carrying out the duties of a good king, by whom the rulers (of this earth) had

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been brought under subjection to him by various ways -= either just by sending messages, or through the guise of making presents of large wealth and such other strategems.

**Verse 5** For such (a king) who was free from all blemishes and thus was inspiring others to emulate him, there came to be one servant, named Vajrabhaṭa Satyāśraya, who was well-known and famous, who could not be excelled in good behaviour, who was a lord fully conversant with (the ways of) propitiating the Mother (the Goddess) being aware of the quality of the offspring of Himavān to protect.[4]

**Verse 6** His (Vajrabhaṭa's?) son was Rājjila, who was much loved (by his subjects) as he was endowed with all the great qualities, modesty etc., whose fame had spread to all the kingdoms. He was a ruler of the spotless dynasty[5]

**Verse 7** He shone like Vaiśravaṇa i.e. Kubēra,(the God of wealth) in the eternal Vaṭa[6] by distributing enormous riches to *brāhmaṇas*, honoured guests, servants and learned persons.

**Verse 8** When that king was ruling the kingdom, in Vaṭākarasthāna[6] this abode of Dēvī was constructed as a replica of the world by the *Gōshṭhī*[7]

**Verse 9** The constructor[8] was the one named Satyadēva, son of Pitāmaha, by birth a trader, whose generosity was witnessed through the great favour he received from the *Gōshṭhī*

**Verse 10** As long as there are in the enviruns of (mountain) Mēru, the king of mountains, whose peaks are filled with a great mass of particles of snow, the Sun and moon shine with their chariots splashing forth beams of light and the waves of the oceans keep dashing against the shores, till then, let this temple symbolising the glory of the towns - people, stand.

**Verse 11** In the year eighty second after six hundred, this abode for the mother of the world was esablished by the eminent members of the *Gōshṭhī*

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**Verse 12** This *pūrvva* (eulogy - record in verses) was inscribed by Nāgamuṇḍi, the son of the brahmin Divākara, the Dhūrttarāśi with very soft letters

**Prose** Here the *gōshṭhikas*[6] (were) Rājila, Bakaṭa, Chandraka, *pratīhāra* Bōṭaka, *Rājasthānīya* Ādityabhaṭa, Jābarṇṇa, Māṭridāsa Baṅgadēva, Kulavarddhana, Dhanadatta-basu, Ghughaka, Satyadēva, son of Dhōndhaka, Kakilaka, Dhanadatta, Gōmika, Harigupta, Bapaka, Papoṭṭa, Satyadēva, Rēbhīlāka, Ratidāsa, Taraṇa, ..... datta, Dṛiḍhagura, Dhanagara, Bapāṇandi, .... Rājaka, Bhadradēva, Rudraka, Datrabhilva-mālakulya, Khilaku. Āryyadiṇḍa, Ṇaṇu, Naṇṇaraṭanāga ... tatā, Bhilamālaku, Sattamadēva, Baṅgadāsa .... the one named Būṭā, the *gaṇikā* of the Śrīmātā. Thus of these Gōshṭhikāras....

## Notes

1. Vasantgaḍh, five miles south of Piṇḍwāra in Sirohi state was the place where the stone containing this inscription was found. An antiquarian of Sirōhi removed it to his house.

2. Attribution of the date of the inscription given in verse eleven to Vikrama era is in consideration of the locality of the findspot of the inscription (see *EI*, IX, p.189).

3. The king with a variant of this name Varmalāta, has been understood to have been the one under whom, the grandfather of Māgha, the author of *Śisupālavadham*, had been the prime minister (*EI*, IX, p.190). Otherwise a king with this name is not mentioned elsewhere.

4. Himavatas-sūnōḥ (the offspring of Hīmavān) has been argued to refer to mountain Ābu and consequently, Vajrabhaṭa-Satyāśraya is understood to have been the governor of the region around Mt. Ābu (*EI*, IX, p.189 and n.2). It is possible that in the context of the inscription concerning itself with the praise of the Goddess (Dēvī), the phrase referred to Goddess Pārvatī, who is the daughter (*sūnu* - *SED*, p.1240col.2), of Himavān in the protection of whose temple, the said Satyaśraya had devoted his energies.

5. It may be significant that only Rājjila is entitled as *nṛipa* - ruler and not his father, Vajrabhata-Satyāśraya. The latter might have been simply a courtier (*bhṛitya*) of Varmalāta whereas his son had acquired the status of a (feudatory) ruler.

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6. Vaṭa or Vaṭākarasthāna has been identified with the modern Vasantagaḍh where the inscription has been found (*Ibid.*, p.191) Also see "Salrī Inscription of Chaṇḍēśvara Hastin" *EI*, XXXV, p.66-68. Here Chaṇḍēśvara-Hastin is stated to have defeated Rājjila in a battle and then established (the city) Bhaṭaśālipurī.

7. Gōshṭhī of this record seems to have been an institutionalised assembly of influential persons (brāhmaṇas ?) in the kingdom or at the capital, Vaṭa or Vaṭākarasthāna. This is suggested bythe inclusion of a *pratīhāra* an officer (gatekeeper - high official) in the king's household (*Ind. Ep. Gloss.*, p.259) and a *rājasthānīya* (viceroy? - *ibid.*, p.273) in its membership (See *EI*, IX, p.189 and n.3) It is noteworthy that a *gaṇikā* (courtesan? or a female devotee and servant of the Goddess) was also a member of this *gōshṭhī*. It is noteworthy that these names of the members are strange and unusual. Is it possible that these persons were of foreign stock, who were steadily being assimilated in the class of Rājputs?

8. Kārāpaka, "the one who caued it to be done", might indicate that Satyadēva was either the architect or the financier for the construction of the temple. This edifice he had caused to be constructed witnessed either his proficiency in this field, though being a trader by profession or his munificence, which seems to have been recognised and applauded by the *gōshṭhī* (See *EI*, IX, p.189 n.4).

## No.77

## BANSKHĒRA PLATE OF HARṢHA

| | | |
|---|---|---|
| Location | : | Banskhēra, Shahjahanpur District, U.P. (Now in Lucknow Museum) |
| Date | : | Harsha 22 = 628-629 A.D. |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Śrī-Harsha |
| Dynasty | : | Pushyabhti |
| Reference | : | Buhler, G., *EI*, IV, p.208-211 |

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ॐ स्वस्ति महानौहस्त्यश्वजयस्कन्धावाराच्छ्री वर्द्धमानकोट्या महाराजश्रीनर वर्द्धनस्तस्य पुत्रस्तत्पादानुध्यातश्श्री वज्रिणीदेव्यामुत्पन्न * परमादित्यभक्तो महाराजश्रीराज्यवर्द्धनस्तस्य पुत्रस्तत्पदानुध्या तश्श्रीमदप्सरोदेव्या मुत्पन्न ** परमादित्यभक्तो महाराजश्रीमदादिव्यवर्द्धनस्तस्य पुत्रस्तत्पादानुध्यात श्श्रीमहासेनगुप्तादेव्यामु त्पन्नश्चतुस्समुद्रातिक्रान्तकीर्त्ति * प्रतापानुरागोपन तान्यराजो वर्णाश्रमव्यव स्थापनप्रवृत्तचक्र एकचक्ररथ इव प्रजानामार्त्तिहर * परमादित्यभक्त * परमभट्टारकमहाराजादिराज श्रीप्रभाकरवर्द्धनस्तस्य पुत्रस्तत्पादानुध्यातस्सितयश * प्रतानविच्छुरित सकलभुवनमण्डल * परिगृहीतधनदवरुणेन्द्रप्रभृ तिलोकपालतेजास्स त्पथोपार्ज्जितानेकद्र विणभूमिप्रदानसं प्रीणितार्थिहृ दयोतिशयितपूर्व्वराजचरितो देव्याममलयशोमत्यां श्रीयशोमत्यामुत्पन्न * परमसौगतस्सुगत इव परहितैकरत * परमभट्टारक महाराजाधिराज श्रीराज्यवर्द्धनः। राजानो युधि दुष्टवाजिन इव श्रीदेवगुप्तादय * कृत्वा येन कशाप्रहार विमुखास्सर्व्वे समं संयताः। उत्खाय द्विषतो विजित्य वसुधाङ्कृत्वा प्रजानां प्रियं प्राणानुज्झितवानरातिभवने सत्यानुरोधेन यः५। तस्यानुजस्तत्पादानुध्यात* परममाहेश्वरो महेश्वर इव सर्व्वसत्वानुकम्पी परमभट्टारक महाराजाधिराज श्रीहर्षः अहिच्छत्राभुक्ता वङ्गदीयवैषयिक पश्चिमपथकस म्वद्धमर्क्कटसागरे समुपगतान्महासामन्त महाराजदौस्साद साधनिकप्रमा तारराजस्थानी यकुमारामात्योपरि कविषयपतिभटचाट सेवकादीन्प्रति वासिजानपदांश्च समाज्ञापयति विदितमस्तु यथायमुपरिलिखित ग्रामस्स्वसीमापर्यन्तस्सो द्रङ्गस्सर्व्वराजकुलाभाव्यप्रत्याय समेतस्सर्व्व परिहृतपरिहारो विषयादुद्धृतपिण्ड * पुत्रपौत्रानुगश्चन्द्रार्क्कक्षिति समकालीनो भूमिच्छिन्द्रन्यायेन मया पितु * परमभट्टारक महाराजाधिराज श्रीप्रभाकरवर्द्धन देवस्य मातुर्भट्टारिका महादेवी राज्ञीश्रीयशोमतीदेव्या ज्येष्ठभ्रातृ परमभट्टारक महाराजाधिराज श्रीराज्यवर्द्धनदेवपादानाञ्च पुण्ययशोभिवृद्धये भरद्वाजसगोत्रबह्वृचछन्दोग सब्रह्मचारि भट्टवालचन्द्र भद्रस्वामिभ्यां प्रतिग्रहधर्म्मणाग्रहारत्वेन प्रतिपादितो विदित्वा भवद्भिस्समनुमन्तव्य * प्रतिवासिजानपदैरप्याज्ञाश्रवणविधेयैर्भूत्वा यथासमुचिततुल्यमेयभागभोग करहिरण्यादिप्रत्याया एतयोरेवोपनेयास्सेवोपस्थानञ्च करणीयमित्यपि च। अस्मत्कुलक्रममुदारमुदाहरद्भिरन्यैश्च दानमिदमभ्यनुमोदनीयं। लक्ष्म्यास्तडि त्सलिलबुद्बुदचञ्चलाया दानं फलं परयश * परिपालनञ्च। कर्म्मणा मनसा वाचा कर्त्तव्यं प्राणिभिर्हितं। हर्षेणैतत्समाख्यातन्धर्म्मार्ज्जनमनुत्तमं। दूतकोत्र महाप्रमातारमहासामन्त श्रीस्कन्दगुप्तः महाक्षपटलाधिकरणाधिकृतमहासामन्त महाराजभानुसमादेशादुत्कीर्ण्ण ईश्वरेणेदमिति सम्वत् २० २ कार्त्ति वदि १ ॥ स्वहस्तो मम महाराजाधिराज श्रीहर्षस्य ॥

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## Summary

The introductory portion and format of this grant agrees with the Madhuban plate of Śrī-Harsha dealt with below except for the grant portion and some details as noted below.

The grant as *agrahāra* was issued from ŚrīVarddhamāna--kōṭī, the Victorious Camp.[1]

The grant village was Markkaṭasāgara on the western pathway (*paṭhaka)* in Aṅgadīya-Vishaya in Ahichchhatra--bhukti[2]

The beneficiaries were two brahmins belonging to Bharadvāja-sagōtra-1) Bhaṭṭa-vāla-chandra an adherent/ follower of Bahvṛicha-śākhā (Rigvēda) (2) Bhadra-svāmi, an adherent follower of Chhandōga[3]

The charter was inscribed by Iśvara on the order of *mahākshapaṭalādhikṛitat mahāsāmanta mahārāja* - Bhānu

The date cited was samvat 22, Kārtti (Kārttika) *badi* 1[4]

It was authenticated by the hand (signature) of mahārājādhirāja-Śrī-Harsha[5].

## Notes

1. The *Vijaya-skandhāvāra* Varddhamānakōṭī had not engaged the attention of the original editor and hence has been left unidentified.

2. Of these places mentioned as involved in the grant, only Ahichchhatrā, the headquarters of the *bhukti* has been identified with Rāmnagar.

3. The beneficiaries of the grant have been identified as above on the basis that *bahavṛicha* and *chhandōga* applied respectively to the two brahmins mentioned subsequently in the phrase.

4. The details of date as given are not adequate for verification.

5. This affixation of the sign-manual of the king at the end of the charter is an unique instance.

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# No.78

# BOTAD PLATES OF DHRUVASENA II BALADITYA

| | | |
|---|---|---|
| Location | : | Bōṭād (Kāthiāwād) (now deposited in Bhāvnagar Museum)[1] |
| Date | : | (Gupta) samvat 310 = 629 A.D. |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Dhruvasēna II |
| Dynasty | : | Maitrakas of Valabhī |
| Reference | : | Buhler, G., *IA*, VI, p.12-16. |

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स्वस्ति (1) वलभीतः प्रसभप्रणतामित्राणां मैत्रकाणामतुल बलसंपन्न मण्डलाभोगसंसक्तप्रहार शतलब्धप्रतापात्प्रतापोपनतदानमानार्ज्जवो पार्ज्जितानु रागादनुरक्तमौलभृतश्रेणीबलावाप्तराज्यश्रियः परममाहेश्वरः श्रीभटार्कादव्यव च्छिन्नराजवँशान्मा तापितृचरणारविन्दप्रणतिप्र विधौताशेषकल्मष श्शैशवात्प्रभृति खड्गद्वितीयबाहुरेव समदपरगजघटास्फोटनप्रकाशित सत्वनिकषस्तत्प्रभावप्रणतारा तिचूडारत्नप्रभाससंसक्तपादनखरश्मिसँहतिस्सकल स्मृतिप्रणीतमार्ग्गसम्यक्परि पालनप्रजाहृदयरञ्जनान्वर्थराजशब्दो रूपकान्तिस्थैर्य्यगा म्भीर्य्यबुद्धिसंपद्भिः स्मरशशाङ्काद्रिराजोदधित्रिदशगुरुधनेशानतियानश्शरणागता भयप्रदानपरतया तृणवदपास्ताशेषस्वकार्य्यफल प्रार्त्थनाधिकार्त्थप्रदानानन्दित विद्वत्सुहत्प्रणयिहृदयः पादचारीव सकलभुवनमण्डलाभोगप्रमोदः परममाहेश्वरः श्रीगुहसेनस्तस्य सुतस्तत्पादनखमयूखसंतान विसृतजान्हवीजलौघ प्रक्षालिताशेषकल्मषः प्रणयिशतसहस्रोपजीव्यमा नसंपद्रूपलोभादिवा श्रितस्सरभसमागा मिकैर्गुणैस्सहजशक्तिशिक्षावि शेषविस्मा पिताखिलबलधनुर्द्धरः प्रथमनरपतिसम तिसृष्टानामनुपालयिता धर्म्मदायानामपाकर्त्ता प्रजोपघातका रिणामुपप्लवानां दर्शयिता श्रीसरस्वत्योरेकाधिवासस्य सँहतारातिपक्षल क्ष्मीपरिभोगदक्षविक्रमो विक्रमोपसं प्राप्तविमलपार्थिवश्रीः परममाहेश्वरः श्रीधरसेनस्तस्य सुतस्तत्पादानुध्या तस्सकलजगदानन्दनात्यद्भुतगुण समुदयस्थगितसमग्र दिङ्मण्डलस्समरशतविजय शोभासनाथमण्डलाग्रद्युति भासुरान्स पीठोव्यूढगुरुमनोरथ महाभारसर्व्वावि द्यापरापरविभागाधि गमविमलमतिरपि सर्व्वतस्सुभाषितलवेनापि सुखोपपादनीय परितोषस्समग्र लोकागाधगाम्भी र्य्यहृदयोपि सुचरिता तिशयसुव्यक्त

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परमकल्याणस्वभावः खिलीभूतकृतयुगनृपति पथविशोधनाधिगतो दग्रकीर्त्तिर्द्धर्म्मानुपरो धोज्ज्वलतरीकृतार्त्थ सुखसंपदुप सेवानिरूढधर्म्मादित्य द्वितीयनामा परममाहेश्वरः श्रीशीलादित्यस्तस्यानु जस्तत्पादानुध्यातः स्वयमुपेन्द्रगुरुणेव गुरुणात्यादरवता समभिलषणीयामपि राजलक्ष्मीं स्कन्धासक्तां परमभद्र इव धुर्य्यस्तदाज्ञा संपादनैकरसत यैवोद्वहन्खेटसुखर तिभ्यामनाया सितसत्त्वसंपत्तिः प्रभावसंपद्वशीकृतनृपति शतशिरोरत्नच्छायोपगूढ पदपीठोपि परावज्ञाभिमा नरसानालिङ्गित मनोवृत्तिः प्रणतिमेकां परित्यज्य प्रख्यातपरूषाभिमानैरप्य रातिभिरनासादित प्रतिक्रियोपायः कृतनिखिलभुवना मोदविमलगुणसंहति प्रसभविघटितसकलकल विलसितगति नीचजनाधिरोहिभि रशेषैर्द्वेषैरनामृष्टात्युन्नतहृदयः प्रख्यातपौरषास्त्र कौशलातिशयगणति थविपक्षक्षितिपतिलक्ष्मी स्वयग्राहप्रकाशितप्रवीर पुरुषप्रथमसंख्याधिगमः परममाहेश्वरः श्रीखरग्रहस्तस्य तनयस्तत्पादानुध्यातः सकलविद्याधिगमविहित निखिलविद्वज्जनमनः परितोषातिशयस्सत्व संपदात्यागौदार्य्येण च विगतानुसन्धानाशमहि तारातिपक्षमनोरथा क्षभंङ्गस्सम्यगुपलक्षि तानेकशास्त्रकलालोक चरितगव्हरविभागोपि परमभद्रप्रकृतिर प्यकृत्रिमप्रश्रय विनयशोभाविभूषणः समरशतजयपताकाहरणप्रत्य लोदग्रबाहुविध्वंसितनिखिल प्रतिपक्षपर्द्धोदय स्वधनुः प्रभावपरिभूतास्त्र कौशलाभिमानसकल नृपतिमण्डलाभि नन्दितशासनः परममाहेश्वर श्रीधरसेनस्तस्यानु जस्तत्पादानुध्यातः सच्चरितातिशयितसकल पूर्व्वनरपतिरतिदुस्साधानामपि प्रसाधयिता विषयाणां मूर्त्तिमानिव पुरुषकारः परिवृद्धगुणानुरागनिर्भ रचित्तवृत्तिर्मनुरिव स्वयमभ्युपपन्नः प्रकृतिभिरधिगतकलाकलापः कान्तिमान्निर्वृतिहेतुरकलङ्ककुमुदनाथः प्राज्यप्रतापस्थगितदि गन्तरालप्रध्वंसितध्वान्त राशिस्सततोदितस्सविता प्रकृतिभ्यः परप्रत्ययमर्त्थवन्तमति बहुतिथप्रयोजनानुबन्ध मागमपरिपूर्णं विदधानस्सन्धिविग्रह समासनिश्चयनिपुणः स्थानेनुरूपमादेशं ददद्गुणवृद्धविधानजनि तसंस्कारस्साधूनां राज्यशालातुरीय तन्त्रयोरुभयोरपि निष्णातः प्रकृष्टविक्रमोपि करुणामृदुहृदयः श्रुतवानप्यगर्व्वित कान्तोपि प्रशमी स्थिरसौहृदय्योपि निरसिता दोषवतामुदयसमयसमुपज* ततजनतानुरागपरिपिहितभुवन समर्त्थितप्रथि तबालादित्य द्वितीयनामा परममाहेश्वरः श्रीध्रुवसेन * कुशली सव्वनिव यथासम्बध्यमानक समाज्ञापयत्यस्तु वस्संविदितं यथा मया मातापित्रोः पुण्याप्ययनाय वलभीस्वतलसन्निविष्टराज्ञीडुड्डा कारितविहारमण्डलांतर्गत गोहककारितविहारनि वास्यार्य्यभिक्षुसङ्घाय चीवरपिण्डपातशयनासनग्लान प्रत्ययभिषज्यप्रतिस्काराय बुद्धानां च भगवतां पूजास्नानगन्धधूपपुष्प दीपतैलाद्यर्त्थं विहारस्य खण्डस्फुटितप्रतिसंस्काराय पादमूलप्रजीवनाय सुराष्ट्रेषु कालापकपथके

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भसन्तग्रामः सोद्रङ्गस्सोपरिकरः सभूतवातप्रत्यायस्सधान्यहिरण्य देयस्सदशापराध स्सोत्पद्यामानविष्टिक सर्व्वराजकीयानामहस्तप्रक्षेपणीय पूर्व्वदत्तदेवब्रह्मदेयं रहितः आचन्द्रार्कार्ण्णवक्षतस रित्पर्व्वतसमकालीनः आर्य्यभिक्षुसङ्घपरिभोग्य उदकातिसर्गेण ब्रह्मदायोप्रमृष्टो यतोस्योचितया देवाग्राहारस्थित्या भुञ्जतः कृषतः कर्षयतः प्रदिशतो वा न कैश्चिद्वयासेधे वर्त्तितव्यमागामिभद्रनृ पतिभिरस्मद्वंशजैरन्यैर्व्वा अनित्यान्यैश्वर्य्याण्यस्थरं मानुष्यं सामान्यं च भूमिदानफलमवगच्छ द्भिरयमस्मद्दायोनुमन्तव्यः परिपालयितव्यश्चेत्युक्तं बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः यस्य यस्य यदा भूमिस्तस्यतस्य तदा फलं ॥

यानीह दारिद्यभयान्नरेन्द्रैर्धनानि धर्म्मायतनीकृतानि निर्व्वान्तिमाल्यप्रतिमानि तानि को नाम साधुः पुनराददीतः षष्टिं वर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः आज्छेत्ता चानुमन्ता च तान्येव नरके वस्ये दूतकोत्र सामन्तशिलादित्यः॥ लिखितमिदं सन्धिविग्रहाधिकृत दिविरपतिवशभट्टिना ॥ सं ३१० आश्वयुजबहु ५ स्वहस्तो मम ॥

## Translation

Issued from Valabhī. (The genealogical account prefacing this charter is identical with that found in the other charters of Śīlāditya I Dharmāditya dealt with above upto the mention of his name and then continues as follows:

(That Śīlāditya's) younger brother was paramamāhēśvara Śrī-Kharagraha. He meditated at his (elder brother's) feet. Just like Upēndra-(Upēndra - God Vishṇu who took birth in the Vāmana incarnation, as the younger brother of Indra, the Lord of the celestials) was favoured by his elder brother (Upēndra-guru) and thus the very much coveted splendour of kingship descended on his shoulders and he was yoked to it as was Paramabhadra. Eminence and wealth had resorted to him without any effort on his part. He bore pain, pleasure, happiness and indulgence, all with equanimity with the one aim of carrying out the orders and wishes of his (elder brother)[2]. Though his foot-stool was tinged by the rays from the jewels of the crowns of hundreds of kings who had been attracted to him by his power and wealth, his poise was such that he was not inclined to humilate them. His enemies, though they were known to have been proud about their

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prowess, knew no way to retaliate against him other than by submitting to him. He was a storehouse of all impeccable qualities and he had gladdened the whole world. He had stopped the progress of the (evil) ways of the Kali age. His lofty heart remained unaffected by the endless machinations of low-minded people, who kept resorting to him. He had attracted to himself the wealth (Lakshmī) of inimical rulers by the display of his famous prowess and dexterity in the wielding of arms and thus he had become the first choice (of Lakshmī).[2a]

His son was *paramamāhēśvara* śrī-Dharasēna, who kept meditating at his (father's) feet, who had remarkably pleased the mind of all scholars by the exhibition of his versatile knowledge of all branches of learning, who had defeated the intentions of his enemies through the wealth of his eminent qualities and his generosity, who though well-versed in the ways of the world and was deep-rooted in the essence of all sciences, was amiable and pleasant, who was adorned with an unassuming nature, who had quelled the pride of all his enemies by demonstrating the power of his strong arms which captured the banner of victory in many battles, who had gained mastery over all the other kings, who were boastful about their skill in wielding arms by the display of his own prowess in the field of archery.

His younger brother is *paramamāhēśvara* śrī-Dhruvasēna, who has the well-known secondary name of Bālāditya the assumption of which name by him signified his having earned the love of the people of the world, who considered him as one born at the right time, who meditates at his (brother's) feet, who astonishes all the previous rulers by his good behaviour, who accomplishes even such tasks abandoned as impossible by the previous rulers which feats exhibited his eminent qualities and compassion, who has endeared the subjects who are involuntarily drawn towards him as if he is the very Manu, who has mastered all sciences, who is attractive and causes delight like the moon but is free from the blemish (characterstic of the moon), who has expelled all the darkness that had enveloped all the land upto the quarters by his prowess and

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administrative abilities and as such was a Sun who had just risen for (the benefit of) his subjects, who respects and adopts the opinions of others where they are meaningful, well-considered, useful and in accordance with the scriptures, who is expert in determining where to conclude an amicable peace, where to go to war as the solution and where he should seek a compromise, who is a cultured and discerning person, which characteristic is made evident in his appointing persons in the proper station suited to each, his issuing proper orders, and promoting and encouraging the good persons to be more and more virtuous, who is an expert in both the arts of governing pious people and grammar (like *Sālāturīya Pāṇitha*), who, though exceptionally strong, is very soft-hearted, though very learned is not proud, though attractive is very calm and upright, who though being very firm and having a good heart, casts off despicable wicked people.

That Dhruvasēna is well. He orders all concerned thus: let it be known to you all: By me, for the augmentation of merit to my parents, the village Bhasanta in Kālāpaka-pathaka in Surāshṭras[3] has been granted as *brahmadēyam* along with the *udraṅga, uparikara, bhūta-vāta-pratyāya*, the dues payable in paddy and gold, the right to (sit in judgement over those that commit) the ten offences (and appropriate fines as may be imposed on culprits), (the entitlement to) free labour as due, freedom from interference by all royal officials, and excepting what had already been granted to gods and *brāhmaṇas*) with the guarantee that the grant will have effect so long as moon, Sun, oceans, earth, streams and mountains last and (with the authorisation) to be enjoyed and administered by *āryya-bhikshusaṅgha,* for being utilised for defraying the expenses on the dress, for giving alms, (for providing facility for) sleeping, food, (equipment to relieve) fatigue, for engaging in religious meditation and ensuring necessary medical attention for the congregation of *āryya-bhikshus* resident in the *vihāra*, constructed by Gōhaka within the complex of *vihāras*, established by *rājñī* Duḍḍā[6] within the precints of Valabhī

(and further) for the worship, viz., bathing, provision of unguents, incense, flowers, lamps and oil for the same

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etc., for the worshipful Buddha (installed in the *vihāra* ?), for the maintenance of the *vihāra*-premises - by attending to periodical necessary repairs and

for the maintenacne of those that conduct the worship *(pāda-mūla-prajīvanāya)*[7].

While this village with the status as *dēvāgrahāra,*[4] is being enjoyed (by the grantees) by tilling the land in it on their own or having it tilled or having it given away (on lease ?) none should molest

This grant should be approved and protected by future rulers belonging either to our own dynasty or to other dynasties, with the knowledge of the impermanence of wealth and human existence and with the recognition of the common nature of kings to seek merit from gifts of land. (Then there are three of the usual verses in this context without referring to their authorship.)

Hee the *dūtaka* (is) *sāmanta* Śīlāditya,[8] This has been written by *Sandhivigrahādhikṛita divirapati* Vaśa-bhaṭṭi:

Saṁ 310 Āśvayuja bah (ula) 5

This is my hand.

## Notes

1. It is stated that this set of plates was found at Bōṭād in Bhavnagar territory(*IA*, VI, p.9). That it was subsequently deposited in Bhavnagar Museum, is learnt from the Bhandrakar List (No.134).

2. Here the allusion is to the relevent narration in the *śīmad-Bhāgavatam*, which states that Upendra (i.e., Vāmana, an incarnation of God Vishṇu, born to Aditi as the younger brother of Indra, the Lord of the celestials, for the suppression of the *asura* Bali), helped his elder brother in the administration of the kingdom (Dikshitar, VRR, *Purāṇa Index* I, p.237). Possibly Kṛishṇa, a later incarnation of Vishṇu is equated here with Upēndra, as it was Kṛishṇa who is stated to have been crowned by Indra as the Indra of cows. (Ibid.) Paramabhadra, mentioned here seems to have again, referred to Lord Kṛishṇa. In effect the poet of this charter states that though Kharagraha was reluctant, he was entrusted with the rulership of Valabhī, as his successor, by his elder brother Śīlāditya (cf. Virjee, KK. *op.cit.*, p.59-60).

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2a. Though in the cases of many kings figuring in these charters they are stated to have been preferred by Lakshmī (wealth) here this mention may be in the context of the king Kharagraha having been equated with Upēndra (God Vishṇu who was chosen by the Goddess Lakshmi as her lord).

3. Surāshṭra having been mentioned in the plural, it has been argued that *surāshtra* was the name of a group of people, and that the land where they settled in was therefore designated as Saurāshṭra. Kālāpaka-pathaka has been understood as the name of a subdivision of the ancient times located around the modern village of Soraṭh. Kālāpaka, the headquarters of the *pathaka* has been identified with Kāṭāwāḍ, the modern village twentysix miles south east of Navanagar (Virjee, KK, *op/cit*, p.303). The village Bhasanta is conjecturally identified with the modern Bhēsān, a village sixteen miles east of Junagaḍh in Sorath-prānt (*IA*, VI, p-13; Virjee, KK, *op.cit*, p.296).

4. Here the words, *guṇa, vṛiddhi and Vidhāna*, concepts characteristic of Sanskrit grammar have been used both in their basic literary sense and as grammatical concepts to indicate both the discerning character of the king and his scholarship in Sanskrit grammar.

5. The village granted to a Budhist establilshment is here stated to have been given the status of *brahmadēyam. Brahmadēyam* is usually understood as the village/land granted to a brahmin/brahmins with a privileged tenure. Hence it has to be interpreted that the village Bhasanta granted as per the present chater was ordered to be entitled to the same privileges to which *brahmadēyams* were eligible. This is further clarified subsequently that the grantees were to enjoy the land under the tenure of *dēva-agrahāra* (i.e.) land entitled to enjoy the privileges pertaining to both *dēvadānas* and *agrahāras*.

6. The grant of Dhruvasēna I, dated Gupta samvat 216 *(IA*, IV, p.104-107) clearly states that Duḍḍā was the daughter of the sister of the king *(sva-bhāginēyī)* and was a great devotee of the Buddha *(paramōpasikā)* and that she had got constructed the *vihāra* in Valabhī wherein Bhagavān samyak-sambuddha Buddha had been installed and that the *āryya-bhikshu-saṅgha* was attached to that shrine of the Buddha in that *vihāra*. The title *rājñī*, queen, is seen to have been attached to her name only in this record of Gupta samvat 310, This might have been either because she was a lady in the royal household or because sometime after saṁvat 216, she had been married to a king and thus had become a queen *(rājñī)* in her own right. However even in a charter of Guhasēna, (samvat 260) (*IA*, IV, p.174) she is just referred to only as revered Duḍḍā (*Duḍḍā-pāda)*. The identity of Gōhaka, who constructed another *vihāra* in that Duḍḍā-vihāra complex is not known.

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7. *Pāda-mūla-prajīvanāya* obviously referred to the maintenance of the priests concerned with the worship of the Buddha installed in the *vihāra* (cf. *Pati-pāda-mūla - ppaṭṭuḍai - ppañchāhāryaya - dēvakanmigaḷ* in the Tamilnaḍu inscriptions).

8. This Śīlāditya might have been the son of Dēvabhaṭa, cousin of the king of the charter.

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## No.79

## KAIRA PLATES OF DADDA (PRASANTARAGA) - A

| | | |
|---|---|---|
| Location | : | Khēḍā or Kairā, Kaira District, Gujarat |
| Date | : | (Kalachuri) Year 380 - 629 A.D. |
| Script | : | Southern Brāhmī |
| Language | : | Sanskrit |
| King | : | Dadda II, Praśāntarāga |
| Dynasty | : | Early Gūrjara |
| Reference | : | 1. Princep, James, *JASB*, VII, p.348;<br>2. Dowson, J. *JRS* (New Series) (1865), I. p.247 f.<br>3. Fleet, J.F., *IA*, XIII, p.81 f.<br>4. Mirashi, V.V., *CII*, IV, p.57-66 |

सिद्धम् स्वस्ति । नान्दीपुरीतः । विविधविमलगुणरत्नसंपदुद्भासित सकलदिङ्मुखे परित्राताशेषस पक्षमहामहीभृति सततमविलङ्घितावधौ स्थैर्य्यगाम्भीर्य्यलावण्यवति महासत्त्वतयातिदुरवगाहे गुर्ज्जरनृपतिवंशमहोदधौ श्रीसहजन्मा कृष्णहृदयाहितास्पदः कौस्तुभमणिरिव विमलयशोदीधिति निकरविनिहतकलितिमिरनिचयः सत्पक्षो वैनतेय इवाकृष्टशत्रुनागकुल संततिरुत्पत्तित एव दिनकरचरणक मलप्रणामापनीताशेषदुरित निवहः सामन्तदद्दः। प्रतिदिनमपेतशङ्कं येन स्थितमचलगुणनिकरकेसर विराजितवपुषा विनिहतारि गजकुम्भविगलित मुक्ताफलच्छलप्रकीर्ण्ण विमलयशोवितानेन रूपानुरूपं सत्त्वमुद्वहता केसरिकिशोरकेणेवो परिक्षितिभृताम् । यं चातिमलिन कलियुगतिमिर चन्द्रमसमनुदिवस मन्योन्यस्पर्द्ध येवाययुः कलासमूहादयो गुणा विक्रमानीतमद विलासालस गतयोरातिगजघटाः प्रमदाश्च । यस्य

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चाविरतदानप्रवाहप्री णितार्त्थिमधुकरकुलस्य रुचिरकीर्त्तिवशासहायस्य संततमस्खलितपदं प्रसरतः सद्वंशाहितशोभागौरवस्य भद्रमतंगजस्येव करघातविनिहत क्षितिभृदुन्नततनूरुहस्य रेवानिर्ज्झरसलिलप्र पातमधुरनिनदस्य भगोद्भवाः समुन्नतपयोधराहितश्रियो दयिता इव मुदे विन्ध्यनगोपत्यकाः यश्चोपमीयते शशिनि सौम्यत्ववैमल्य शोभाकलाभिर्न्न कलङ्केन श्रीनिकेतशोभा समुदायाधःकृतकुलकण्टकतया कमलाकरे न पङ्कजन्मतया सत्त्वोत्साहविक्र मैर्मृगाधिराजे न क्रूराशयतया लावण्यस्थैर्य्यगाम्भीर्य्य स्थित्यनुपालनतया महोदधौ न व्यालाश्रयतया सत्कटकसमुन्नत विद्याधरावासतया हिमाचले न खशपरिवारतया। यस्य च सद्भोगः शेषोरगस्येव विमलकिरणमणि शताविष्कृतगौरवः सकलजगत्साधारणः यस्य प्रकाश्यते सत्कुलं शीलेन प्रभुत्वमाज्ञया शस्त्रमरातिप्रणिपातेन कोपो निग्रहेण प्रसादः प्रदानैर्धर्म्मो देवद्विजातिगुरुजनसपर्य्ययेति॥ तस्य सूनुः प्रतप्तरुचिरकनकावदातः कल्पतरुरिवाविरत मभिरुचितफलप्रदः सततमृतुगणस्येव वसन्तसमयो वसन्तसमयस्येव प्रविकसितनिबिडचू ततरुवनाभोगः सरस इव कमलनिवहः कमलनिवहस्येव प्रबोधो महाविषधरस्येव मणिर्म्मणेरिव स्वच्छतारभावो महोदधेरिवामृतकलशोमृ तकलशस्येवामरणदायित्वप्रभावः करिण इव मदः प्रमदाजनस्येव विलासो विभवस्येव सत्पात्रविनियोगो धर्म्मस्येव क्रतुः क्रतोरिव स्वदक्षिणाकालः प्रेम्ण इव सद्भावः शशिन इवामलकलासमूहो नियतमलंकारभूतः सकलनिशाकराभिरूपवदनः शङ्को वदान्यः प्रबलरिपुबलानीक समरसमवाप्तविजयश्रीः श्रीवीतरागापरनामा श्रीजयभटः। कलिप्रतिपक्ष भयाच्छरणार्त्थिन इव यमाश्रिताः सविनया गुणाः। स्फुरितविमलकीर्त्ति सौदामणिना येन सकलजीवलोकानन्दकारिणा कालबलाहकेनेवावन्ध्यफलं गर्ज्जता प्रणयिनामपनीतास्तृष्णासंतापदोषाः । यश्च शूरोपि संततमयशोभीरुरप गततृष्णोपि गुणार्ज्जनाविच्छिन्नतर्षः सर्व्वप्रदानशीलोपि परयुवति हृदयदानपराङ्मुखः पटुरपि परपरि वादाभिधानजडधीः। यस्य च न विरोधि रूपं शीलस्य यौवनं सद्वृत्तस्य विभवः प्रदानस्य त्रिवर्ग्गसेवा परस्परापीडनस्य प्रभुत्व क्षान्तेः कलिकालो गुणानामिति ॥ तस्य सूनुः सजलघनपट लनिर्ग्गत रजनिकरकराव बोधित कुमुदधवलयशः प्रतानास्थगितनभो मण्डलोनेकसमरसं कटप्रमुखागत निहतशत्रुसामन्त कुलवधूप्रभातसमयरु दितच्छलोद्गीय मानविमलनि स्त्रिंशप्रतापो देवद्विजाति गुरुचरणकमलप्र णामोद्धृष्टवज्र मणिकोटिरुचिर दीधितिविराजित मुकुटोद्भासितशिरा दीनानाथातातुरा भ्यागतार्त्थिजनाक्लिष्ट परिपूरितविभव मनोरथोपचीयमानत्रिविष्टपैक सहायधर्म्मसंचयः प्रणयपरिरकुपित मानिनीजन प्रणामपूर्व्वमधुरवचनोप पादितप्रसादप्रकाशीकृतविदग्धनागरकस्वभावो विमलगुणकिरणपंजराक्षिप्त

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बहलकलितिमिरनिचयः समधिगतपञ्चमहाशब्दः श्रीदद्दः कुशली सव्वनिव राजसामन्तभोगिक विषय पतिराष्ट्रग्राममहत्तरा धिकारिकादीन्स मनुबोधयति । अस्तु वो विदितमस्माभि रक्कूरेश्वर विषयान्तर्ग्गत शिरीषपद्रकं एष ग्रामः सोद्रङ्गः सोपरिकरः सर्व्वादानसंग्राह्यः सर्व्वीदित्यविष्टिप्रातिभेदिकापरिहीणो भूमिच्छिद्रन्यायेना चाटभटप्रावेश्य आचन्द्रार्कार्ण्णवक्षि तिस्थितिसमकालीनः पुत्रपौत्रान्वयभोग्यो जंबूसरोविनिर्ग्गताक्कूरे श्वरविषयान्तर्ग्ग तशिरीषपद्र कवासिबह्वृच वत्ससगोत्राश्वलायन सब्रह्मचारि ब्राह्मणभट्ट्यध्यापक । तथा गोपादित्य । तथा भट्टिगण । विशाख । अग्निशर्म्म । द्रोण । काश्यपसगोत्र भट्टिदाम । तथा वत्र । अध्वर्य्युवाजसनेयडौण्ड कीयसगोत्र कण्वसब्रह्मचारि ब्राह्मणतापिशर्म्म । द्वितापिशर्म्म । दत्तस्वामि । भागिस्वामि । पितृशर्म्म । भट्टि । द्रोण । धूम्रायणसगोत्रकर्क्काध्यापक । आबुक । कौण्डिन्यसगोत्र वाटशर्म्म । शैल । घोष । महादेव । बाव । माठरसगोत्रधर । विशाख । नन्दि । रामिल । हारितसगोत्र धर्म्मधर । छान्दोग्यभरद्वा जसगोत्रकौथुम सब्रह्मचारि ब्राह्मण इन्द्रशर्म्म । आदित्यरवि । तापिशूर । इन्द्रशूर । ईश्वर । धर । दामधर । द्वि ईश्वर । भरुकच्छविनिर्ग्गतभेर ञ्जिकानिवासि आथर्व्वण चौलिसगोत्रपिप्पलाद सब्रह्मचारि ब्राह्मणभद्र । वायुशर्म्म । द्रोणस्वामि । रुद्रादित्य । पूर्ण्णस्वामि । एभ्यश्चतुश्चरण ब्राह्मणेभ्यश्चातु र्व्विद्यपरिकल्पनापूर्व्व बलिचरुवैश्वदेवाग्निहो त्रपंचमहायज्ञादिक्रि योत्सर्प्पणार्त्थं मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये कार्त्तिक्यामुद कातिसर्ग्गेणातिसृष्टः यतोस्मद्वंश्यैरन्यै र्व्वागामिभोगपतिभिः प्रबलपवनप्रेरि तोदधिजलतरंगचंचलं जीवलोकमभावानु गतानसारान्वि भवान्दीर्ग्धकालस्थेयसश्च गुणानाकलय्य सामान्य भोगभूप्रदानफलेप्सुभिः शशिकररुचिरं यशश्चिराय चिचीषुभिरयमस्मद्दायो नुमन्तव्यः पालयितव्यश्च । यो वाज्ञानतिमि रपटलावृतमति राच्छिन्द्यादाच्छिद्य मानकं वानुमोदेत स पंचभिर्म्महापातकैः सोपपातकैः संयुक्तः स्यात् । उक्तं च भगवता वेदव्यासेन व्यासेन ॥

षष्टिवर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥१॥ इति

विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः ।
कृष्णाहयो हि जायन्ते भूमिदायं हरन्ति ये ॥२॥

बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥३॥

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यानीह दत्तानि पुरा नरेन्द्रैर्द्दानानि धर्म्मार्त्थयशस्कराणि ।
निर्भुक्तमाल्यप्रतिमानि तानि को नाम साधुः पुनराददीत ॥४॥

संवत्सरशतत्रयेशीत्यधिके कार्त्तिकशुद्धपञ्चदश्यां लिखितं सन्धिविग्रहाधिकरणाधिकृतरेवेण स्वमुखाज्ञयेति ॥ सं ३०० ८० कार्त्तिक शु १० ५। दिनकरचरणार्च्चनरतस्य श्रीवीतरागसूनोः स्वहस्तोयं प्रशान्तरागस्य ॥

## Translation

Accomplished! Well being! From Nāndīpurī[1]! In the dynasty of Gūrjjara kings, which dynasty was like an ocean in that its members had been affording protection to kings who had sought refuge under them (the ocean had afforded 'protection to the mountains with wings which had sought refuge there in the ocean)[1a] in that they had brightened all directions by their various pure qualities, in that they (the kings in that dynasty) had never crossed the limits of propriety, in that it(the dynasty) was firm, imposing and attractive (full of salt in the case of the ocean - *lāvaṇya* can be interpreted both ways), sober (replete with creatures *mahā - sattvatā*) and being unfathomable.

There was *sāmanta* Dadda whose pure fame (and splendour) which was like the lustre of the gem Kaustubha, which was born/came out in association with Śrī (Goddess Lakshmī) (during the churning of the milky ocean) and gained a place on the heart (chest) of Kṛishṇa, and had dispelled the enveloping gloom of the Kali age,

who was like Vainatēya (Garuḍa - the bird vehicle of God Vishṇu) in that he had good allies (the said bird has good and strong wings *paksha*), and had drawn to himself, the progeny of sepents that were the enemies (for destruction), who even from the time of his birth, had his sins and blemishes removed by (constantly) bowing at the lotus-like feet/rays of the Sun[2]

Who remained ever free from doubt or fear, whose body sparkled being covered by the pollen (smeared on that body) that were his spotless and steadfast qualities, who had the canopy of untainted fame adorned with the

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pearls that got scattered from the globulous foreheads of the elephants of his enemies that were felled down by him, who with a (lordly) disposition matching his form and stature had overawed the other kings even like the lion-cub stuns the deer, to whom young and wanton damsels, got attracted on seeing his valour in capturing the cloud-like group of intoxicated enemy elephants, with a leisurely move, as also his attainments in the multitude of arts and his (excellent) qualities which had resorted to him competing among themselves, who was the moon for (in clearing) the darkness that is the extremely sinful Kali age, from whose hands there was an incessant flow of water (ichor) while making gifts to the multitude of supplicants who had been forcibly drawn towards him just as a swarm of bees,(just as the flow of ichor of the elephant accentuated due to the presence of the she-elephant-*vaśā* by its side, draws the multitude of bees towards it), whose recalcitrant antagonists were forcibly drawn into submission to him by his fascinating valour, who had the distinction of belonging to a good family which had been coming down without any interruption, the hairs of whose body stood on their ends with exhileration on stroking the kings by his arms and thus pacifying their animosity just as in the case of the auspicious elephant (which feels exultation on stroking the mountains with its trunk while mounting them), whose sweet resounding voice was like the reverberation of the flow and fall of the waters of Rēvā (Narmadā) (Thus indicating that his kingdom extended upto the regions of the valley of the river Narmadā), on whom the lower slopes of the mountain Vindhya doted just as the wife with lofty breasts who is enthusistic in conferring pleasure auspiciousness and good fortune to her beloved, who bore comparison with the moon in being handsome, pure, bright and in possession of the arts (*kalā*-in the case of the moon *kalā* referred to his waxing and waning in digits) but not in being stained, who, resembled the lotus-pond in being the abode of Śrī (wealth in the case of the king and being the seat of the Goddess of wealth in the case of the lotus) and in having suppressed the thorny members of the family by his concentrated glory (in the case of the lotus pond,

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the presence of the Goddess of wealth amply offsets the presence of thorns and other unwanted things in the vicinity) but not in having taken birth in a slushy background (the birth-place of lotuses is slush-*paṅkaja*), who was like the lord of the animals (lion) in vigour, vitality and strength but not in cruel intentions, who was like the ocean in being imposing (full of salt in the case of the ocean), majestic and in maintaining the dignity of his station but not in being the resort of wicked hypocrites (dragons in the case of the ocean), who was like the mountain Himāchala in that his kingdom abounds in cities and camps, (ridges - *kaṭaka* - in the case of the mountain) and in his being a towering personality and a resort for scholars and learned men (a class of semi-divine beings called *Vidyādharas* in the case of the mountain) but not in being surrounded by degraded followers (low hills in the case of Himāchala), who was prosperous (being coiled) like the great serpent Śēsha, distinguished by the amasssing of hundreds of spotless and sparkling gems and in being accessible to all (upholding of the world, - the serpent Śēsha, according to mythology is the one who holds the world aloft), who embellished his dynasty by his exemplary conduct, whose eminence and authority are reflected in his orders, whose (adeptness in wielding) weapons was evident in his felling his enemies, who kept his temper in check (as occasion demanded), whose generosity was manifest in his gifts and whose adherence to *dharma* (law and duty) got expression in his propitiation of the Gods, *brāhmaṇas*, preceptors and elders.

His son was śrī-Jayabhaṭa who had an alternate name Vītarāga, who was resplendent and beautiful like molten gold, who like the (divine) *kalpa* tree was a giver of desired fruits (to the needy persons) incessantly, who was (pleasant) like the *vasanta* (spring) season (among the group of seasons), having conferred benefits to all like the thick grove of mango-trees in full bloom, which is the characteristic of that season, who like a pond was endowed with the essential qualities (*sa-rasa*) (the pond-*sara-sa* - presents a pleasant sight being full of fresh-bloomed lotuses) and consequently was enlightened, who was like the gem on the head of the great poisonous serpent in

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being an exceptional luminary in the midst of the wicked world and like that gem had his mind and ideas clear (without any pollutant), who like the stars sparkled, who was like the pitcher of nectar that came out of the ocean having been like that pitcher of nector (which was capable of distributing immortality in the case of the nectar) was reputed as one who showered gifts on those around him uptil his own death (here there is a play upon the words *āmaraṇa* and *amaraṇa*), who like the elephant was commanding in demeanour (*mada* - ichor in the case of the elephant and proud or commanding disposition in the case of the king), who like the alluring damsels was coquetish (*vilāsa*), exciting and dalliant, who was himself the wealth which got distributed among worthy supplicants, who was like the sacrifice, done in accordance with *dharma* (ordained mode of life), in exacting due fees and tribute, who was like love and affection closely inter-linked, due to his amiable disposition, who was like the moon, in being the abode of a cluster of unalloyed pure arts and sciences (*kalā* means the phases in the case of the moon and arts in the case of the king), who was always well-accoutred and decorated, whose face was bright like that of the full-moon, was affable, municificient, and who had obtained victory in battles against the forces of strong enemies

in whom again, all the(exceptional) qualities had taken refuge with humility as if afraid of the antagonism of the Kali age, who gladdened the whole living world, who like the lightning and thunder in the midst of the clouds which announces the arrival of rain for the removal of thirst and hunger of the people, had removed the thirst and hunger of his loving subjects. Though he was a dashing hero he was afraid of infamy, though he was free from greed, however, was thirsting to acquire virtues, though he was liberal in gifting, however, was averse to giving away his heart to the young wives of others, though he was fluent in speech, however was tongue-tied when it came to abusing others. His good-looks did not adversely affect his (good) character and his youth did not imperil his (good) behaviour, his prosperity did not spoil his liberality, who while pursuing *trivargga*(the three aspects

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of life, acquisition of wealth, enjoying worldly pleasures and aspiration for salvation) took care that there was no mutual conflict, his lordliness did not render him intolerant and the Kali age did not sully his (meitorious) qualities.

His son, Śrī-Dadda, whose fame is white and spotless like the white waterlily which is excited to blossom by the rays of the moon, which have penetrated through the water-laden clouds, and which, spreading have enveloped the sky. He had overcome his inimical feudatories and the feats of his unsullied sword are being sung in the form of wailings every morning by the chaste wives of the enemy feudatories killed by him when they dared to confront him in battles. His head is adorned by the crown studded with crores of gems with pleasing lusture, which embellish the feet of deities, *brāhmaṇas*, preceptors and elders (on his prostration at their feet). His sole dependence for gaining heaven is on the store of merit being accumulated by him by fulfilling the desires and aspirations for wealth of those afflicted, orphaned and aggrieved who approach him. His urbanity has been made explicit and polished by the sweet, loving words of the prostrating spirited persons who earlier took umbrage with him. The sheaf of rays streaming forth from his spotless qualities have nullified the mass of darkness that is the (effects of) the Kali age,[3] and he has acceded to the five great sounds (*pañchamahāśabda),* He is well and draws the attention of all rulers, feudatories, *bhōgikas*, the lords of *vishayas*, the elders (*mahattara*) of the *rāshṭras* and villages and other officials to the following.

May it be known to you that the village Śirīshapadraka included in the Akrūrēśvara-vishaya,[4] along with *udraṅga* and *uparikara*, entitlement to all levies/due from the land-holders in that village, exemption from all *ditya*, (extra exactions, a tax? - cf. Sircar, D.C., *Ind.Ep.Gloss*, p.98), *vishṭi* and *pratibhēdikā* (meaning is uncertain - *Ibid.*, p.258). in accordance with the rules pertaining to the breaking (tilling) the ground for the first time, with the prohibition of the entry into it of *chāṭas* and *bhaṭas*, with the assurance that the enjoyment will be uninterrupted so long as moon, Sun, oceans and earth last, and could be enjoyed hereditarily

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in the line of sons and grandsons, has been granted with due libation of water to the following brahmins belonging severally to the four *charaṇas* (branches)[5]

1. Bhaṭṭi-ādhyāpaka (teacher) the brahmin adherent of Āśvalāyana (school of Ṛig-vēda - MW, *SED*, p. 159). belonging to Vatsa-sagōtra and to Bahvṛicha i.e. Ṛig-vēda who had migrated from Jambūsara[4] and is resident in Śirīshapadraka[4] included in Akrūrēśvara-vishaya (the village granted).

2. Gōpāditya; 3 Bhaṭṭi-gaṇa,

4. Visākha, 5. Agniśarmmā

6. Drōṇa (all the above six of Vatsa-sagōtra?)

7. Bhaṭṭi-dāma and

8. Vatra of Kāśyapa-sagōtra (all the above eight belonged to Bahvṛicha-charaṇa (i.e.) Ṛig-vēda branch?)

9. Tāpiśarmmā (i) 10. Tāpiśarmmā (ii)

11. Dattasvāmin 12. Bhāgi-svāmin,

13. Pitṛi-śarmman 14. Bhaṭṭi

15. Drōṇa, (all these Nos. 9-15 were of Dauṇḍakīya-sagō-tra ?)[6]

16. Karkka-adhyāpaka 17. and Ābuka of Dhūmrāyaṇa-sagō-tra,[6]

18. Vāṭa-śarmman 19. Śaila 20. Ghōsha

21. Mahādēva and 22. Bāva of Kauṇḍinya-sagōtra

23. Dhara 24. Viśākha 25. Nandi

26. Rāmila of Māṭhara[-6] sagōtra

27. Dharmmadhara of Hārita-sagōtra (all these Nos. 9-27 were *adhvaryus* and adherents of Vājasanēya-śākhā) (white Yajurvēda), and Kaṇva school ?)

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28. Indra-śarmman 29. Āditya-Ravi

30. Tāpiśūra 31. Indraśūra 32. Iśvara I

33. Dhara 34. Dāmadhara 35. Iśvara II, all of whom - (Nos.; 28-35) were adherents of Chhāndōgya (Sāma) branch belonging to Bhāradvāja-sagōtra and Kauthuma school[7] (all the above-listed thirtyfive brāhmaṇas seem to have migrated from Jambūsarā and settled in Śirīsha-padraka)

36. Bhadra[8] 37. Vāyu-śarmman 38. Drōṇasvāmin,

39. Rudrāditya and 40. Pūrṇṇasvāmin of the Pippalāda school belonging to Chauli-sagōtra[6] and adherents of Atharvvaṇa branch (of the Vēdas), residents of Bherajjikā,[4] having migrated from Bharukachcha[4]

for the promotion of the (study of the) four branches of the Vēdas and for helping them to perform the five-fold rituals viz. *bali-charu, vaiśvadēva, agnihōtra*[9], ....as ordained, for the increase of merit of (my) parents and myself, on the occasion of Kārttikī (full-moon day of the month, Kārttika).

(The grant is followed by the usual exhortation and admonition to the future rulers of the region to ensure the protection and perpetuation of the grant and four of the usual verses in the same strain attributed to worshipful Vyāsa, the coordinator of the Vēdas)

On the day of the fifteenth phase (of the moon) in the Kārttika month in the year three hundred and eighty[10]

Written by Rēva, the in-charge of the office of Sandhivigraha, as per my oral orders: Saṁ 380 Kārttika śu 15

thus this is the sign-manual of (mine) Praśāntarāga, son of śrī-Vītarāga, who is engrossed in the worship of the feet of Dinakara (Sun)[2]

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## Notes

1. Nāndīpurī has been "identified with an old fort of that name just outside the Jhaḍēśvar gate to the east of Broach" by Dr. Buhler (*IA*, VII, p.62) and with the modern Ṅāndōḍ in the Broach district by Pandit Bhagawanlal Indraji (*Ibid.*, XIII, p.73). Also see Mirashi, V.V., *CII*, IV. p.59.

1a. Both the rulers and mountains are *mahī-bhṛid* (i.e.) bearers or supporters of the earth.

2. Whereas this special inclination for the worship of the Sun is attributed only to the first ruler of the Gūrjjara family described in this eulogy viz. Dadda (I), the statement at the end that Dadda II, the issuer of this present charter was also a worshipper of the Sun indicates that such worship was a special feature of this family. It is noteworthy that Dadda I is stated to have been a *sāmanta*. This indicates that originally he was a feudatory (of whom is not ascertainable) and later became independent.The claim attributed to Dadda II, of having acceded to the five great sounds (*pañcha-mahāśabda*) might indicate that he too was a feudatory. However it is also possible that the epithet, *samadhigata-pañcha-mahāśsabda* was routinely attributed to him without any thought to the fact that it indicated a feudatory status.

3. The drafters of these records seem to have been confident of getting remunerated on the basis of the length of the eulogical portion and consequently to have indulged in comparing and contrasting the kings with everything in the world by double entendre, sometimes even in an obscurantist manner.

4. Akrūrēśvara after which the *vishaya* was named has been identified with Aṅklēśvar in Broach district. Sirīshapadraka has been identified with Sisodra in Anklēśvar taluk. Jambusaras still bears its ancient nane and is about 27 miles north of Broach. Bhērajjikā was probably the modern Bōrjai, 12 miles east of Aṅklēśvar, Bharukachchna was of course the old name of the modern Broach (Ibid,)

5. It is observable that the statement about the grant having been distributed among the specialists in each of the four branches of the Vēdic learing *Ṛig, Yajus, Sāma* and *Atharva*, is borne out by the list of the brāhman recipients given.

6. The following *gōtras* among those mentioned in this record are not ordinarily met with. The details concerning them are as follows:

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a) Ḍaunḍakīya - This was probably the same as Dāṇḍakaya, a *ṛishi* in the Viśvāmitra clan. Those belonging to this *gōtra* have a three *ṛishi* - *pravara* - Vaiśvāmitra, Āshṭaka, Lauhita (Brough, John, *op.cit., p.147)*

*b) Dhūmrāyaṇa - He was a ṛishi* of the Kāśyapa clan: Those belonging to this gō*tra* cite a three *ṛishi - pravara* as follows: Kāśyapa, Āvatsāra, Naidhruva (*Ibid*,. p.158, 160, 164-165, 169).

c) Māṭhara - This *ṛishi* belonged to the Kāśyapa clan. The three *ṛishi pravara* for this *gōtra* is the same as for the Dhūmrāyaṇas (*Ibid*, p.158, 160.)

d) Chauli - This *ṛishi* is also mentioned under the Kāśyapa clan. Those belonging to this *gōtra* are stated to have a single *ṛishi - pravara*, Vāsishṭha. (*Gōtra-pravara-nibandha-Kadambaḥ*, p.125-126; also see Brough, John, op.cit., p.146, n.23).

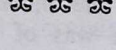
7. All the preceding thirtyfive brahmin-donees who were adherents of the *Ṛig, Yajus* and *Chhāndoga śākhās* seem to have been residents in Śirīsha-padraka having migrated from Jambūsara. Only the Atharva-vēdins subsequently mentioned had migraed from Bharukachcha.

8. His name might have been Brahmaṇa-bhadra.

9. These *pañcha-mahāyajñas* or five fold daily routine rituals ordained for a brahmin and possibly for others also included *ātithya*, entertainment of guests which, however, is often found omitted mention in the charters.

10. These details, though insufficient for verification have been tentatively equated to 629 A.D., November, 6.

11. From this mention, it is learnt that the issuer of this charter, Dadda (II), had Praśāntarāga, as his surname or coronation name.



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# No.80

# LODHIA PLATES OF MAHASIVAGUPTA YEAR 57

| | | |
|---|---|---|
| Location | : | Lodhiā (Sarangarh State), Raigarh District[1] |
| Date | : | (Regnal) year 57 = C. 630 A.D.[2] |
| Script | : | Early Nāgarī (Box-headed) |
| Language | : | Sanskrit |
| King | : | Mahāśivagupta[3] |
| Dynasty | : | Sōmavaṁśis (of South Kōśala) |
| Reference | : | Pandeya, L.P., *EI*, XXVII, p.319-325. |

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ॐ । स्वस्त्यशेषक्षितीशविद्याभ्यासविशेषासादितमहनीयनयविनय संपत्सम्पादि तसकलविजिगीषुगुणो गुणवत्समाश्रयः प्रकृष्टतरशौर्यप्रज्ञाप्रभाव सम्भावित महाभ्युदयः कात्तिकिय इव कृत्तिवाससो राज्ञः श्रीहर्षदेवस्य सूनुः सोमवंशसंभवः परममाहेश्वरो मातापितृपादानुध्यातः श्रीमहाशिवगुप्तराजदेवः कुशली ओणिभोगीयग्रामवैद्यपद्रके ब्राह्मणान् सम्पूज्य तत्प्रतिनिवासिकुटुम्बिनो यथाकालाध्यासिनः समाहर्त्तृसन्निधातृप्रभृतीनस्मत्पादोप जीविनः सर्व्वराजपुरुषान् समाज्ञापयति विदितमस्तु भवतां यथा ग्रामोयमस्माभिः संप्रति सनिधानः सोपनिधानः सर्व्वकरदानसमेतः सर्व्वपीडाविवर्जितः सदशापराधः प्रतिषिद्धचाटभटप्रवेशः अस्यां कार्त्तिकपौर्ण्णमास्यां पत्तनखदिरपद्रतलप्रतिष्ठित श्रीमदीशानेश्वरभट्टारकाय बलिचरुनिवैद्यसत्रनृत्तवादित्रखण्डस्फुटित संस्कारार्थं द्वैतवनीयश्रीमत्पञ्चयज्ञ तपोवनविनिर्ग्गतश्चपल गोचरिणः भगवच्छ्री प्रमथाचार्य शिष्यश्रीशूल पाणिभगवत्पादप्रार्थनया मातापित्रोरात्मनश्च पुण्याभिवृद्धये समकालोपभोगार्थमाचन्द्रतारकार्क्क पयः पूर्व्वकं ताम्रशासनेन प्रतिपादितो यतोवगत्य समुचितभोगभागादि कमुपनयन्तो भवन्तः सुखं प्रतिवसन्तु । भाविनश्च भूमिपालानुद्दिश्येदमभिधीयते भूमिप्रदा दिवि ललन्ति पतन्ति हन्त हृत्वा महिं नृपतयो नरके नृशंसाः । एतद्द्वयं परिकलय्य चलाञ्चल्लक्ष्मीमायुस्तथाकुरुत यद्भवतामभीष्टम् । अपि च रक्षापालनत्योसावत्फलं सुगतिदुर्ग्गती । को नाम स्वर्ग्गमुत्सृज्य नरकं प्रतिपद्यते ॥ **व्यासगीतांश्चात्र**

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श्लोकानुदाहरन्ति । अग्नेरपत्यं प्रथमं सुवर्ण्णं भूर्व्वैष्णवी सूर्यसुताश्च गावः।
दत्तास्त्रयस्तेन भवन्ति लोका यः काञ्चनं गाञ्च महिञ्च दद्यात् ।

षष्टिं वर्ष सहस्राणि स्वर्ग्गे मोदति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥

स्वदत्तां परदत्तां वा यत्नाद्रक्ष युधिष्ठिर ।
महिं महिभृतां श्रेष्ठ दानाच्छ्रेयोनुपालनं ॥

अस्माकमुपरोधेन नित्यं धर्मस्य गौरवादस्मद्वृत्तिः ।
स्वकीयैव पाल्या भा विक्षितीश्वरैः ॥

इति कमलदलाम्बुबिन्दुलोलां श्रियमनुचिन्त्य मनुष्यजीवितञ्च ।
सकलमिदमुदाहृतञ्च बुद्ध्वा न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥

प्रवर्द्धमानविजयराज्ये संवत्सरे सप्तपञ्चाशत्तमे कार्त्तिकपौर्ण्णमास्यां अङ्केन संवत् ५७ कार्त्तिक दिन ३०

राज्ञः श्रीहर्षगुप्तस्य सूनोः सद्गुणशालिनः ।
शासनं शिवगुप्तस्य स्थितमाभुवनस्थितेः ॥

## Summary

(The introductory and concluding portions of this charter as also the legend on the seal, are identical with those of the Mallār plates of this ruler dealt with above. Naturally the business portion, here, is different.)

Śrī-Mahāśivaguptarājadēva addressed his order to those brahmins etc. in the village Vaidyapadraka[4] belonging to Ōṇi-bhōga[4] to inform them that he had granted that village, for providing for *bali, charu*, food-offerings for eventual charitable distribution[5] (of the same), provision for dancing, and music for the God and periodical maintenance of the premises of the temple, to God śrīmad-Iśānēśvara-bhaṭṭaraka installed (in the temple) established in Pattana-khadirapadratala,[6] on the supplication of Śrī-Śūlapāṇi - bhagavatpāda disciple of Bhagavat śrī-Pramathāchārya, the wandering saint (*chapala-gōchariṇaḥ*), who had emerged from śrīmat-Pañchayajña-tapōvana which was part of Dvaitavana[7]

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(While the other formalities attendant on the grant and the rights and privileges conferred to the donee consequent on the grant mentioned here are identical with those contained in the other two charters of this king dealt with above, it is notable that here *nidhi* and *upanidhi* have been replaced by *nidhāna* and *upanidhāna*[8] and after the usual verses at the end to ensure the protection of the grant, there is a repeat of the king's request to future rulers not to disturb this grant.)

The charter was issued on the *paurṇṇamāsī* (day of the fullmoon) in the month Kārttika in the fiftyseventh year of the ever growing victorious reign. In figures - saṁvat 57 Kārttika day 30.[9]

Seal :[10] This charter of the king Śiva-gupta, one endowed with good qualities, son śrī-Harshagupta is (meant) to last till the earth lasts.

## Notes

1. The history of the discovery of the plates is given in detail by Pandeya, L.P. (*EI*, XXVII, p.319).

2. As the date of the beginning of the reign of Mahāśivagpta is not known, this approximate date is given for historical reasons (See *EI*, XXX, p.276)

3. It is observable that even in this record issued late in his reign, śrī-Mahāśivagupta had not added the title Bālārjuna to his name. Therefore it is very problematical to identify the king of this record with Śivagupta-Bālārjuna, whose records are entirely different in format and are in different characters. (Cf. *EI*, XXIII, p.115 etc.)

4. Vaidyapadraka, the grant village has been identified with the present day Baidpāli village in the Bora-sāmar Zamindārī under Gālsilāt Police Station in the Bargarh tahsil of the Sambalpur District, Orissa. (*EI*, XXVII, p.322).

The place Ōṇi, after which the *bhōga* or territorial division was named has not been identified (Ibid.)

5. *Bali, charu* as mentioned here in the form of service to the God are found to be the first two of the *pañcha* or five *mahāyajñas*, (i.e.) the rituals to be routinely performed by a brahmin (and others ?). The fact that these rituals were included as part of the daily routine of services here in the temple, suggests that originally even God was conceived as a householder

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and was intended to perform these rituals daily, (Cf. Sircar, D.C., *Ind.Ep.Gloss*, p.45, 6, 359). *Bali* is the offering to creartures, *charu* is the offering to the manes *(pitṛis)*, *vaiśvadēva* is the offering to a type of divine beings *(Viśvēdēvāḥ)*, *agnihōtra* (offering to *agni* or fire God) and *atithi*, entertaining the guests.

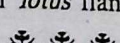
6. The village Pattana Khadirapadra-tala (also called Khadiapadra *EI*, XXIII, pp. 249, 251) has been identified with the modern Khairapali, about ten miles from Baidpāli (*EI*, XXVII, p.322-323 also see p.323 n.1). It is possible that *tala* at the end of the name was an amended form of *sthala*, or place and the reference was to a locality in Pattana-Khadirapadra.

7. Dvaitavana had existed from the Mahābhārata times and it was "not far from the Himalayas, lying between Taṅgaṇa on the north-east and Kurukshētra and Hastināpura on the south east" (*Ibid.*, p.322). *Pañchayajña* - as said above (n.5) referred to the five types of rites that a householder - brahmin is required to perform daily. Either this *tapōvana* or centre for meditation was peopled by such brahmin - householders who performed the usual *pañchamahāyajñas* daily or it was a place where the five types of sacrifices, *agnishtōma* etc. were performed once upon a time and was resorted to by ascetics who were seeking solitude for meditation. It is also noteworthy that there were brahmins already resident in the village Vaidyapadraka and they along with the other *kuṭumbins* in the village were apparently required to remit the dues normally payable to the king to the śrī-Śulapāṇi-bhagavatpāda for carrying out the stated services for the God śrīmad-Iśānēśvara-bhaṭṭāraka.

8. This substitution of *nidhāna* and *Upanidhāna* for *nidhi* and *upanidhi* respectively clarifies that these terms referred to buried treasures and other deposits (See MW, *SED*, p.548 col.3; Sircar, D.C. *IEG*, p.216).

9. This statement of date clarifies that the *purṇimanta* system of monthly recorking was in vogue in this region and period.

10. The seal has been describeed thus - "the surface of the seal which is deeply counter-sunk, is divided into three parts.The upper part bears in relief the figure of a couchant bull with a *triśūla* in front. Close to the *triśūla* to the proper left side is seen one figure, which we may take for a horn (*śṛiṅga*) or a trumpet. To the right side is found the figure of a *kamaṇḍalu* or water-jar having some object on it which is not distinct. Below this comes the legend in two lines, which is separated from the device by two horizontal parallel lines. Below the legend is shown a large full-blown *lotus* flanked by two leaves".



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# No.81

# TIMMĀPURAM PLATES OF VISHṆUVARDDHANA (I)

| | | |
|---|---|---|
| Location | : | Timmāpuram, Visakhapatnam District, Andhra Pradesh |
| Date | : | C.630 A.D. (?)[1] |
| Script | : | Early Telugu |
| Language | : | Sanskrit |
| King | : | Vishṇuvarddhana (I) Vishamasiddhi |
| Dynasty | : | Chāḷukyas of Vēṅgi |
| Reference | : | Hultzsch, E., *EI*, IX, p.317 f. |

स्वस्ति ॥

श्रीमत्पिष्टपुरवासकात् स्वभुजविजितदनुतनयमाहा सेनेन माहासेनेनाभि वर्द्धितानान्त्रिभुवन मातृभिर्म्मातृ भिरभिरक्षितानां मानव्यसगोत्राणां हारितिपुत्राणां चलुक्यानामन्वय मुन्नमयितुमसकृद नुभूतरणरागस्य रणरागस्य नप्तासह्यविक्रमस्य रणविक्रमस्य पौत्रो विपुलकीर्त्तेः कीर्त्तिवर्मण * प्रियसुतः शक्तित्रयवशीकृत सकलमहीमण्डलस्य सत्याश्रयवल्लभ महाराजस्य प्रियानुजः स्वासिधारानामित समस्तसामन्तमण्डलः स्वरूपगुणयौवनश्रिया दूरमतिशयितमकरध्वजः स्थलजलादिदुर्ग्गविषमेष्वपि लब्धसिद्धित्वाद्विष मसिद्धिरर्त्थिजनः नित्यप्रसुतकामधेनुः लोकातिशयविक्रमतया नरलोकत्रिविक्रमः परमभागवतः परमब्रह्मण्यो मातापितृपादानुद्ध्यातः श्रीविष्णुवर्द्धनमहाराजः ॥ पळंकिविषये कुमूलूरनामग्रामे पूर्वदिशि क्षेत्रे चत्वारि निवर्त्तन सहस्राणि छेदंकृत्वा पोट्टुनूङ्कवास्तव्येभ्यश्चत्वारिंशते ब्राह्मणेभ्यो नानागोत्रेभ्यश्छन्दोग सब्रह्मचारिभ्यो यमनियमपरेभ्यः षट्कर्मनिरतेभ्यो वेदपारगेभ्यो दत्तवान् ॥

## Translation

From the residence at Srīmat-Pishṭaputra. Śrī-Vishṇuvarddhana-mahārāja, the one who has subdued the whole group of vassals and feudatories at the point of his sword, who being endowed with a good personality, good qualities and youth far surpasses the Makara-dhvaja (cupid),[2] who is (has earned the title) Vishamasiddhi having

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(successfully) tackled difficult fort-strongholds, based on earth or water,[3] who displaced Kāmadhēnu[4] by fulfilling the wishes prayed for by people, continously, who is Tri-Vikrama[5] of the human world due to his surpassing valour, who is most devoted to Bhagawān (God Vishṇu), who is very much pious and deferential to *brāhmaṇas* and who meditates (constantly) on the feet of his parents,

who is the dear younger brother of Satyāśraya-Vallabha--mahārāja, who has captured all the *maṇḍalas* of the earth on the strength of the three (regal) potent powers, possessed by him

who is the son of Kīrttivarman of extensive fame and the grandson of Raṇavikrama, of unmatched valour and great-grandson of Raṇarāga, who passionately indulged in frequent battles to elevate the fortunes of the family of Chalukyas, (a family) fostered by Mahāsēna, (the God) with a vast army, the vanquisher of the son of Danu[6] with the strength of that army, which (family) enjoyed the protection of the Mothers, who are the mothers for *all* the three words; the members of which family belonged to Mānavya-sagōtra and were the sons (descendants) of Hāriti

[7]gave 4000 *nivarttanas*, after separating that bloc from the fields in the eastern direction of the village named Kumūlūr in Paḷaki-vishaya[8]

to forty brāhmaṇas[9] hailing from Poṭuṇuṅka,[8] belonging to several *gōtras*, who were students of the *chhandōga* (branch of the Vēdas)

who are scrupulous in the observance of austerities and in exercising self-control and who are engaged in the six duties (prescribed for the *brāhmaṇas*[10]) and who are masters of the Vēdas.

## Notes

1. This approximate dating of this undated record is based on historical considerations (Cf.Ramesh, K.V., *op.cit*,. p.81).

2. Makara-dhvaja is an epithet of *Kāma* - god of love, due to his having the *makara* (crocodile) as his standard.

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3. *Sthala-durga* referred to the fort situated inland and *jala-durga* to the fort situated in an island with the water all around ensuring protection. From the statement here that Vishṇuvarddhana earned the title *vishamasiddhi* due to his success in capturing impregnable forts, and from the fact that the same Vishṇuvarddhana is seen to have assumed this title even while he was stationed in the northwestern portion of the Chālukya kingdom as a Vicerory in the year 8 of his brother Pulakēśin II, it is revealed that Vishṇuvarddhana had already earned the reputation for breaching fortresses early in the reign of his sovereign brother. Which were those fortresses reduced by him is not revealed in any source (see Satara plates of Vishṇuvarddhana dealt with above - *IA*, XIX, p.303-311; Also Aihole inscription of Pulakēśin II - *EI*, VI, p.1-12)

4. Kāmadhēnu is the divine cow which as its name implies grants the wishes of those who approach it for that purpose.

5. The engraving of this portion of the inscription is not clear. Trī-vikrama is the reading suggested by Hultzsch. (EI, IX, p.318 n.13). Tri-vikrama was the Tri-dimentional form assumed by God Vishṇu to stride the earth, heavenly world and the head of the demonaic king Bali to demolish the pride of that *asura*,. In the case of Vishnuvardhana Tri-vikrama was what is known as Tri-śaktī or three essential requisites for wielding regal power viz. *prabhāva* or *prabhutva, utsāha* and *mantra* (majesty and dominant disposition; energy and fervour; and good counsel or ability to discuss state-policy with ministers and arrive at firm and wise conclusions, respectively - *SII*, I p.35 n.1; MW, *SED*, 1976, p.1044 col.2)

6. Danu, was the daughter of Daksha-(prajāpati) who from Kaśyapa begat the group called *dānavas* who were monstrous. Though originally the terms *rākshasa, asura, daitya, dānava* etc. referred to distinct groups inimical to the celestials (*dēvas*), in due course the terms began to be used indiscriminately. Here the reference must be to such a daitya named Tāraka who was vanquished by Skanda-Mahāsēna.

7. This portion of the inscription detailing the grant proper is corrupt in language. (For the original editor's corrections of the text as found inscribed, see *EI*, IX, p.318 n.4, 6, 7, 13, 16, 17).

8. Paḷaki-vishaya is obviously the same as Pḷaki-rāshṭra identified as a part of the modern Srikakulam District in Andhra Pradesh. (Krishna, Rao, B.V. *A History of the Early Dynasties, of Andhradēśa*,

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p.492-93. Also Sankaranarayan, S. *The Vishṇu-kuṇḍis and Their Times,* p.66). Kumulur and Poṭunūṅka have not been identified. (Cf. Kumulūr of the Śittṇṇavāśal inscription).

9. The forty *brāhmaṇas* who were destined to get one hundred *nivarttanas* each are not named and listed in the charter. As this feature is witnessed in several other charters issued during this period (for instance. see Andhavaram Plates of Indravarman dealt with above), it appears that the king having decided to issue a charter granting a village or a fixed area of land to a fixed number of brāhmaṇas, issued the order in this respect just reflecting his intention. The details were required to be filled up by local officials after consulting the brahmin community of the village where from the beneficiary *brāhmaṇas* were ordered to be drawn as per the charter. (See Ibid., p.317; 319 n.5)

10. The six fold duties ordained for a *brāhmaṇa* have been explained above.

## No.82

## ANDHAVARAM PLATES OF INDRAVARMAN

| | | |
|---|---|---|
| Location | : | Andhavaram, Narasannapēta Taluk, Srikakulam District |
| Date | : | Tumburuvaṁśa-era 133[1] = 630 A.D. |
| Script | : | Early Telugu |
| Language | : | Sanskrit |
| King | : | Indravarman (III) |
| Dynasty | : | Eastern Gaṅga |
| Reference | : | Subrahmanyam, R., *EI,* XXX, p.37 f. |

ॐ । स्वस्ति । सर्व्वर्त्तुसुखरमणीयाद्विजयकलिङ्गनगरात् सकलभुवननिर्म्माणैकसूत्रधारस्य भगवतो गोकर्ण्णस्वामिनश्चरणकमलयुगलप्रणामादपगतकलिकलङ्को विनयनयसम्पदामाधारः स्वासिधारापरिस्पन्दाधिगतसकलकलिङ्गाधिराज्यश्चतुरुदधितरङ्गमेखलावनितलप्रविततामलयशाः अनेकसमरसंक्षोभजनितजयशब्दो गङ्गामलकुलप्रतिष्ठः प्रतापातिशयानामितसमस्तसामन्तचूडामणिप्रभामञ्ज

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रञ्जितचरणो मातापितृपादानुद्ध्यातः परममाहेश्वरः श्रीमहाराजेन्द्रवर्म्मा क्रोष्टुकवर्त्तन्यां तोटवाटकग्रामे सर्व्वसमवेतान् कुटुम्बिनस्समाज्ञापयति । विदितमस्तु वो यथायं ग्रामोस्माभिस्सर्व्वकरैः परिहृत्याचन्द्रार्कप्रतिष्ठमग्रहारन्कृत्वा मातापित्रोरात्मनश्च पुण्यायुर्य्यश सामभिवृद्धये अन्दोरकाग्रहारवास्तव्येभ्यो नानागोत्र बह्वृचचरणब्रह्मचारिभ्यः श्रावणमासामावास्यामादित्यगृहोपरागे उदकपूर्व्वन्दत्तस्तद्विदित्वा यथोचितं भोगभागमुपनयन्तस्सुखं प्रतिवसथेति । भविष्यद्राजभिश्चायन्दानधर्म्मोनु पालनीयस्तथा च व्यासगीताः श्लोका भवन्ति।

बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥

स्वदत्तां परदत्तां वा यत्नाद्रक्ष युधिष्ठिर ।
महीं महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥

षष्टिं वर्षसहस्राणि मोदते दिवि भूमिदः ।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् [ii] इति
श्रीप्रवर्द्धमानतुम्बुरु वंशराज्यसंवत्सराणां शते त्रिंशत्यधिके
संवत्सराः १०० ३० ३ श्रावणमासामावास्यादिने च ।
निघ्नतां भर्तृगोविप्रबालयोषिद्विपश्चितां
या गतिस्सा भवेद् भूमिं हरतः शासनाङ्किताम् ॥

यथाप्सु पतितः शक्र तैलबिन्दुर्व्विसर्प्पति ।
एवं भूमिकृतं दानं सस्ये सस्ये विसर्प्पति ॥

श्रीलोकार्ण्णवदेवस्य विजितानेकविद्विषः ।
आज्ञया लिखितं श्रेष्ठं प्रभाकरेण शासनं ॥

## Translation

(The description of the background of the king Indravarman given here is very similar to that in the Śrīkākulam plates of the same king (year 128) dealt with above).

That Indravarmmā orders the congregation of the *kuṭumbins* in the village Tōṭavāṭaka[2] in Krōshṭukavarttanī[2] (thus):

May it be known to you. By us this village after freeing it from all taxes and making it an *agrahāra*[3] to last till the moon and Sun are there, has been given with due oblation of water, for the augmentation of merit, life-span

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and fame of my parents and self[4] on the occasion of the solar eclipse on the day of the new moon in the month of Śrāvaṇa to student-adherents of the Bahvṛicha-*charaṇa (Ṛig-vēda)* belonging to several gō*tras* hailing from Andōrak-āgrahāra[4]

Knowing this, let the *kuṭumbins* of this village pay (to the donees) the proper *bhōga* and *bhāga* as due (in view of the village having been granted as *agrahāra*) to them and live happily.

This religious gift must also be protected by future kings (of this area)

Further there are verses sung by Vyāsa (three of the usual verses follow)

In the 133rd year of the era of the kingship of śṛī-the prosperous ever-growing Tumburu dynasty[1], on the day of the New moon in the month of Śrāvaṇa

**Verse 4** The same fate that befalls one who kills his master or cow, or brahmin, or children or women or scholars will also befall one who devastates the land granted under a charter.

**Verse 5** Just as the drops of *Śakra* (sugar 7) and oil that fall into water spread, in the same way, (the merit of making) a grant of land also grows with every crop (grown and harvested from that land)

**Verse 6** By the orders of śrī-Lōkārṇṇavadēva,[5] the victor over many enemies, this excellent charter has been written by Prabhākara.

## Notes

1. The Tumburu-vaṁśa regnal reckoning referred to here has not been identified. Tentatively it has been identified with the Gaṅga era *EI*, XXX, p.39-40). Tumburu was a Gandharvva-musician in the court of Kubēra, the God of wealth. It is possible in some reference known to the drafter of this record, he is stated to have been connected with Gaṅgā though he is otherwise known to have been born of Prādhā, daughter of Daksha, of Kaśyapa. (*Mahābhāratam*, Adiparvam - VII Sambhavaparvam Section LXV (P.C.Roy, *The Mahābhāratam of Kṛishṇa Dvaipāyana Vyāsa*, Tr. Calcutta, 1919). With the help of the details of date provided in the record, though insufficient, Mirashi has equated them to 630 A.D. August 13, (*EI*, XXXIII, p.101. The year cited (i.e.) 133 was found to have been a current year).

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2. Tōṭavāṭaka has been conjecturally identified with Tōṭāda or Toda vāḍa,about 8 miles from Andhavāram, the findspot of the plates.

Krōshṭukavarttanī which was a territorial division has been identified as the ancient name of the area of and around the modern Narasannapēṭa taluk in the Śrīkākulam district. Andoraka-a-grahara was apparently the ancient name of the find spot of this record, Andhavaram (*EI*, , XXX, p.40-41). The suffix *varttanī* might have beenb another form of *pathaka* or road suffixed to names of territorial divisions in some charters.

3. Regarding the special characteristics of the *agrahāra* see *USVAE*, I. p. 161

4. As the number or the names of the recipients of the village made into an *agrahāra* are not given in the record and they are generally stated to have been brahmins who hailed from Andōrak-*agrahāra*, it appears that the brahmins intended to be benefited were present before the king when he made the grant and that is why he did not feel the necessity to identify each one of them in the record.

## No.83

## SIRPUR INSCRIPTION OF THE TIME OF BALARJUNA

| | | |
|---|---|---|
| Location | : | Sirpur, Raipur District, M.P. |
| Date | : | ...C. 630 A.D.[1] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Bālārjuna[2] |
| Dynasty | : | Dhavala-kula (Pāṇḍuvaṁśī/Sōma-vamsī ?) |
| Reference | : | Dikshit, Moreshwar G., EI, XXXI, p.197-198 |

**Metres** : *Verses 1, 6 - Sragdharā; 2 Āryā, V-3 Śārdūilavikrīdita; 4, 7 - Anushṭubh; 5 - Vasantatilaka*

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ॐ ॥

मुक्तश्रीकोनजातः सततमपि करैः स्पृश्यमानः
सुधांशोर्नो वा म्लानः कदाचिन्न च हिमनिवहेनापि नीतोन्यथात्वं ।
नोद्यत्प्रोद्दाम कल्पक्षयसमयमरुत्प्रेरणस्यापि गम्यो रम्योन्यः
कोपि युष्मान् सुखयतु सुगतस्याद्भुतः पादपद्मः ॥१॥

धवलकुलकमलभानौ भूभृति भूपालमण्डलीतिलके ।
प्रतिपक्षक्षतिदक्षे रक्षति बालाङ्गुने क्षोणीम् ॥२॥

दूरोत्सारितमत्सरः शमसुधास्वादप्रसक्तः सदा भिक्षुः
सद्वसुधाधिपप्रतिकृतिर्दक्षः क्षमा रक्षणे ।
आनन्दप्रभ इत्युदारकरुणाभारार्द्रभावोभवद्भक्तिं
शास्तरि मारवैरिणि भृशं बिभ्रद्भवच्छेदिनि ॥३॥

स विहारकुटीं चक्रे क्रीत्वा मूल्येन संघतः ।
व्यञ्जनांशेन सहितां सिततण्डुलसेतिकाम् ॥४॥

सक्तं तयानुदिनमत्र च कारयित्वा तद्व्यञ्जनांशसहितं यतिभिः समस्तैः ।
प्रत्येकमात्मपरिपाटिवशेन भोज्यं यावन्नभस्तलमलंकुरुते विवस्वान् ॥५॥

वातोद्धूताब्जपत्रस्थितसलिलकणश्रेणिलीलाविलोलं
लक्ष्मीमालोक्य लोकस्थितिमपि विपुलापद्गहग्रस्यमानाम् ।
बुद्ध्वा चोद्दामदुःखप्रभवभवगतौ बान्धवं
धर्ममेकं दानं दत्तावधानैरिदमिह यतिभिः सर्वदा पालनीयम् ॥६॥

सुमनोनुगतामेतां चक्रे स्रजमिवोज्ज्वलां ।
सूनुः श्रीतारदत्तस्य प्रशस्तिं श्रीसुमङ्गलः ॥७॥

उत्कीर्णेयं प्रभाकरेण ॥

## Translation

(Om)!

**Verse 1** May the wonderful lotus feet of Sugata, which are not affected by the free flow of wealth (on them), which do not fade nor get distorted even though touched by the falling dew tinged with the rays of the moon, which do not get affected even by the rushing hurricane winds of (as in) the period of the deluge, bring to you happiness.

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**Verse 2** While Bālārjuna, the Sun for the lotus that is the Dhavalakula (meaning that he has made the Dhavala-kula blossom),[2] the ruler of the earth, who is the forehead mark for the circle of rulers of the earth, and who is an expert in putting down inimical elements, is ruling the earth,

**Verse 3** there is Ānandaprabha, who has driven away greed and envy far away, who is absorbed in tasting the nector of tranquility, but who has been a *bhikshu* (monk mendicant) always[3], who resembles the good overlords of the earth, being competent in imparting sympathy and protection (and in preserving his abilities), whose influence is due to his generosity, compassion and supporting nature, who is ardently devoted to the exalted Lord (Buddha) who is the enemy of cupid, and who is capable of drawing off one from attachment to worldly existence

**Verse 4-5** he (Ānānda-prabha) set up a monastic establishment (within the precincts of the *vihāra*) after purchasing it (the land for the premises or the concerned building ?) from the Saṅgha, wherein each of the monks is stipulated to be fed handfuls of cooked rice (white rice) along with (due) parts of condiments (side-dishes) by the devoted members of the monastic order,[4] so long as the Sun ornaments the region of the sky.

**Verse 6** Appreciating that Lakshmi (wealth) is transient like the drops of water on the petals of the lotus (flower) which is being beaten about by the wind as also the various hazards that can befall the lives of the people and getting to know that only a pious act helps one to ovecome the capriciousness of the course of life, this gift as has been given, should be protected and the stipulated benefaction should be carried out by the monks forever.

**Verse 7** The verses of (poems of the) *praśasti* which are like the fragrant flowers in a garland have been composed by śrī Sumaṅgala, son of śrī-Tārādatta

This has been inscribed by Prabhākara.

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## Notes

1-2 Bālārjuna is stated to have been the Sun for the lotus that was the Dhavala-kula. Though in this inscription, this name Bālārjuna is given as the name of the ruler of the earth, in the Senakapat inscription (*EI*, XXXI, p.31-36) discussed below, it is stated that Śivagupta attained the status of a Bālārjuna having, quelled his enemies due to his valour and that Śivagupta, was a full moon in the sky of Śitāṁśu-vaṁśa (the dynasty descended from the white-rayed moon). In the Sirpur inscription (*EI*, XI, 184-201), it is stated that he was considered Bālārjuna by his enemies seeing his skill in archery. Probably the other inscription of Śivagupta again from Sirpur (*IA*, XVIII, p.179-181) which records a benefaction by Nāgadēvi and Kēśava, is the only instance where Śivagupta is sated to have been known/famous as "Bālārjuna" on the strength of his high proficiency in the science of archery". In the present record even though the king is named only as Bālārjuna, apparently due to the location of the record and due to the figuring of the composer of the text of the present record, Sumaṅgala, son of Tarādatta, in the Senakapat inscription of Śivagupta-Bālārjuna (dealt with below) also, he is identified with Śivagupta aforesaid and the *Dhavalakula*, the white or pure dynasty is understood as a synonym for Śitāmśu-vaṁśa (as mentioned in the Sēnakapāt inscription). The above approximate date has been assigned to this undated record on the above basis.

3. *Sadā bhikshu* as an attribute of Ānandaprabha seems to indicate that either he was always (even form early youth) a Buddhist monk or he was always a mendicant. Possibly this hints that he bought the building for the *sattra* (free-feeding house) and arranged for the feeding of the monks therein by begging and accumulating the necessary capital for these benefactions.

4. Verses 4 and 5 can be understood as stating (that Anandaprabha, the monk) set up a *vihāra-kuṭī*, after purchasing the same paying the price (demanded by the *saṅgha*) and that in it (*vihāra-kuṭi*) he provided for the free-feeding (*sattram* - MW, *SED*, p.1054 col.3) of ascetic-devotees (who belonged to the *sangha* or itenerant ascetics) daily with food containing white rice cooked along with necessary condiments. This feeding was to be arranged by the monks of the *saṅgha*. Here *vihāra-kuṭī* seems to have denoted the institution - building which was in the *vihāra* complex and *sattra* the act of free-feeding in that establishment (Cf. the Editor's interpretation, *EI*, XXXI, p.197; Dr. Sircar, D.C.'s version, Ibid., n.2.)

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# No.84

# SENAKAPAT INSCRIPTION OF THE TIME OF SIVAGUPTA-BALARJUNA

| | | |
|---|---|---|
| Location | : | Sēnakapāṭ,[1] Raipur District, M.P. |
| Date | : | C. 630 A.D.[2] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Śivagupta[3] |
| Dynasty | : | Śītāṁśu-Vaṁśa (Sōmavaṁśī-Pāṇḍu-vaṁśī) |
| Reference | : | Dikshit, M.G., and Sircar, D.C., *EI*, XXXI, p.31-36 |

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**Metres :** Verses - 1, 3, 4, 6, 9-11, 13, 19, 24, 29 - *Vasantatilaka;*

Verse - 2 *Sragdharā;* 5, 8 & 12- *Śārdūlavikrīḍita;* 7, 18, 21, 27-28, 30 - *Āryā;* 14 - *Mālinī;* 15-17, 20, 22, 23, 25, 26 - *Anushṭubh*

सिद्धं ॥ नमः शिवाय ॥

उद्वेल्लनातिभरनिर्भरहस्तषण्डचण्डाभिघातरभसोत्पतदद्रिजालैः ।
यः कन्दुकैरिव कृतातुलतालकेलिर्न्नृत्ते बभौ स भवभिद्भवताद्भवो वः ॥१॥

निर्द्दग्धोप्यत्त्र नेत्रज्वलनकवलनैस्तावकीनैर्म्मनोभूर्भूयो
जन्मानुयाने गमित इति रुषारूक्षितेन त्वयेयं ।
किं भोः शम्भो रणाम्भोनिधिमधिशयिता त्यज्ज्यते
लज्ज्यते नो श्रिङ्गीति प्रोक्तिकारी रिपुरशमि यथा सावतात्पार्व्वती वः ॥२॥

सीतांशुवंशविमलाम्बरपूर्ण्णचन्द्रश्चन्द्रांशुनिर्म्मलयशः प्रकटाट्टहासः ।
राजास्त्युपार्ज्जितसमूर्ज्जितभक्तिभारभावातिभावितशिवः शिवगुप्तनामा ॥३॥

यस्य प्रतापनमितोन्नतवीरचक्रचक्रप्रहारहतवैरिचमूचयस्य ।
श्रीसङ्गसङ्गलदुरुप्रमदस्य विष्णोर्ब्बालार्ज्जुनत्वमलमुन्नतियुक्तमुक्तं ॥४॥

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नव्यासीविषयोपभोगगरिमा राजा द्विजन्माग्रणीर्न्नाम्ना
श्रीशिवरक्षितः क्षितितलोद्भासी विवस्वानभूत् ।
पद्मोद्भासननिर्भराद्भुतरुचिर्द्वेषोज्झितः सर्वदा
सर्व्वाकारपरोपकारकरणव्यग्रीभवद्विग्रहः ॥५॥

तस्मादभूद्भुवनमण्डलमण्डनश्रीः श्रीदेवरक्षित इति प्रथितः पृथिव्यां ।
श्रीनन्नराज इति गीततनोर्नृपस्य विश्वासभूमिरिह यो हृदयोपमानः ॥६॥

यो विन्ध्यधूर्द्धरत्वं वरदातटपरिहतं च संप्राप्य ।
संप्राप्तवानिह यशोभाण्डागाराख्यया ख्यातिं ॥७॥

अस्मादेव शशाङ्कशुभ्रयशसः श्रीनन्नराजाख्यया
विख्यातान्नरनाथनाथतिलकाद्भूरिप्रसादोदयैः ।
संप्राप्तैर्व्विषयैश्च यस्य विकृतिर्न्नाल्पाप्यभूदल्पकाः
कम्पन्ते हि समृद्धिभिर्न्न तु महौदार्यातिधैर्यात्मकाः ॥८॥

तस्य प्रशस्यविकसद्गुणरत्नराजिसम्राजिताविकललोकविलोकितस्य ।
पुत्रोत्तमोस्त्यमलशीलधनाधिकश्रीः श्रीदुर्ग्गरक्षित इति प्रथाभिधानः ॥९॥

बालार्ज्जुनाख्यगुणमुख्यनराधिराजसम्राजदंघ्रिकमलास्पदषट्पदोपि ।
क्षेपीय एव य इहोज्झितकृष्णपक्षः पक्षैः सितैश्चरति शोभिशुभाभिधानैः ॥१०॥

भक्त्या प्रणम्य न परं परमेश्वरस्य रूपं निरूपयति वेश्मनि लोचनाभ्यां।
ध्यानात्मकैश्च नयनैरतिनिश्चलैर्यो वर्यो विलोकयति शम्भुमयीं त्रिलोकीं ॥११॥

अर्थिभ्योपि कृपाविलब्धिविकसत्प्रीतिप्रदत्तैर्द्धनैर्द्धन्येनातिशयेन येन महती धर्म्मस्य वृद्धिः कृता।
आत्मीयैरतिनिश्चलैरविरलैर्ज्ञेगीयमानैर्ग्गुणैरक्षिप्तैरपि सर्व्वतः प्रविसृतैरापूरिता मेदिनी ॥१२॥

तेनैतदायतनमायतभक्तिपूरसंपूरणातिभरनिर्भरभावभाजा ।
अन्तर्ग्गतातुलमहेश्वररूपरम्यमात्मोपमानमसमानमकारि शम्भोः ॥१३॥

प्रचलमवनिपालाः सर्व्वमस्मत्समानं शुभमशुभभिदेकं निश्चलं तत्कुरुद्धवं ।
इति गदितुमिवोच्चैर्यस्य शम्योपशोभा भवति पवनपातान्दोललोला ध्वजाली ॥१४॥

गुडशर्करकग्रामे शासनेनोपपादिता ।
द्विहली मदनारातेरत्र कृष्णतलान्विता ॥१५॥

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आसीत्सद्यःशिवाचार्यः श्रीमान्वर्यस्तपोवतां ।
श्रीमदामर्द्दकख्यातितपोवनविनिर्ग्गतः ॥१६॥

श्रीमान्सदाशिवाचार्यस्तस्यास्ति स्तुतिभाग्भुवि ।
भ्रातृप्रशिष्यतिलकस्तिलकः शमधारिणां ॥१७॥

यो रविरन्यो मान्यो राजति जगतीतलेस्तसंतापः ।
दोषोदयेप्यमन्दं भिन्दन्नज्ञानतिमिरमलं ॥१८॥

तस्मै तदायतनमर्प्पितमादरेण श्रीदुर्ग्गरक्षित इति प्रथितेन तेन ।
शिष्यप्रशिष्यपरिपातिवशेन भोक्तुमाचन्द्रकालमनुपालयितुं च सम्यक् ॥१९॥

तस्य कृष्णतलोपेतं शासनेन प्रकल्पितं ।
कोडासीमाख्यया ख्याते ग्रामे द्विहलिकाद्वयं ॥२०॥

ग्रामे वियाणकारव्ये द्विहली द्विहली तथा सकृष्णतला ।
शासनविधिना विहिता लाटे श्रीपर्ण्णिकाग्रामे ॥२१॥

आषाढे कार्त्तिके मासे माघे च प्रतिवत्सरं ।
पौर्ण्णमास्यां विधातव्यो विधिर्यागस्य यत्नतः ॥२२॥

निर्व्वाणदक्षदीक्षाया व्याख्यायाः समयस्य च ।
सत्रमत्त्रविधानीयमन्नस्य च तपोधनैः ॥२३॥

वृद्ध्यर्थमर्थमसृजद्भिरपास्तरोषैरीशोपदेशकुशलैः कुशलैः शुभेषु ।
स्थेयं तपस्विभिरिह प्रशमाप्तिदीप्तिदीप्तात्मभिर्ग्गुरुदयार्द्द्रमनोमनोज्ञैः ॥२४॥

आच्चरुम्वमयीं गर्त्तामुत्तराशासमाश्रिताम् ।
यावच्छिवसमुद्रं च दक्षिणस्यां दिशि स्थिरं ॥२५॥

पूर्व्वपश्चिमदिग्भागभागिमार्ग्गद्वयावधिः ।
तलपावक इत्येषा स्थितिरत्र नियोजिता ॥२६॥

आयुर्व्वायुविलोलं निर्वृतिधनं चावबुद्ध्यबुद्धिधनैः ।
अशुभच्छिच्छुभमीदृक्कामं पाल्यं च कृतमपरैः ॥२७॥

असमसमीरसमीरणरणदम्भोम्भोधिपूरपरिपूर्ण्णं ।
न भवति यावद्भुवनं भवभवनं तावदिदमास्ताम् ॥२८॥

श्रीदुर्ग्गरक्षितगुणेक्षणतत्क्षणोद्यदानन्दपूरपरिपूरितचित्तवृत्तिः ।
श्रीतारादत्ततनयः श्रुतविश्रुतश्रीः श्रीमान्सुमङ्गल इमामकरोत्प्रशस्तिम् ॥२९॥

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ऋषिगणनाम्नः सूनुः सूत्रधृतः सकलकर्म्मकृतिकृतिनः ।
उदकिरदिमाम् प्रशस्तिं वासुगणो गुणगणोन्नतिमान् ॥३०॥

## Translation

Accomplished! Obeisance to Śiva

**Verse 1** May that Bhava (God Śva) who terminates (the cycle of) births (and deaths) who in his (cosmic) dance beats time (*tāla*) by playing with the stones dislodged from the mountains by the vigorous flinging of His arms, as if they were balls, grant you welfare.

**Verse 2** May that Pārvvatī who chides (her husband God Śiva) thus: O! Śambhu! You, on the one hand, having burnt cupid, (Manōbhūḥ) with the fierce flame of your eye, in a fit of anger, but later allowed him to resurrect and go away, for the sake of helping birth; on the other hand you known as Śringī (occupying the top of the mountain) and one who causes disquiet to all enemies, and make them obey your commands, why, lying down, you don't feel ashamed to keep away from the field of battle[4]

**Verse 3** There is the king named Śivagupta, who is the full-moon in the clear sky of Śītāṁśu (moon) dynasty[5], who is bright and explicit like loud laughter[6] induced by his pure and blemishless fame resembling the rays of light shed by the moon, who, has an overwhelming devotion for and is protected by Śiva.

**Verse 4** He is one, the forces (*vīra-chakra*) of whose enemies have been demolished by his *chakra* (discus) and by whom the host of eminent (enemy) heroes had been brought under subjection by his mere reputation of being a greater hero, who is enraptured due to his association with Śrī (wealth) who is known to be the consort of God Vishṇu, but at the same time he is also Bālārjjuna, ( a junior Arjuna) very dear to Vishṇu (who in his incarnation as Kṛishṇa was very partial towards Arjuna, the epic hero)[7]

**Verse 5** There was the rājā,[8] śrī-Śivarakshita, the foremost among brahmins, who had been eminent due to his

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enjoyment of Navyāsī-vishaya[8] who being without any blemish[9] shone like the Sun on the earth, who exults in making the lotuses bloom, and thus was always absorbed in helping others in every way.

**Verse 6** From him was born the one who was well-known to the world as śrī-Dēvarakshita, who had the majesty to adorn the whole expanse of the world, who was the confidant and was like his heart of the ruler who was sung as (well known by the name of) Nannarāja

**Verse 7** who (Dēvarakshita) having received the governorship of the Vindhya (region) upto the banks of the (river) Varadā,[10] earned the fame (title) of (being) a *yaśōbhāṇḍāgāra* (store house of fame)

**Verse 8** He whose reputation was without any blemish, having received (several) *vishayas* from that same king of kings, who was well-known as śrī-Nanarāja[11] who had been immensely pleased (with him), did not undergo any change (arrogance) in his demeanor, as it happens in the case of mean persons who get staggered when such wealth is heaped on them.

**Verse 9** To him who was endowed with all praiseworthy untainted qualities, there was born this excellent son, who is well-known by the name Durgarakshita, who possesses abundant wealth and is of an uimpeachable character

**Verse 10** He, even though he was a bee (a humble servant) serving at the resplendent lotus-feet of Bālārjjuna, of excellent character, who is a supreme king, he has quickly discarded the darker aspect (of his station) and has adopted the brighter side and conducts himself with dignity[12]

**Verse 11** He has not only brought before the eyes of the onlookers the visible form of (that Paramēśvaraā) by installing Him in many abodes (temples built by him) but also, through his own example instructs those onlookers that by bowing to that God and through concentrated meditation, they could realise that God Śambhu pervades all the three worlds and that He can be seen anywhere and everywhere

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**Verse 12** That virtuous person has exhibited all around piety by unstintingly distributing his wealth to all needy persons. His praiseworthy qualities, are sung about everywhere in the world.

**Verse 13** By him, who is intensely devoted, this incomparable temple for Śambhu, an attractive structure forming a replica of the God Mahēśvara's own form,[13] was constructed

**Verse 14** The row of flags mounted on staffs of Śamī wood[14] (adorning the top of the temple) which is being wafted by the blowing of wind, seems to proclaim to the rulers of the world that everything lofty and vibrant resembles us, and that they are controlled by the Auspicious One who is the terminator of insuspicious things and thus induces them to be unwavering and steady.[15]

**Verse 15** Here two *halīs*[16] in the village Guḍaśarkaraka along with *kṛishṇa-tala*[17] have been granted through a charter to Madan-ārāti (enemy of cupid - god Śiva)

**Verse 16** There was the venerable Sadyaḥ Śivāchārya, eminent among ascetics, who had emigrated from śrīmad-Āmarddaka,[18] a celebrated hermitage

**Verse 17** The ornament among his brother's disciples,[19] who is greatly praised on the earth and is the abode of tranquility, is the eminent Sadāśivāchārya

**Verse 18** He is the other Sun on the earth, and is one who has achieved great tranquility after overcoming anguish (his anguish has set). But he is not mild where faults appear. He is competent to pierce the darkness of ignorance.

**Verse 19** To him, that abode (temple mentioned above) was made over with due deference, to be managed well uptil the moon exists, by the reputed śrī-Durggarakshita. This right of administration of this temple is to pass on in succession in the line of his disciple and disciple's disciples,

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**Verse 20** For that, two *twin-halikās*[20] in the village known by the name Kōḍasīmā along with *kṛishṇa-tala* (two *halis* in extent ?) have been granted through a charter

**Verse 21** In the village Viyāṇakā, two *halī* of twin-*halī* land and in the same way, *kṛishṇa-tala* (two *halis* in extent? have been alloted in the village Śrīparṇṇikā in Lāṭa as has been set apart through a charter

**Verse 22** On the day of the fullmoon in the month of Ashāḍha, Kārttika and Māgha every year, the sacrifice should be arranged.

**Verse 23** By these ascetics, a *sattram* with arrangement for food therein should be established for those (for the benefit of those) initiated in this doctrine which is capable of securing emancipation and for those who expound these doctrines

**Verse 24** This (*sattrams* ?) should accommodate only such of the ascetics, who do not lend their wealth for interest, who have eschewed anger from their minds, who are proficient in giving instruction in the doctrines of Īśa (the Śaivite faith), who are capable of doing good things, whose minds are enlightened with the concepts leading to solemnity and emancipation and are filled with extreme compassion[21]

**Verse 25** On the north of this *talapāṭaka*[22] there is the pit filled with .... and on the south the limit is upto śivasamudram

**Verse 26** In the east and west directions, the situation of the *talapāṭaka* is between the two pathways

**Verse 27** The wise people realising that life as also pleasure and wealth are unstable like wind, must protect this temple and the grants made for it, which are auspicious things which have cut off inauspicious things

**Verse 28** May this abode of Bhava (God Śiva) be there till such time when the earth ceases to exist and gets covered everywhere by the oceans while they rejoice being stimulated by the violent (uneven) winds

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**Verse 29** Śrīmān-Sumaṅgala, famous with the riches of (knowledge of) the *śrutas* (the *vēdas*, which were once heard from above and which are being handed down through recitation and hearing) whose mind has been gladdened by seeing the (excellent) qualities of śrī-Durggarakshita, and who is the son of Tāradatta, composed this *praśasti* (eulogy - here the string of veses).

**Verse 30** Vasugaṇa, who is eminent with the abundance of good qualities, who is a *sūtradhāra* (the holder of the strings - architect, carpenter, or artisan), the son of Ṛishigaṇa inscribed this *praśasti*.

## Notes

1. Sēnakapāṭ is stated to be a village in the forest area on the right bank of the river Mahānadī about two miles to the south of Sirpur (*EI*, XXXI, p.31).

2. This approximate date is given here on the strength of the conclusions of the original editors of this inscription (Ibid., p.31-32).

3. The king cited in the record was Śivagupta. It is stated in the coure of the recitation of the greatness of this king that he was Bālārjuna (a junion Arjuna) in relation to (God) Vishṇu) (in His incarnation as Kṛishṇa) (See the other records of this king dealt with above). However, verse 10 of this record seems, to clarify that Śivagupta was also known as (by a secondary name of) Bālārjuna.

4. This mention of God Śiva having left the battle field may have reference to his burning Tripurāsura just by laughter. However the composer of this *praśasti* has obscured his intended meaning by pedantry.

5. Śivagupta is herein stated to have been a glorious descendent in the *Śītāṁśu* dynasty. *Śītāṁśu* or cool-rayed being the moon this dynasty is equated with the Śōmavaṁśis (the moon or lunar dynasty) as also with the *Pāṇḍuvaṁśis* or the dynasty descended from the Pāṇḍavas, who were again known to have belonged to the lunar dynasty.It is supposed that the dynasty's name was cited differently of course associated with the different names of moon, in different inscriptions just to suit metrical requirement (See *EI*, XXXI, p.32)

6. *Prakaṭ-āṭṭahāsaḥ* used here as an attribute of Śivagupta seems to have been intended to indicate his openness and his being

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free from the charge of subterfuge. This composer had laboured to employ this phrase here as an attribute of the king as *aṭṭahāsa* is stated to be an epithet of God Śiva (MW, *SED*, p.11 col.2)

7. The latter half of the verse 4, points to Śivagupta having taken Śrī (the Goddess - consort of Vishṇu and also wealth) for his dalliance. However, he is also stated to have had Vishṇu for his friend as he was a junior Arjuna.

8. It is noteworthy that even though Śivarakahita had only a *vishaya* (a territorial division somewhat of the extent of a modern district) to rule he was entitled rājā. Navyāsī-vishaya might have been a division consisting of 89 villages (Skt. *Navāśīti*, modern Hindi - Navāsī). Navyāsī might have also been the name of a town or village after which the division was named. Either way this division has not been located and identified (See *EI*, XXXI, p.34).

9. The phrase *dosh-ōjjhitaḥ* (free from blemish) could not have had any relationship with the preceding phrase wherein śrī-Śivarakshita is stated to have had the splendour of the Sun, as the Sun is never conceived to have blemishes which is characteristic of the moon only.

10. Varadā, is a tributary of the river Gōdāvarī flowing through the Vidarbha region in central India. Probably Dēvārakshita earned the title Yaśōbhāṇḍāgāra on having conquered the region upto the river Varadā, on behalf of his sovereign Nannarāja. He might have been made the lord of this newly conquered region as a reward. Further in recognition of the valour shown by him in this campaign, he might have been received as his confidant by Nannarāja (See *EI*, XXXI,. p.34).

12. Verse 10 seems to say that even though Durggarakshita had gained the favour of his king Śivagupta Bālārjuna, he had not become arrogant but had concentrated his energies in ensuring a good administration in the areas put under his charge (As there is no mention of the area under his charge, it has to be supposed that he had inherited the lordship over the territory of the *vishaya* (region) upto the rive Varadā from his father Dēvarakshita).

13. As per this verse the temple of Śambhu erected by Durggarakshita was as lofty and captivating as the form of God Śambhu Himself.

14. The phrase śamy-ōpaśōbhā as used here suggests that the pennants adorning the top of the temple were mounted on posts

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of Śmī wood which is stated to be rough and hard (See MW, *SED*, p.1054 col.1-2).

15. Through this verse the composer of this record, describes how the row of flags adorning the top of the temple, by fluttering high through wind action at one time and by lying prone when the wind subsided, seemed to remind the rulers about the fluctuations of fortune. (Cf. Verse 22 of the Sirpur Inscription of Mahāśivagupta-Bālārjuna - *EI*, XI, p.184-201).

16. *Halī* was an extent of land that could be tilled with one plough. This extent of land seems to have had different sizes in different areas and also during different times (See DCS, *Ind.Ep.Gloss.*, p.125; *EI*, XXXI, p.32). The present inscription reflects that in the Orissa region during the relevant period *halī* was a plot of standard area (measurement).

17. *Krishṇa-tala* literally meaning black ground or soil seems to have been a type of land which was an adjunct to the land that was cultivated (*kṛishṇa-tal-ānvitā* in this context, See the other contexts - *kṛishṇa-tal-ōpētām* in verse 20 and *tathā sakṛishṇa-talā* in verse 21 - Cf. *EI*, XXXI, p.34). The *kṛishṇa-talā* might have been the heavily manured land set apart for raising rice saplings for transplantation (*nāṟṟaṅgāl* in Tamil nāḍu context). In the Mahārāshṭra area the black soil has been found very favourable for cotton cultivation but it is doubtful if cotton cultivation was so widely prevalent in the Orissa region, to be considered as an inevitable adjunct to plots used to grow rice. *Kṛishṇa-talā* might have also been dry-crop land as it is seen that as per verse 21 the *kṛishṇa-talā* granted was in a village different from the one wherein the twin *halikas* for (rice) cultivation was granted (Cf. *EI*, XXXI, p.32-33). That is, *kṛishṇa-talā* was independent of the two *halīs* (of cultivable or cultivated land). Both were granted to the God (Śaṁbhu) in the new temple constructed, obviously, for the maintenance of worship etc. therein.

18. Śrīmad-Āmarddaka has not been identified though this place occurs in several other inscriptions. (See *EI*, XXXI, pp.34-35).

19. The phrase, *Bhrāṭṛi-praśishya-tilakaḥ* used with reference to Sadāśivāchārya, indicates that he was the disciple of the brother of Sadyaḥ-Śivāchārya. However it appears possible that in the line of the disciples of Sadyaḥ-śivāchāryya, there was the class of *bhrāṭṛi-praśishyas* (Cf. The existence of the brothers or juniors below in rank to fathers - full-fledged monks, in the order of Christian missionaries).

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20. *Dvi-halikā dvayam* is an interesting phrase. The designation of the extent of land as *hala* or *halī* mentioned in some other inscriptions (See DCS, *Ind.Ep.Gloss*, p.125; *EI*, XXXI, p.32) is understood to refer to the extent of land ploughable with one plough. *Dvi-halika* or *dvi-halī* (occurring in verses 15, 20 and 21) can thus be surmised to have referred to a plot or extent of land that could be cultivated with two ploughs. *Dvi-halikā-dvayam* seems to have indicated two such plots of *dvi-halikās* (Cf. *EI*, XXXI, p.32-33).

21. Verses 19-24 indicate that Sadāśivāchārya was not only entrusted with the temple of God Sambhu newly constructed, but also with two blocs of land granted for maintaining a *sattram* (an establishment for free-feeding - DCS, *op.cit* p.306) established for feeding the ascetics, who were or were expected to promote and propagate the Śaivite faith.

22. This *tala-pāṭaka* for which the boundaries have been specified in verses 25-26, has been surmised to have been the land "attached to" the temple ("newly constructed" for its maintenance at the time of its consecration" (*EI*, XXXI, p.33). As there is no mention in the record of the grant of a *tala-pāṭaka* apart from the land granted for maintaining the *sattram*, it seems possible that the said *tala-pāṭaka* was the site of the temple and possibly including some land around it which could have been meant to contribute the produce to defray the expenses on the worship in and maintenance of that temple (Cf. Kuram grant of Pallava Paramēśvaravarman). (The TN inscriptions refer to *talai-ppāṭakam*, which seems to have been the bloc of land at the head or immediately below the sluice opening for the irrigation water's supply to a village). As the composer of this record had lost himself in verbiage several details have been rendered obscure. None of the villages and localities mentioned in the inscription could be identified (See *EI*, XXXI, pp.34-35). Only this can be concluded that the temple constructed might be represented by the site of the ruins in the western part of the village (Senakapāṭ) wherefrom the stone containing the present inscription has been salvaged (See *Ibid.*, p.31).

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# No.85

# SIRPUR STONE INSCRIPTION OF THE TIME OF MAHASIVAGUPTA - BALARJUNA

| | | |
|---|---|---|
| Location | : | Sirpur, Raipur District, M.P. |
| Date | : | C. 630 A.D.[1] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Mahāśivagupta - Bālārjuna[2] |
| Dynasty | : | Sōmavaṁśis (of South Kōsala) |
| Reference | : | Hiralal, Rai Bahadur, *EI*, XI, p.184-201 |

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**Metres :** Verses 1 & 2 Sragdharā; 3 Hāriṇī, 4, 6, 9, 12 & 15 Vasantatilakā, 5 & 39 Sikhariṇī; 7, 10, 11, 13, 14, 16, 18 & 21 Śārdūlavikrīḍita; 8 Praharshiṇī; 17 & 40 Upajāti; 19, 26, 28-34 Anushṭubh; 20, Vaṁśasthavila; 22 & 38 Drutavilambita; 23 Vaitālīya; 24, 25, 27, 35-37, 41-42 Āryā

ॐ नमः पुरुषोत्तमाय ॥

अन्योन्यप्रान्तरान्तर्विचलदुरुमरुत्पुञ्जगुञ्जारवोग्रैरङ्गुल्यग्रैरुद-
ञ्जन्नखकिरणशिखास्पष्टदंष्ट्राकरालैः ।
क्रामन्वः पातु पञ्चानन इव चरणश्चक्रिणः खे घनौघान्वि-
ध्वस्य ध्वान्तधाम्नः करिण इव किरन्मौक्तिकाभानि भानि ॥१॥

लब्धो निर्भेत्तुमेभिर्न रिपुरिति रसाद्दत्तचक्षुर्नखेषु
त्रासात्तत्रोढरन्ध्रोदरकुहरदरीमेव लीनं विलोक्य ।
हासोल्लासावहेलं तदितरकरजाग्रेण निर्भिद्य सद्यः क्रोधा-
च्चिक्षेप तज्जं मलमिव दनुजं यः स वोव्यान्नृसिंहः ॥२॥

वहदिव रुचा शाङ्ख्या दंष्ट्रां सजिव्हमिवासिना ज्वलदिव दधच्चक्रेणास्यं गदां भ्रुकुटीमिव ।

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ग्रसितुमसुरान्संभूयेव श्रितान्तकविभ्रमं दुरितमिति वेदोयं विष्णोः
U-UU-U- ॥३॥

आसीच्छशीव भुवनाद्भुतभूतभूतिरुद्भूतभूतपतिभक्तिसमप्रभावः ।
चन्द्रान्वयैकतिलकःखलु चन्द्रगुप्तराजाख्यया पृथुगुणः प्रथितः पृथिव्याम् ॥४॥

गरीयान्भारोयं दुरधिगमिदं वर्त्म पुरतो न मे प्रष्ठः कश्चिन्न च समधुरः कश्चन सखा ।
इ -----UUUUU--U गणशः स्वशक्त्या निर्व्यूढिं UUUUU--UUU- ॥५॥

दुर्धर्षवैरिवरवारणदारुणेषु सीरायुधः स इव कंसनिषूदनस्य ।
राजाधिकारधवलः सबलो बभूव यस्याग्रजोप्यनुचरश्चरतो रणेषु ॥६॥

कुम्भैरङ्कितमस्तकानतिमदव्याहारमुग्धात्मनो
वत्क्रन्यस्ततृणानधःकृतकरान्मातङ्गकान्मारयन् ।
श्वेव श्वापदराट् न यस्य नृपतेः शौर्ये जगामोपमां हन्तुः
कोशपराक्रमान्वयनयस्फीतत्विषां विद्विषां ॥७॥

तस्याभूदवनिभृतामधीश्वरस्य प्रख्यातो जगति सुतो यथा हिमाद्रेः ।
रत्नानां वसतिरखण्डितोरुपक्षो मैनाको गिरिरिव यः स्वभावतुङ्गः ॥८॥

स्थानं चिरादुचितमेतदभून्ममेति लक्ष्मीः प्रसूतिसमये यमुवाह हर्षम् ।
तेनावृतः सततमेव शुचामगम्यः श्रीहर्षगुप्त इति नाम ततो य ऊहे ॥९॥

संसक्ताः सकलोपभोगविषये धर्माध्वनि प्राध्वराः सद्गोष्टीषु
निरन्तराः परबलध्वंसेप्यवन्ध्याः सदा ।
अक्षुण्णाः सततं गुरूपचरणे यान्ति स्म विस्मापिनो यस्यानेकसुखक्रियासु
युगपत्संभाविनो वासराः ॥१०॥

क्षुण्णा भित्तिरनेकधा विघटिताः सर्वेप्यमी सन्धयो
वीथ्यङ्गान्यपि विक्षतानि परितः शुष्कोस्थिबन्धक्रमः ।
चित्रं प्रच्युतमामुखादपि कथं किं वीक्षितेनामुना
यस्येति द्विषतां कुनाटकमिव द्विष्टं पुरं प्रेक्षकैः ॥११॥

तस्मादजायत महाशिवहुप्तराजो धर्म्मावतारः इति निर्वितथं प्रतीतः ।
भीमेन यःसुत इव प्रथमः पृथायाः पृथ्वीं जिगाय रणकेसरिणानुजेन ॥१२॥

भावी हन्त पितामहादपि महानाचार्यमप्योजसा जेष्यत्येष रणे बलेन भविता तत्कोस्य वैकर्त्तनः ।

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अस्त्राभ्यस्तिषयं समस्तजयिनं मत्वेति बालार्जुनं स्वे देहेपि जहुः स्पृहामरिगणाः
प्रागेव सम्पत्तिषु ॥१३॥

यः प्रद्वेषवतां वधाय विकृतीरास्थाय मायामयोः
कृष्णो योवतरन्नभूदिह स खल्वव्याजलूनद्विषः ।
नासीदेव समो हरिर्धवलतामात्यन्तिकीं विभ्रतो
यस्याकल्कमतेर्न चापि भविता कल्की भविष्यन्पुनः ॥१४॥

तस्योरुजन्यजयिनी जननी जनानामीशस्य शैलतनयेव मयूरकेतोः ।
विस्मापनी विबुधलोकधियां बभूव श्रीवासटेति नरसिंहतनोः सटेव ॥१५॥

निष्पङ्के मगधाधिपत्यमहतां जातः कुले वर्मणां
पुण्याभिः कृतिभिः कृती कृतमनः कम्पः सुधाभोजिनाम् ।
यामासाद्य सुतां हिमाचल इव श्रीसूर्यवर्मा नृपः
प्राप प्राक्परमेश्वरश्वशुरतागर्वानिखर्वं पदम् ॥१६॥

गतेपि पत्यौ दिवमेकरूपैः सदोपवासव्रतकर्शितैरपि ।
न मुक्तमेवावयवैर्य्यदीयैः स्वभावलीलामयमात्ममण्डनम् ॥१७॥

या वर्णाश्रमिणां त्रयीव शरणं राज्यस्य नीतिर्यथा
प्रज्ञेव प्रविवेचनी सदसतोस्तृष्णावतां श्रीः स्वयम् ।
उत्खाताखिलकल्मषप्रसरया किञ्चिच्चलन्ती स्थितेः
सन्धानाय यया सखीव पृथिवी भूयः कृतं स्मारिता ॥१८॥

दमयन्त्या ह्यपि पुरा यः स्थलं प्राप्य गर्वितः ।
स कलिः स्वेपि समये हतमानः कृतो यया ॥१९॥

तया निजः प्रेत्य पतिर्यथाविधे वसत्यसौ नित्यमुपासिताच्युतः ।
प्रकाशितुं तादृशमेव कारितं विभोरिदं धाम हरेः सनातनम् ॥२०॥

दिव्यादेः सकलस्य जन्तुनिवहस्योच्चावचैः
कर्मणां वैचित्र्यादयमद्भुतो बहुविधावस्थैर्वपुः पञ्जरैः ।
यः प्रासादव्रहच्छलेन कथितः संसार एव स्फुटं
पश्यन्तस्तदिमं मनः कुरुत भो पापेषु मा भूमिपाः ॥२१॥

क्षणमधः क्षणमुत्पतितैर्नभः पवनलोलतया ध्वजपल्लवैः ।
हरणपालनयोरुचिते गती कथयति स्वयमेष महीभुजां ॥२२॥

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तट एव भवाम्बुधेस्तरीतुं निहितो धर्ममयः प्लवो महान् ।
परिपालयितव्य एष भूपैरवदोर्ण्णो हि निमज्जयत्यधः ॥२३॥

इति वः प्रशस्तिकारः कविः स चिन्तातुराङ्क ईशानः ।
यत्पालनार्थमर्थयति पार्थिवास्तां स्थितिं श्रृणुत ॥२४॥

तोडङ्कणमधुवेढौ नालीपद्रश्च कुरपद्रश्च ।
स्थानेत्र वाणपद्रश्च पञ्च दत्ता इमे ग्रामाः ॥२५॥

एषां भागास्त्रयः सत्रे खण्डस्फुटितसंस्कृतौ ।
पादमूलपरीवारपोषणे च त्रिधाकृताः ॥२६॥

यस्तु चतुर्थो भागः स पञ्चदशधाकृतो विभागेन ।
तत्र द्वादश विप्राः प्रतिवेदं प्रतिचतुष्केन ॥२७॥

ब्रह्मत्रिविक्रमोर्कश्च विष्णुदेवस्तथापरः ।
तथा महिरदेवश्च चत्वारो बह्वृचोत्तमाः ॥२८॥

एवं कपर्दोपाध्यायो भास्करो मधुसूदनः ।
वेदगर्भश्च चत्वारो यजुर्वेदस्य पारगाः ॥२९॥

तथा भास्करदेवश्च स्थिरोपाध्याय एव च ।
त्रैलोक्यहन्सो मोउङ्कश्चत्वारः सामपारगाः ॥३०॥

भाव्यं तत्पुत्रपौत्रैश्च साग्निहोत्रैः षडङ्गिभिः ।
द्यूतवेश्याद्यनासक्तैरपिट्टाकैरसेवकैः ॥३१॥

यस्तु नवंविधो सहे यश्चापुत्रो विपत्स्यते ।
तयोरंशे प्रवेश्योन्यः पूर्वोक्तगुणवान्द्विजः ॥३२॥

स चैषामेव सम्बन्धी सविद्यत्वे वयोधिक ।
एभिरेव च साम्मत्यात्प्रवेश्यो न नृपाज्ञया तु ॥३३॥

ततो वासवनन्दीति विप्रः पुण्याहवाचकः ।
द्वौ च भागवतौ नाम्ना वामनः श्रीधरस्तथा ॥३४॥

एते पञ्चदशाङ्गा विवर्जिता दानविक्रियाधानैः
सर्व्वेपि च सद्भोज्याः लेखकश्चार्य गोण्ण इति ॥३५॥

यस्तल एव ग्रामो वर्ग्गुल्लकसंज्ञितः स देवस्य ।
बलिचरुनिवेद्यसत्रोपकरणहेतोः पृथग्दत्तः ॥३६॥

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अत्र च साधिष्ठानैः सपादमूलैश्च सर्व्वकार्याणि ।
सम्भूय विप्रमुख्यैः करणीयान्यैकमत्येन ॥३७॥

स्थितिरियं क्षितिपाः परिपाल्यतां च लतु सैष कृतोपकृतिक्रमः ।
ननु भविष्यति का पुनरुत्तरा गतिरहो भवतामपि कीर्त्तिषु ॥३८॥

गजस्नानं जातं खलु चरणकुट्टालनमिदं स्वयं पुण्योत्थानं यदिह परकीर्तिक्षतिकृतां ।
मदक्लाम्यन्नारीनयनतरलान्वीक्ष्य विभवानत श्रेयः शुद्धं कुरुत ननु भो
क्षीरमदिरं ॥३९॥

भवाब्धिधर्म्मप्लवकर्णधारो बभूव देव्याः कुलशीलशाली ।
केदारनामा स इदं समग्रमकारयत्पुण्यमहानिधानं ॥४०॥

श्री शिवगुप्तो राजा हृत्वा त्रैलोक्य -U-U--
UU---- त्येन प्रादात्गोणार्य्यभट्टाय ॥४१॥

भागमिहैकं स्थाने गुणवदिजभोज्यमुत्तमगुणाय ।
शास्त्रव्याख्याविदुषे विदुषे शास्त्रेषु वेदेषु ॥४२॥

## Translation

Oṁ! Obeisance to Purushōttama!

**Verse 1** May the foot of (God) Chakrin (Vishṇu, the wielder of the discus) which when raised into the sky by the God when He (in His form as Nṛisiṁha - half-lion and half-man) moved about the sky, causes a tumultous uproar due to the fierce winds of the upper firmament rushing through the interstices of the toes, the roar resembling the noise of the guñjā berries agitated by the wind and whose (The God's) whole demeanor is rendered more fearsome by His bared teeth which glitter with the light radiated by His toe-nails and whose (His) dashing through the sky dispersing the elephant-like clouds reveals the multitude of stars resembling the pearls scattered from the temples of the elephants, shattered by the lion, protect you.

**Verse 2** Let that Nṛisiṁha (the lion-man incarnation of God Vishṇu) who searching the foe, whom he had decided to tear asunder, (eventually) turned His glance at the end of the nails of His feet and saw the foe hiding in the deep hollow of those nails as if in a

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cavern through fear, laughed in exultation, crushed him with the point of the finger nails and flung him off as if he was the dirt collected there (between the nails), protect you all.

**Verse 3** With His teeth having the brightness of the conch, his tongue having the looks of the sword, his face inflamed like the discus and his knit-brows looking like the mace, Vishṇu appeared to have taken this form as the God of Death intent on (eager) to consume all the *asuras* (non-celestials - demons) in one go ....[3]

**Verse 4** There was the one named Chandraguptarājā, the unique forehead mark of the family of Chandra (Moon) who had an abundance of (good) qualities and was well-known in the world, who was like the moon and was the repository of great wealth (the abundance of which astounded the world), who was, powerful in the same measure as he was in his devotion of God Śiva (Bhūtapati).

**Verse 5** (He at first thought that) the burden (of kingship) was too heavy (for him) and (felt diffident), as there was no leader to guide and show the way by moving in front and as there was also no friend to talk sweetly (and encourage) but (eventually) took courage and resolved) (to undertake and carry out the responsibililty) depending on his own strength.

**Verse 6** The king Adhikāradhavala[5] was strengthened when his elder brother became his follower in battles (and strongly aided him) just as Sīrāyudha (Balarāma) became (a helper to his younger brother in respect of Kaṁsanishūdana (Lord Kṛishṇa, who had killed Kaṁsa) in fierce battles.

**Verse 7** The *śvapadarāṭ* (the king of the beasts of prey, the lion) was a mere dog (*śvā*) in comparison to this king,who had killed his enemies, who were proud of their wealth, prowess, pedigree and thorough knowledge in statecraft (in battles) wherein he also killed (many) elephants whose temples were secreting ichor profusely and which having been inebriated were throwing straw and dust on their faces with their trunks hanging down

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**Verse 8** To him, the overlord of the rulers of the earth, was born Svabhāvatuṅga, who was famed in the world, just as the mountain Maināka, the wide wings of which had not been shorn and which is a repository of gems, was born of the Himādri (the mountain Himālayas)[6]

**Verse 9** At the time of his birth, Lakshmī (the Goddess of wealth) realising that his was the proper place for Her, gladly married (joined) him. Thus embraced by Her, and as he was untouched by any grief, he bore the name śrī-Harshagupta.

**Verse 10** His long life was spent in enjoying all the pleasures but strictly in adherence with the path of virtue. He was always having the company of groups of good people, and unfailing in his efforts to destroy the enemy forces. At the same time he was also constantly engaged in serving the elders. Thus his days were fully occupied in performng exciting, good and happy deeds.

**Verse 11** With their walls (*bhitti*) demolished with the entrances (*āmukha*) disoriented, streets and quarters thrown into a confused mess and with dried up bones lying all around, the towns of his enemies presented such a disgusting picture like the presentation of a bad dramatic work with its prologue (*āmukha*) un - inspiring, the curtains (*bhitti*) crushed up and torn at many places, with disjointed sequences, disorganised acts and scenes (wich are not properly linked) and insipid story. As such the spectators were averse to see those towns. Actually there was nothing to see.

**Verse 12** From him, (Svabhāvatuṅga-Harshagupta) was born Mahāśivaguptarāja who is rightly famed as an incarnation of *Dharma* (rightenousness) even like Yudhishṭhira (who is stated to have been an offspring of the God Dharma), born as the first son of Pṛithā (Kuntī) and as, further he had conquered the world with the help of his younger brother Raṇakēsarin (as Yudhishṭhira had done with the help of his younger brother Bhīma, who was a lion in battle *(raṇa-kēsarin)*.[7]

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**Verse 13** He being one who looks forward, is even greater than his grandfather (in the case of Yudhishṭhira - Bhīshma, who was referred to as *pitāmaha* by the Kauravas and Pāṇḍavas ?), who can even, vanquish his teacher (in the case of Yudhishṭhira - Drōṇa ?) in battle, by his vitality and stength[8]. who can curb him and cut him off (in his career of conquest ?). Considering him, who carried everything before him with his astute skill in archery, as a Bālārjuna (a junior or young Arjuna), the host of his enemies abandoned the attachment for their bodies also, having already given up their love for their wealth.

**Verse 14** He has cut down his enemies without practicing any deceipt and thus is not to be compared with (Lord) Kṛishṇa, who, through deceipt assumed different forms and strategems to kill his enemies. He is also above comparison with (God) Hari who is dark-complexioned as he (Mahāśivagupta rāja) is uniformly white in complexion. Kalki (the final) *avatār* of God Vishṇu that is yet to materialise - Kalkin = turbid, dirty) cannot also bear comparison with him as his own mind is unsullied and clear.[9]

**Verse 15** The mother of this conqueror of mighty men is Śrī-vasaṭā who is like the mane of the lion-head of Nṛisiṁha (the lion-man incarnation of God Vishṇu) bewildering the minds of wise men (also celestials :)[10] who, even as Śaila-tanayā (Goddess Pārvatī), is the mother of the one with the pea-cock-banner (God Subrahmaṇya, who is also a famed warrior).

**Verse 16** In the blemishless family of Varmans, who were great lords and were the rulers of Magadha, was born śrī-Sūryavarmā, who was one who had fully discharged his duties and thus by his pious acts had staggered the minds of even the *sudhā-bhōjins* (those who imbibed ambrosia (i.e.) celestials) and having got such a daughter (śrī-Vāsaṭā) and having married her to the father of Mahāśivagupta) and thus having got a son-in-law in the supreme lord of the east, had humbled the pride of Himāchala, in having got Paramēśvara as his son-in-law.

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**Verse 17** She, even though her husband had gone to heaven, and her limbs had got emaciated by her practicing many pious austerities, her body and limbs continued to remain well formed and retained their grace and poise.

**Verse 18** She is the refuge as if she is the *trayī* (three Vēdas) for those observing the discipline pertinent to their particualr *varṇa* (caste) and to those who regulate their lives by adhering to the dictates of the codes laying down the proper conduct at each stage of life (*āśrama*). She is the very statecraft personified as she is approached for guidance in the conduct of state affairs. She is the very discernment as she can very well distinguish and recognise the good and desirable people and shun the undersirables.

**Verse 19** Kali (the age of evil and sin), who when aided by Damayantī got a firm foothold on this earth and became proud of having established his dominance in this age, however, got his pride quelled by her and he could play no more havoc.

**Verse 20** By her, this eternal abode for the Omnipresent Hari was got constructed to show that this is the replica of the place, where her dead husband, lived (in heaven) constantly engaged in worshipping that Achyuta (Hari)[12]

**Verse 21** O! Rulers of the earth! Don't let your minds stray towards sinful acts. Look at this imposing edifice which symbolises the high and low (actions and consequent fruits) of all creatures even from celestial beings downwards to earthly beings as ordained by the one controller and manager of the course of life on the earth.

**Verse 22** Look how the strip of cloth that is hoisted as flag over this (above said) edifice flutters high wafted by the rising wind in one moment and hangs low when the wind subsides the next moment. This points to the consequences that result from the protection or devastation (of charitable endowments)[12a].

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**Verse 23** On the shores of the ocean of life, this great boat which is *dharma* (righteous conduct) has been placed to help people to cross that ocean (of the sequence of life and death). This boat is to be preserved by the rulers of the earth. Otherwise if shattered to pieces, it will sink down in that ocean.

**Verse 24** Thus the composer of this eulogy, the poet Chintāturāṅka - Iśāna begs you, you kings, to protect this (meritorious religious benefaction). Now lilsten to the details of the same.

**Verse 25** Tōḍaṅkaṇa, Madhuvēḍha, Nālīpadra, Kurapadra and in this place Vāṇapadra - these are the five villages which have been given.[13]

**Verse 26** Of these, three parts (shares) are set apart for) the periodical repairs and maintenance(of the premises), charity-house, for the support (livelihood) of those serving in the interior precincts (of the temple-priests - *pādamūla-parīvāra*)[14] and (thus) have been constituted into three (shares).

**Verse 27** The fourth part has been split into fifteen shares of which twelve have been set apart for brahmins, at four each to the (three) Vēdas (i.e.) to those adhering to and proficient in each of the three Vēdas.

**Verse 28** Brahma-Trivikrama, Arka, Vishṇudēva and Mahiradēva are the eminent four for (selected on the basis of their proficiency/scholarship in) Bahvṛicha (Ṛig) branch of the Vēdas.

**Verse 29** In the same way Kapardōpādhyāya, Bhāskara, Madhusūdana and Vēdagarbha, these four are the great scholars in Yajurvēda.

**Verse 30** In the same way Bhāskaradēva, Sthīrōpādhyaya, Trailōkyahansa and Mōuḍḍha, are the four prominent scholars in Sāma (Sāmavēda)

**Verse 31** In future (these shares could be inherited) in the line of their sons and grandsons (on condition) they are performers of *agnihōtra*, well-versed in the six *aṅgas* (adjuncts to the vēdas), are not addicted to gambling, harlots etc., are those that keep their

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teeth not dirtied (by chewing etc. ?) and have not taken up service (under others ?)

**Verse 32-33** If ever a successor/successors of these is/are found uneducated (in the sacred literature as above) or dies without a heir, in (his) their place another one/other ones who are related (to the above specified grantees or their successors in the relevant group), who answers/answer to the above qualifications and is/are aged in scholarship, (he) should be introduced with the concurrence and consent of (the rest of the donees or their successors), and orders of the king[15] are not required in this respect.

**Verse 34** Then, the brahmin, Vāsavanandi, (is) a *puny-āha-vāchaka* (a herald greeting a happy or auspicous day i.e. a person nominated to announce the date, with the *tithi*, asterism etc. prevalent on the day and wishing every one a happy day through specified vēdic hymns, in a temple or in a public forum for the benefit of the general populace) (gets one share), Two (shares) are for two *bhāgavatas* (a reciter or one who lectures on the *purāṇas,* relating to the various acts of Bhagavān-Vishṇu) named Vāmana and Śrīdhara respectively.[16]

**Verse 35** These (who are the recipients) of the fifteen shares are barred from gifting, selling or mortgaging (their shares) but could very well enjoy (the gifted village so long as they fulfilled the stated stipulations.)[17] The writer here is Ārya-goṇṇa

**Verse 36** The village named Vargullaka,[13] which is below,[18] is granted separately, for providing for the performance of the *bali, charu,* for food-offerings to the said God and for the maintenance of the attached charity-house (of the temple)

**Verse 37** By these leading brahmins, both those settled (in the village, well-versed in the vedic lore) and by those serving in the sanctum of the God, (*pādamúla*) all transactions should be conducted, acting together and unanimously.

**Verse 38** O! (future) kings! protect this what has been instituted, considering the welcome fruits resulting from

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the protection of the (meritorious) deeds (of others). (Think for a moment) of what can befall your own glorious foundings

**Verse 39** The establishemnt of meritorious works and at the same time destruction of the glorious edifices of others will amount to a *gajasnāna* (the bathing of an elephant which after a clean bath throws mud and dust on its own head and body) and *charaṇa-kuddālanam* (the hoe on the feet i.e. dropping the hoe on one's own feet). When one can see the trancience of the intoxicating eyes of damsels (the attracting passionate glances of ladies) and other wealth, one can easily decide that it is far better to follow the right path and perform pure and unblameable acts., i.e. prefer milk to intoxicants.

**Verse 40** The one named Kēdāra, who is pure in his heritage and personal character, became the helmsman of the boat (meant to help) for the queen to cross the ocean of life (the series of births and deaths) by erecting this whole edifice (temple), which earns for her great religious merit.[19]

**Verse 41** The king śrī-Śivagupta abandoning the --- of the three worlds ---------- gave to Gōṇāryabhaṭṭa[19]

**Verse 42** Here the plot of land forming one part (the fifth part) is marked to be enjoyed by a worthy brahmin having excellent credentials, learned in the Vēdas and *śāstras* (codes of conduct) and is capable of expounding them (i.e. a vēdic teacher ?)[20]

## Notes

1. This approximate date is assigned to this undated record for historical reasons.

2. This is one record in which : the king is named as śrī-Mahāśivagupta and a reference is also made to his skill in archery which made him look like a Bālārjuna (junior Arjuna) (i.e.) this reference to him as a Bālārjuna occurs after the comparisons of the king to the Pāṇḍava heroes, Dharmaputra - Yudhishṭhira and Bhīma. He is not stated to have been entitled Bālārjuna, as stated in the Ṣēnākapaṭ inscription where the king is also referred to only as Śivagupta (*EI*, XXXI, p.35 text lines

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3-4; also see the other inscription of Śivagupta at Sirpur (*IA*, XVIII, p.179-181).

3. The initial three verses of the record, apparently are connected and describe the awe-inspiring and all-pervading form of Nṛisiṁha, the lion-man manifestation of God Vishṇu. But this description as given here does not accord with the Purānic story about the incarnation of Nṛisimha. That is why one is led to wonder if this description is of the assumption of the Trivikrama form pervading the univese (three worlds) by God Vishṇu to overawe the overgrown Bali-chakravartti (See *EI*, XI, p. 194 n.1).

4. This verse (No.5) is not available in its entirety as portions of it are smudged on the stone. This verse can be compared with the predicament faced by Pulindasēna, the progenitor of the Śailōdbhava family, who, initially did not wish to shoulder the responsibility of ruling the earth (Cf. "The Buguda plates of Mādhavavarman". *EI*, III, p.41-46, vv. 3-4)

5. Verse No.5, as available, does not throw light on the name of the king described therein. Hiralal has assumed that verse 5 is a continuation of verse 4 describing the Chandragupta mentioned in verse 4. Further according to him, verse 6 also contains a continuation of the description of Chandragupta, and the phrase, *rāj-ādhikāra-dhavalaḥ sabalō babhūva* means "even his elder brother shining with regal power". However, from the construction of the phrase it has to be understood as meaning "the king Adhikāradhavala became strong". Verse 6 is to be understood as informing that "just as for the one of the irresistible Kauravaras (the one who broke the Kauravas - Lord Kṛishṇa), eliiminating who was the slayer of Kaṁśa, his brother Sīrāyudha (the one having the plough as his weapon) became a strong ally/helper in the fearsome battles, Rājā Adhikāradhavala became quite strong when his own elder brother became his ally or follower in battles" From this it transpires that Adhikāradhavala was the name of the successor or successor's successor of Chandragupta and that the name of his elder brother is not given in the record. However it cannot be ruled out that Adhikāradhavala was a surname of Chandragupta himself (Cf.*EI*, XI, p.194 n.3).

6. See Monier Williams, *SED*, p.834 col.3

7 In this verse, the poet of the record has compared the king Mahāśivagupta, to the Pāṇḍava hero Yudhishṭhira as both were, Dharmāvatāra and further as both were helped by Raṇakēsarin and Bhīma, their younger brothers respectively.

8. As the context in these verses was the comparison of Mahāśivagupta to the Mahābhārata heroes, one is led to surmise that the *pitāmaha* referred to was either Chandragupta or

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Adhikāra-dhavala in the case of Mahāśivagupta and Bhīshma in the case of Yudhishthira. (It may be pointed out that Bhīshma was referred to as such by the Kauravas and Pāṇḍavas (See verse 12 of *adhyāya I* of *Śrīmad-Bhagavad-gītā*). There is no information on who was the preceptor of Maāśivagupta and how the latter had vanquished that preceptor. In the case of the Mahābhārata heroes the preceptor *(āchārya)* was Drōṇa, (the preceptor of both Kauravas and Pāṇḍavas. (See Ibid., v.2) Arjuna to whom the king is being equated had vanquished and overcome both his *pitāmaha* (Bhīshma) and *āchārya* (Drōṇa) in the Mahābhārata war. Just for the sake of camparison of the king with Arjuna, the poet of the charter has stated that the king had excelled his own *pitāmaha* (grandfather) and preceptor (of whom there is no information).

9. Thus in this record the poet has tried to establish that the king Mahāśivagupta was either equal or superior to God Vishṇu in his different incarnations as Kṛishṇa and Kalki.

10. The object of comparing the queen with the mane of the lion-part of Nṛisimha is not clear. It is however clear that she was equal to Goddess Pārvatī as the queen's son, Mahāśivagupta was a great military leader like Śubrahmaṇya Kumāra, the son of Pārvatī.

11. The poet's imagination that Damayantī, the queen of Naḷa had sinned and had got into the hold of Kali (evil conduct) is very far fetched. Her decision to have a second *svayamvara* (selection of a husband from among the assembled kings and princes), which seems to have been in the mind of the poet had no sinful motive but was a stratagem to force Naḷa, her absconding husband to reveal himself, as none other than he had the skill of transporting Ṛituparṇa, the king of Ayōdhyā, under whom Nala was rumoured to have taken service, by chariot, to Vidharbha within the short time allowed to attend the *syayamvara*. In the event her strategem succeeded and Damayanti achieved the result aimed at (cf. *EI* XI, p.196 n.2.).

12. This verse intimates that queen Vāsaṭā had conceived the idea of building this temple for Hari for having at hand a replica of the place which she imagined was where her husband had reached on his death. The temple referred to must have been the one found in ruins in Sirpur as the present inscription was located in their midst (See *EI*, XI, p.184).

12a. Compare this verse with verse 14 of No.84 above.

13. For the identification of these villages granted Hiralal can be quoted. (*EI*, XI, p.188). "I think Karapadra (Kurapadra in the record) is the same as Kulapadar, 15 miles south-east of

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Sirpur and Vargullika is apparently Gullū, about 10 miles, south west of Sirpur and 5 from Ārang. Tōḍaṅkaṇa may be Turēngā near Kulapadar. About 4 miles from Turēngā there is a village named Madhuban which may be identical with Madhuvēḍha of the inscription. As regards the remaining two, Nālīpadra and Vēnapadra, I could not find any village answering to their names. Vāṇapadra must have been quite close to Sirpur as it is stated to be on the spot".

14. *Pāda-mūla-parivāra* was the group of priests nominated to perform the worship of the God in the sanctum by turns (Cf. *pati-pāda-mūla - ppaṭṭuḍai pañchāchāryya - dēvakanmigal* of Tamilnāḍu inscriptions)

15. It is noteworthy that the charter specified that these twelve shares could be enjoyed only by those inheritors who fulfilled the qualifications laid down. The arbiters in this regard were the same brahmins or their descendants who rightfully got the enjoyment of shares, by virtue of their having fulfilled the qualifications, acting in a body. The king was not to be brought into the picture.

16. Obviously the *puṇyāhavāchaka* (one) and the two *bhāgavatas*, got one share each of the three remaining shares out of the fifteen into which the fourth part had been split (see verses 26, 27; also *EI*, XI, p.185n.2). The *Puṇyāhavāchaka* was possibly the one who announced the date and its specialities each day for the information of the inhabitants. It is seen that this ritual is observed in many temples in the south even today (e.g. the temple at Pērūr near Coimbatore). The Bhāgavatas were obviously the *paurāṇikas* who read out and expounded the stories in the *itihāsas* and *purāṇas* to the assembled inhabitants (See the Kūram plates of Paramēśvaravarman I where one share was allotted for reading the Bhāratam. It is noteworthy that many of the details found in this charter resemble those found in the Kūram plates).

17. This restriction on the enjoyment of the gifted land by the donees, read with the instructions contained in verses 32-33 (see note 15 above) reflects that the grantor wanted the land granted to be enjoyed only by those who were qualified as prescribed in verse 31.

18. The phrase *yas-tala ēva grāmo* has been interpreted as "the village which is on a low level" by Hiralal and "village close at hand" by H. Krishṇa Sastri (p.197 n.2). According to

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the lexicon (MW, *SED*, p.440 col.2-3). *tala* means "surface, level, flat roof (of a house); the part underneath, lower part, base, bottom". From the context of the mention of this phrase, it can be surmised that the village Vargullaka was adjoining the temple (See Hiralal's conjecture about the identity of the village as cited in note 13 above). It is seen that in the Kūram grant, the land set apart for providing for the food-offerings in the temple Vidyāvīnīta-pallavēśvara-gṛiham was the remainder of the land after raising the temple and digging an attached tank, out of the two and a half *paṭṭis* of land purchased by the builder of the temple.

19. Kēdāra ws apparently the architect of the temple. Possibly verse 41 following mentioned the reward to Kēdāra for his efforts. But the text of that verse is not available in full due to the smudging of this part of the inscription. As it is, only this much information is conveyed by the available portion of this verse that something was given to Gōṇārya-bhaṭṭa, apparently the writer of the record (see verse 35), Incidentally, it may be mentioned here that there is no information on the reward given to the poet who composed the verses of the charter.

20. It is to be understood from this verse that one share was set apart as maintenance for the teacher of the *śāstras*, who was to be a scholar both in vēdas and śāstras. But it is not clear as to wherefrom this share was to come as the villages granted had already been ear-marked for particular persons or purpose. Possibly it was intended that the brahmins, allotted twelve shares had to arrange to provide for this teacher.

## No.86

## TUMBEYANURU GRANT OF PULAKESIN II

| | | |
|---|---|---|
| Location | : | Not known[1] |
| Date | : | C.630 A.D.[2] |
| Script | : | Early Telugu |
| Language | : | Sanskrit |
| King | : | Satyāśraya (II - Pulakēsin II) |
| Dynasty | : | Chāḷukyas of Bādmai |
| Reference | : | Ramesan,N, *CP Ins. of A.P. Govt. Museum*, Hyderabad, Vol.I, (APGAS, No.6), p.40 f. |

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स्वस्ति श्रीमतां सकलजगदभिवन्द्यमान मानव्यसगोत्राणां त्रिभुवन मातृभिर्म्मातृभिरभि वर्द्धितानामश्वमे धावभृथपवित्रीकृत वपुषां कार्त्तिकेय परिरक्षित पितृपैतामहपरम्पराणां सकलजनसंस्तूयमाननारा यणपादानुग्रहोप लब्धवराहलाञ्छनानां हारीतिपुत्राणाञ्चालु क्यानामन्वयमंलंकरिष्णुः स्वभुजबलविजितरिपु समितिरवनतानेक नरपतिमकुटतट घटितचरणांभोरुहः कीर्त्तिवर्म्माना मनृपतिरभूत् तस्यावनिभृता मधिपस्य कीर्त्तिवर्म्मणः पुत्र रविरिव स्वतेजसाक्रान्तवसुमतीवलयः गुह इव स्वशक्तिनिराकृताशेषरिपुजनः नारायण इव स्वभुजबलधृतवसुन्धराभरः सत्याश्रय श्री पृथिवीवल्लभमहाराजाधिराज परमेश्वरः सकलजनसंस्तूयमान स्वचारित्रोपचितपुण्यकर्म्मणे षट्कर्म्मनिरताय बेदवेदांगेतिहासविदे इन्दुपुऌवुधटिकासामान्यस्य मन्त्रमालरेवस्वामिनः पुत्राय मावुगणस्वामिने आत्रेय गोत्राय आपस्तंबसूत्राय चलुक्य विषये सान्तनूरु पुळिकु ௬ पु ग्रामयोर्म्मध्ये जुकु ௬ तीर्त्थ समीपे चिंधे ௬ दक्षिणतटे तुम्बेयनूरि आदित्य उञ्छसपन्नासमोल्लळकनि ௬ उञ्छसहितमुदकपूर्व्वं कार्त्तिक पौर्ण्णमास्यां ग्रहणनिमित्तं भगवतः संगमेश्वरपुरस्तात् प्रादात् तस्यपन्नासस्यप्रमाण पञ्चविंशतिनिवर्त्तनमात्रं राजमानेन ..... सु पूर्व्वस्यान्दिशि सीम अपरस्यान्दिशि कप्परि पा ௬ पान्नस स्वदत्ताम्परदत्तां वा यो हरेत वसुन्धरां गवां शतसहस्रस्य हन्तुः पिबति किल्बिषम् ।

## Translation

Embellishng the dynasty of Chāḷukyas, belonging to Mānavya-sagōtra, venerated by the whole world, fostered by the Mothers, who are the mothers for all the three worlds (heaven, earth and nether world), the bodies of whom (the members of that dynasty) had been purified by the ceremonial bath culminating the *aśvamēdha* sacrifice, whose descent was marked by fathers and grandfathers, who enjoyed the grace and protection of (God) Kārttikēya, who had secured the Varāha-crest (insignia of the boar) through the favour of (by worshipping) the feet of (God) Nārāyaṇa adored by the whole world and who were the sons (descendants) of Hārīti, there was the king named Kīrttivarmmā, who had conquered the whole host of enemies by the might of his arms, whose lotus-like feet was brightened by the brims of the crowns of the many kings subdued by him.[2]

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Of that Kīrttivarmmā, the master of (all) rulers of the earth, was the son, Satyāśraya-śrī - pṛithivīvallabha - mahārājādhirājā - paramēśvara, who had penetrated the whole circle of the earth by his splendour just like the Sun,[3] who had annihilated the enemies without exception by his prowess *(Śakti)* just like (God) Guha (-whose characteristic weapon is Śakti),[4] who bore the burden of the earth with the strength of his arms like Nārāyaṇa,[5]

On the occasion of the eclipse on the full-moon day in (the month of Kārttika), in the presence of the venerable Saṅgamēśvara[6] that Satyāśraya gave with libations of water,

to Māvugaṇasvāmin, son of Mantramāla-Revasvāmin, belonging to Ātrēya-gōtra and Āpastamba-sūtra, who was an active member of the *ghatikā*[7] at Indupuṛēvu, who had amassed merit through his (exemplary) conduct, who was scrupulously observing the six duties (prescribed for a brahmin),[8] who was well-versed in the *vēdas*, the auxiliaries to the vēdas and *itihāsas*[9] (lit.history, here the epics),

the *uñchhasa-pannāsam*[10] of Āditya of Tumbēyanūr along with the *uñchha* of Ollaḷakanṛi[11] on the southern bank of Chindhēṛu, near Jukuṛu-tīrttha, in between the villages Sāntanūru and Puḷikuṛōpu in Chalukya - vishaya.[12]

The extent of that *pannāsam* was twentyfive *nivarttanas*[13] as measured by the royal-measure[14] (measuring rod) .... the boundary in the eastern direction is the (village) boundary, on the west, Karpparepāṛa-pannāsa[15]

(Then follows one of the usual verses)

## Notes

1. It is stated, "Except for the fact that the copper plate grant was discovered somewhere in the border between Kurnool and Mahbubnagar districts, no other details are available about the findspot etc. of the plates." The plates which had been brought to the Hyderabad Museum, had been photographed and seem to have been destroyed "as part of the refuse of the Mueum" (Ramesan, N. *op.cit*, p.40).

2. There is no date in the record. The date as given above is approximate.

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2a. It is notable that the content of the introductory portion in the text of this record, though not different in import from the corresponding portion of the other charters of this king, is differently composed.

3. The Sun's brilliant rays penetrate everywhere on the earth. So was the splendour of Satyāśraya.

4. *Śakti* is the characteristic weapon of God Guha. Śakti is also the name of that God's mother, who is conceived as the personification of power and energy. Apparently in consideration of the fact that, without Her grace and active intervention Her son could not succeed in vanquishing the demon Śūra, she became the weapon in the hand of Her son.

5. In this record, the usual opening benedictory verse adoring God Nārāyaṇa in His boar-incarnation, wherein He is stated to have borne the Earth on the tip of His tusk after retrieving it (Her) from the nether world, as found in the other records of the rulers of this dynasty, is absent. However, here the king is stated to have borne the burden of the earth with the strength of his arms.

6. Saṅgamēśvara (the lord at the confluence) has been identified with the God in the temple at the confluence of rivers Tuṅgabhadrā and Krishṇā, near Ālampur in the modern Mabbūbnagar District (Ramesan, N. *op.cit*, p.43).

7. For the meaning and significance of *ghaṭikā* see above. This *ghaṭikā* of Indupeṛēvu is mentioned only in this inscription, but is otherwise unknown.

8. For the six duties of a brahmin see above.

9. *Itihāsa (iti+ha+āsa)* means history. But by usage it has come to refer to the two epics *Rāmāyaṇa* and *Mahābhārata*.

10. Uñchhāsa or *Uñchha-Vṛitti-pannāsa* literally is taken to mean "gleaning rights" (i.e.) gathering the leftovers in the fields after the harvest (See Ramesh, K.V. *EI*, XLII, p.2-3; *Chālukyas of Vātāpi*, p.91). It does not seem reasonable to suppose that such picking of leftovers in the fields was considered a right worthy to be granted to a scholarly and pious brahmin, by the king for earning religious merit on a special holy occasion. It is also seen that it is clarified subsequently in the record that the right granted was restricted to a block (*pannāsa*) of twentyfive *nivarttanas*. It is noteworthy that the record clearly indicates that this *uñcha-vritti* was a bloc of land with well-marked boundaries. If this above stated supposition is correct the question will arise as to what

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would have happened to the leftovers in the other blocks, which are not seen to have been subjects of grants. Were the indigent villagers barred from entering those blocks for the picking and such who dared would have been considered as robbers? That could not have been the case, as the owners of those fields obviously had not cared to skin-flint the fields at the harvest and did not mind those leftovers to be picked by anyone who is obliged to live by such pickings. So *uñchha-vṛitti* which was ceremoniously granted by the king with a pious intention has to be interpreted differently. It is seen that in popular understanding *uñchha-vṛitti* is the term appliled to the mode of life of such austere and withdrawn brahmins, who collect each day's requirement for food from the villagers and scrupulously avoided getting more for providing for the next and succeeding days. It stands to reason to conclude that the king thought that if he could make a standing allotment for the benefit of such a pious brahmins it would earn him extraordinary merit. It appears possible that the grant made as per this charter was a bloc of land set apart in that villages against *uñchha-vṛitti*. It is also possible that in villages, blocks of twentyfive *nivarttanas* each were usually set apart for maintaining such meritorious persons or institutions. Cf. "Peddavoleṭi plates of Vikramāditya" *Jl.Ep.South.* Ind., XV, p.122-125, "Ṁāruñcha Grant of Nāgavardhana-Chandra-ditya", *EI*, XLII, p.1-5).

11. The geographical localities mentioned in the record have not been identified. As Saṅgamēśvara, in whose holy presence the grant was made has been identified with the deity in a temple near the confluence of Tungabhadrā and Krishṇā rivers near Alampur in Mahbubnagar district (note 6 above) the other villages mentioned in the record must have been in the same neighbourhood. The river Chindhēru (the *ēṛu* or river named Chindna) may have been a minor rivulet in the same locality.

12. The mention that the villages involved in the grant were situated in Chalukya-vishaya indicates that they were situated in the core territory of the Chālukyas (*Ibid.*, p.42). This also enlightens that either the family of Chālukyas derived its name from that of this geographical division or this division came to be known as such being the base territory of this family. (also see Ramesh, K.V., *op.cit*, p.14).

13. This mention here reveals that this *pannāsa* referred to signified an area of land twentyfive *nivarttanas* in extent (cf. Sircar,D.C., *Ind.Ep.Gloss*, p.234). *Nivarttana*, as reflected here was the designation of a defined extent of land but information

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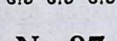
on the area defined as a *nivarttana* in this region is not available (Cf.*Ibid.*, p.220).

14. It is of interest that there was a royal standard rod for measuring land in the kingdom of the Chāḷukyas.

15. The *Karppare-pāra-pannasa* seems to refer to a *pannasa* extent of land in the possession of Karppare-pāṛa. *Pāṛa* probably referred to a brahmin (See Tamil Lexicon, p.2616. Also see Guṇḍiya-pāṛa - a brahmin belonging to Kauṇḍinyagōtra which occurs in an inscription from Niṭṭuru-Guḍipāḍu. *A.R.Ep.*, 1959-60, No.10l. *EI*, XXXVIII, p.339 and text-line No.10; *Kaviśiya-pāṛa* - a brahmin belonging to Kauśika-gōtra - *Ibid.*, p.336 and p.337 - text-line No.12; also cf. Sircar, D.C., *op.cit.*, p.235). It is interesting that this colloquial designation of a *brāhmaṇa* occurs in Kannaḍa area also. It is not possible to indicate if the term, *karppare* prefixed to *pāṛa* here referred to the *gōtra* of that brahmin or his name or if it referred to a village or locality.



## No.87

## LOHANER PLATES OF PULIKESI II

| | | |
|---|---|---|
| Location | : | Lohaner, Nasik District, Maharashtra |
| Date | : | Śaka (5)52[1] = 630 A.D. |
| Script | : | Early Kannaḍa |
| Language | : | Sanskrit |
| King | : | Satyāśraya (Pulikēśi II)[2] |
| Dynasty | : | Chāḷukya of Bādāmi |
| Referenče | : | Khare, G.H., *EI*, XXVII, p.37 f and plate. |

**Metre : Verse 1 *prithvī (?); 2 - Āryā*; 3, 4, 5, 6 - *Anushṭubh*; 7 - *upajāti***

ॐ स्वस्ति ।

जयत्यमलबालेन्दुकोटिप्रकाशदंष्ट्रोत्कटं रसातलजपङ्काङ्कितस्कन्धदेशमुत्केसरं ।
जलालुलितघोणाग्रमुक्तप्रभञ्जनोत्सारितध्वनेर्ज्जलधिमध्योपलब्धोर्व्विकोलरूपं हरेः ॥१॥

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तदनु जितबलवदरिगजमस्तकगलितसितमौक्तिकच्छुरितः ।
सत्याश्रयस्य बाहुर्ज्जयति जगज्जनितबहुमानः ॥२॥

अस्ति मानव्यसगोत्राणां हारीतिपुत्राणां कौशिकीसंवर्द्धितानां मातृगणाभिषिक्तनां स्वामिमहासेनपा दानुद्ध्यातानां चुलुत्किकीनामान्वये बहुसुवर्ण्णका श्वमेधपौण्डरीकवाजपे यादियागावभृथस्नान पवित्रीकृतशिरसां मनुनृगनहुषययातिधुन्धु माराम्बरीषदिलीपनाभागप्रतिमः श्रीरणविक्रमद्वितीयनामा पुलिकेशिवल्लभमहा राजस्तस्य पुत्रः परगजघनपटलपवनः श्रीपराक्रमापराख्य कीर्त्तिवर्म्मा तस्य पुत्रः प्रध्वस्तप्रबलशत्रुमहिमा हिमाचलानुकारी विपुलस्थैर्य्योन्नतिर्नत परमसामन्तसमुपचरितश्चरिततपश्चरणोभृत्यलब्धप्रसादः सादरमिवानन्यमनसा विधात्रा विनिर्म्मितो मितहितविशदसत्य वचनोपन्यासो न्यास इव जगत्याश्चर्य्याणां प्रथमयुगमनुजपतिमुनिचरितो विजयी विमलगगनगत इव शरदीन्दुरुपशमित सकलजगदसुखः साहसैकरतिरनेक चातुर्द्दन्तसंग्राम जनितव्रणाङ्काङ्गतया स्वभुजबललब्धरणविक्रमाख्यः सुहृदधनो दीनान्धकृपण समुपभुज्यमानविभवः पूर्व्वापराम्बुधिनाथो देवद्विजगुरुशुश्रूषणपरः परमभागवतः प्रसभाभिमृष्टान्यराजश्रीः श्रीसत्याश्रयपृथिवीवल्लभ महाराजः सव्वनिव राजसामन्त भोगिकविषय पतिराष्ट्र कूटग्रामायुक्त कादीन्सम्मानयत्यस्तु वो विदितमस्माभिर्मोषिणी पथकान्तर्गततोऽसिखेटकग्राम प्रत्यासन्नगोवियाणकग्रामः सर्व्वराजकुलादेयसहितः अचाटभटप्रावेश्य आचन्द्रार्क्कार्ण्ण वक्षितिस्थिति समकालीनो बलिचरुवैश्वदेवाग्निहोत्र क्रियापञ्चमहायज्ञोत्सर्प्पणार्त्थं गिरिनगरविनिर्गत लोहनगरवास्तव्याय सावर्ण्णिसगोत्रमै त्रायणिकवारा हकसब्रह्मचारिदामदीक्षिताय उदकातिसर्गेण प्रतिपादितः यतोस्मद्वंश्यैरन्यैर्व्वागा मिनृपतिभोगपति भिर्न्नलवेणुकदलिसारं संसारमुपलभ्य उदधिजलवीचीचञ्चलांश्च विषयानवनिधरशिश्वरकटकतटल सितसलिलरयगत्वरञ्च जीवितमवगम्य महाभूतपरमाणुस्थासु च महत्फलं शरच्चन्द्रकिरणधवलं यशो निरूपायमस्मद्दायोनुमन्तव्य * परिपालयितव्यश्च । यो वाज्ञानतिमिरपटलावृत मतिराच्छिन्द्यादाच्छिद्यमानं वानुमोदेत स पञ्चभिर्म्महापातकैस्संयुक्तः स्यादुक्तञ्च भगवता वेदव्यासेन व्यासेन ॥

षष्टिवर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥३॥

विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः ।
कृष्णाह्वयो हि जायन्ते भूमिदायं हरन्ति ये ॥४॥

स्वदत्तां परदत्तां वा यत्नाद्रक्ष युधिष्ठिर ।

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महीं महीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥५॥

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥६॥

यानीह दारिद्र्यभयान्नरेन्द्रैर्द्धनानि धर्म्मायतनीकृतानि ।
निर्भुक्तमान्तप्रतिमानि तानि को नाम साधुः पुनराददीत ॥७॥

द्विपञ्चाशदधिके शताब्दपञ्चके लिखितं ताम्रशासनम् ॥

## Translation

**Verse 1** Om! Well-being. Victorious is the boar-form of (God) Hari with its gigantic teeth, which has the effulgence of crores of clear crescent moons, the shoulders of which are marked by the slush of Rasātala,[3] from the tip of the snout of which gushes out a tempest like sound while that boar form is rushing out of the waters (of the ocean) and the manes of which are erect[4]

**Verse 2** Further, the arms (the might) of Satyāśraya,[5] which are found splattered with the pearls that had been scattered from the temples of the elephants of the enemies which had been split by him while vanquishing those enemies in battles, and which evoke the admiration of the people, are victorious.

**Prose** Well! In the lineage of Chalutkikī,[6] the members of which family belong to Mānavya-sagōtra, and are the sons/descendants of Hārīti, and who have been fostered by Kauśikī,[7] and have been anointed (to kingship) by the Mothers, who meditate on the feet of God Mahāsēna, whose heads have been purified by the *avabhritha*-bath (at the conclusion) of the sacrifices, *bahu-suvarṇṇaka,*[8] *aśvamēdha, pauṇḍarīka, vājapēya* etc.

(there was) Pulikēśi-vallabha-mahārāja who had a second name śrī-Raṇavikrama. He was the very image of (the ancient kings), Manu, Nṛiga, Nahusha, Yayāti, Dundhumāra, Ambarīsha, Dilīpa, and Nābhāga,[9] (who were renowned ancient kings).

His son was Kīrttivarman, who was the (ferocious) wind for (to scatter and drive away) the (gathered) cloud of enemy's elephants. He was reputed as another Śrī-Parākrama (God Vishṇu)[10]

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His son, śrī-Satyāśraya-Pṛithivī-vallabha-mahārāja[2] who has destroyed the pretensions of (even) very powerful enemies, who compares with (the mountain) Himāchala, in being eminently firm, who is being served by great vassals subdued by him, who is being kept in good humour by servants (attending to his needs with anticipation), whose personality is such that it looked as if he has been specially created by Brahmā, with great concentration, who while bringing forward (arguments) and speaking, is economic in words, calm, helpful, clear and true (in words used), who is the deposit of all wonderful (things) in the world, whose conduct and behaviour are of the rulers and sages of the first epoch *(krita-yuga* when everyone and everything was upright and pure) who is clear and soothing like the moon in the *śarad* (autumn) season, who has banished all unhappiness in the world, whose sole occupation is the exhibition of his daring, who has come to be known as Raṇavikrama due to the prowess of his arm which is apparent in the scars of wounds received by him while battling with elephants imposing like the celestial elephant, Airāvata, which is reputed to have four tusks[11], who has a host of friends, who is in the enjoyment of a great abundance of wealth accumulated through rightful means, the disposal of which is made without indiscretion, who is the lord of the whole region bounded by the eastern and western oceans, who is ever absorbed in serving the Gods, *brāhmaṇas* and elders (preceptors), who is a devout *bhāgavata* (worshipper of God Vishṇu), who has forcibly seized the wealth of the (enemy) kings (who dared to be inimical towards him)

honours the (feudatory) rulers, vassals, *bhōgika,* chiefs (administrators) of *vishayas* (districts), *rāshṭrakūṭas*[12] and commissioned heads of villages and lets them know this, (the following fact), that the village, Gōviyāṇaka,[13] adjacent to the village Asikhēṭaka included in Mōshiṇīpaṭhaka along with all (taxes and dues) payable to the *rājakula* (royal family), declaring it out of bounds to *chāṭas* (royal emissaries) and *bhaṭas* (armed troops), to last till moon, sun, oceans and earth last

for the glorious performance of the five *mahā-yajñas* viz., *bali, charu, vaiśvadēva, agnihōtra-kriyā*[14]

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has been granted with libation of water to Dāma-dīkshita, a *sabrahmchāri* belonging to Sāvarṇṇi-sagōtra and a Maitrāyaṇika-vārāhaka[15] who hails from Lōhanagara whereto he had earlier emigrated from Girinagara[16]

(Then follow the usual request to the King's own successors as also to the other rulers (to whom the territory including the grant village might pass on) not to disturb this grant in consideration of the transient nature of worldly objects, an imprecation against those who even out of ignorance might approve such demolition and five verses to the same effect attributed to Vēda-Vyāsa)

This copperplate charter has been written in the fifty second year above five hundred years of the Śaka era[17]

## Notes

1. The date as given on the plate reads *dvi-pañchāśad-adhikē śak-ābda-pañchakē.* The latter part has been amended to *śak-ābda-śata-pañchakē* (See *EI,* XXVII, p.38 n.11).

2. The title, Satyāśraya, was assumed first by Pulikēśin I of this Chāḷukya family (Ramesh, K.V., *Chāḷukyas of Vātāpi,* p.34). However in the present record, that Pulikēśin I's grandson, and Kirttivarman I's son, who is well-known as Pulikēśin II through other records, which also mention *satyāśraya* as his title, is referred to only as Satyāśraya, as if it was his original name (cf. EI, XVIII, p.260 and n.3; also Ramesh, K.V., *op.cit*, p.98).

3. Rasātala is one of the successive seven worlds *(pātālas)* that have been conceived as existing beneath the earth. Those seven *pātālas* in order are: *Atala, Vitala, Sutala, Mahātala, Rasātala, Talātala and Pātāla.* (Max Muller, *Sacred Books of the East,* VII, p.3 n.)

4. The picture is of the boar-form of God Mahāvishṇu which plunged into the waters of the ocean, goring upto the nether region, Rasātala, and after retrieving the earth hidden there, rushed up with the waters of the ocean gushing all around. (See *USVAE,* I. p.142).

5. This Satyāśraya whose arms are praised in this opening verse is apparently the king who issued the record.

6. Chaḷutkiki, as inscribed here may be a corrupt rendering of the name of the family. It is also possible that this is the correct rendering of the name of the family.

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7. Kauśikī is a name of Goddess Chaṇḍikā (*Śabdakalpadrumaḥ*, II, p.210) or Durgā. Probably this is the only charter among those issued by the Chāḷukya kings, where they claim to have been favoured by Goddess Kausikī (see Ramesh, K.V., *op.cit.*, p.25).

8. Bahusuvarṇṇaka is stated to mean "costing or possesing much gold." (MW, *SED*, p.726, Col.1). In the context it may indicate that the sacrifices mentioned in sequence are costly ones involving expenditure of much gold. It mught have also referred to the sacrifice called *bahusuvarṇṇaikādaśa* or *bahu-hiraṇya*, a one-day sacrifice of the *agnishtōma* type (Sankaranarayanan S. *The Vishnukuṇḍis and their times*, p.214).

9. These are the mythical kings reputed to have been of great prowess and fame who were very just.

10. Śrī Parākrama is one of the names of God Vishṇu. The prefix *śrī* may have been meant to be just an honorific. It might have also indicated that God's inextricable association with Śrī-Goddess Lakshmī.

11. This may have reference to the practice of those times to attach blades or maces of iron to the tusks of elephants when they were engaged in battles to make them more fearsome (See Sastri, KAN, *FNSI*, p.206).

12. The *Rāshṭrakūṭas* mentioned among those addressed by the king were only a class of officials (See Sircar,DC, *Ind.Ep. Gloss*,. p.277)

13. Gōviyāṇaka, and Asikhēṭaka have been identified with Gōrāṇa and Āskhēḍa in the modern Baglan taluk of Nasik district. Mōshiṇī, prefixed to *pathaka* has been identified with the river now known as Mosam which flows in the northern part of that Baglan Taluk of Nasik District and the suffix, *pathaka* has been understood as indicating the valley of that river (i.e.) *Mōshiṇī-pathaka*, the territorial division of the ancient times was one which had that river as its identifiable feature. Askhēḍā referred to above is on the southern bank of that river and to its south west at a distance of two miles is that above-stated village Gōrāṇa, (*EI*, XXVII, p.38-39).

13a. As instanced elsewhere Mōshiṇī - Pāthaka might have been a territorial division thanking the highway running along the stream, Mōshiṇī.

14. The term *kriyā* inserted after the mention of *bali-charu*, *vaiśvadēva* and *agnihotra* and before the mention of *pañchamahāyajña* seems to have meant only "rituals" as indicated by those

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preceding terms which are only four of the *pañcha-mahāyajñas* of the five great rituals, which a brahmin (as also others ?) are expected to perform as a daily routine. Often it is seen, the fifth of the "five great rituals", which is *ātithya* or entertainment of guests is omitted specific mention. For the significance of these five great rituals see above.

15. Those belonging to Sāvarṇṇi-sagōtra have a five *ṛishi-pravara* - Bhārgava, Chyavana, Āpnavāna, Aurva, Jāmadagnya (Brough, John, op.cit., p.80-81, 84, 86-89, 95-97). *Maitrāyaṇika-Vārāhaka* has been interpreted as one "who followed the Vārāhaka-Sūtra and who belonged to the Maitrāyiṇika branch of the Black Yajurvēda" by the original editor (*EI*, XXVII, p.37) The basis for this interpretation is not ascertainable.

16. Lōhanagara has been identified with Lohanēr in the Baglan taluk, Nasik district, the findspot of the record. Though it is tempting to identify the Girinagara as mentioned here with Girnār in the Junagadh district of Gujarat (Ramesh, K.V., *op.cit*, p.85) its identification with one of the Girnaras in the Nasik District as done by the original editor seems more plausible (*EI*, XXVI, p.38), as all the other places involved in the grant are also in the same (taluk and) district.

17. See note 1 above.

## No.88

## L.D. INSTITUTE COPPER PLATE OF DHRUVASENA II

| | | |
|---|---|---|
| Location | : | Ahmedabad[1] |
| Date | : | Gupta Valabhī 311 = 630-31 A.D. |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Dhruvasēna II - Baladitya |
| Dynasty | : | Maitrakas of Valabhī |
| Reference | : | Subramonia Iyer and Ravishankar, T.S., *EI*, XL, p.267-273 |

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सिद्धं ॥ विजयस्कन्धावाराच्छिवभागपुरवासकात्प्रसभप्रणतामित्राणां मैत्रकाणा मतुलबलसंपन्नमण्डलाभोगसंसक्तप्रहारशतलब्धप्रतापात्प्रतापोपन तदानमानार्द्ध वोपार्ज्जितानुरागादनुरक्तमौलभृतश्रेणिबलावाप्तराज्यश्रियो परममाहेश्वरात् श्रीभटार्कादव्य वच्छिन्नराज्यवंशान्मातापित्रचरणारविन्द प्रणतिप्रवि धौता शेषकल्मषः शैशवात्प्रभृति खड्गद्वितीयबाहुरेव स मदपरग जघटास्फोटनप्र काशितसत्वनिकषः तत्प्रभावप्रणताराति चूडारत्नप्रभासंसक्त पादनखरश्मिसंहतिस्स कलस्मृतिप्रणीतमार्ग्गस्सम्य क्परिपालनप्रजाहृदय रञ्जनान्वर्त्थराजशब्दो रूपकान्तिस्थैर्य्य गाम्भीर्यबुद्धिसंपद्भिः स्मरशशाङ्कादि राजोदधित्रिद शगुरुधनेशानतिशयानः शरणागतायाभयप्र दानपरतया तृणवदपास्ताशेषस्व कार्य्यफलप्रार्त्थनाधि कार्थप्रदानानन्दित विद्वत्सुहृत्प्रणयि हृदय*पादचारीव सकलभुवनमण्डला भोगप्रभोदः परममाहेश्वरः श्रीगुहसेनस्तस्य सुतस्तत्पादनखमयूख संताननिसृतजाह्नवीजलौघ प्रक्षालिताशेष कल्मष*प्रणयिशत सहस्रोपजीव्य मानस्सम्पद्रू पलोभादिवाश्रितस्सरभ समाभिगामिकैर्गुणैः सहजशक्तिशिक्षाविशेषविस्मापिताखिलधनुर्द्धरः प्रथमनपतिसमतिसृ ष्टानामनुपालयिता धर्म्मदायानामपाकर्त्ता प्रजौधघातकानामुपप्लवानां दर्शयिता श्रीसरस्वत्योरे काधिवासस्य संहतारातिपक्षलक्ष्मी परिभोगदक्षविक्रमो विक्रमोपसंप्राप्तनिर्मल पार्त्थिवश्री*परममाहेश्वरः श्री धरसेनस्तस्यसुतस्तत्पा दानुद्ध्यातस्सकल जगदानन्दनात्यद्भु तगुणसमुदयस्थगितसमग्रदि ङ्मण्डलस्समरसुतविजयशोभा सनाथमण्ड लाग्रद्युतिभासुरतरांस पीठोद्ढगुरुम नोरथमहाभारः सर्वविद्यापरा पारविभागाधिगमवि मलमतिरपि सर्व्वतः सुभाषितलवेनापि सुखोपदानीय परितोषस्समग्र लोकागाधगा म्भीर्यहृदयोपि सुचरितातिशय सुव्यक्तपरमक ल्याणस्वभावः खिलीभूतकृत युगनृपतिपथ विशोधनाधिगतोदग्र कीर्त्तिर्द्धर्म्मानुपरोद्धोज्व लतरीकृतार्त्थसुख संपदुपसेवानीरूढ धर्म्मादित्यद्वितीयनामा परममाहेश्वरः श्रीशिलादित्यस्तस्यानु जस्तत्पादानुध्यातः स्वयमुपेन्द्रगुरुणेव गुरूनत्यादरतरवतः समभिलषणीयामपि राजलक्ष्मीं स्कन्धासक्तां परमभद्र इव धुर्य्यस्तदाज्ञासंपानै करसतयैवोद्वहन्खेदसुख रतिभ्यामनायासित सत्वसंपत्तिः प्रभावसंपद्वशीकृतनृ पतिशतशिरो रत्नच्छायोपगूढ़ पादपीठोपि परावज्ञाभिमानर सानलिङ्गितमनोवृत्तिः प्रणतिमेकां परित्यज्य प्रख्यातपौरुषाभि मानैरप्यारातिभिरा नासादितप्र तिक्रियोपायाः कृतनिखिल भुवनामोदवि मलगुणसंहतिः प्रसभं विघटितसकलक लिविलसित गतिर्न्नीचजनाधिरोहिभिर शेषैर्द्वेषैराम्रा ष्टात्युन्नतहृदयः प्रख्यात पौरुषास्त्रकौशलाति शयगणतिथविपक्षक्षि तिपतिलक्ष्मीस्वयंग्रहप्र काशित प्रवीरपौरुषः प्रथमसंख्याभिगमः परममाहेश्वरः श्रीखरग्रहस्तस्य तनयस्तत्पादा नुध्यातस्सकल विद्याभिगमवि दितनिखिलविद्वज्जनमन * परितोषातिशयित सत्वसंपदात्या गौदार्य्येण च विगतानु

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सन्धानासमाहिता रातिपक्षमनोरथाक्षभङ्गः सम्यगुपलक्षितानेक शास्त्रकलालो
कचरितगह्व रविभागोपि परमभद्रप्रकृतिरकृत्रि मप्रश्रयविनयशोभाविभू
षणस्समरशतजय पताकाहरण प्रत्यतोदग्रबाहु दण्डविध्वन्सित
निखिलप्रतिपक्षदर्प्पोदयः स्वधनु*प्रभावपरि भूतास्त्रकौशलाभि मानसकलनृपति
मण्डलाभि नन्दितशासनः परममाहेश्वरः श्रीधरसेनस्तस्यानु जस्तत्पादानुध्यातः
सच्चरितातिशयित सकलपूर्व्वनरपतिर तिदुस्साधनमपि प्रसाधयिता विषयाणाम्मू
र्त्तिमानिव पुरुषकारः परिवृद्धगुणानुरागनि र्भ्भरचित्त वृत्तिभिर्म्मनुरि
वस्वयमभ्युपपन्नः प्रकृतिभिरधिगत कलाकलापक्ष कान्तिमान्नि र्वृतिहेतुरकलङ्कः
कुमुदनाथः प्राज्यप्रतापस्थगि तदिगन्तरालः प्रध्वन्सितध्वान्त राशिस्सततोदितस्स
विताप्रकृतिभ्यः परं प्रत्ययमर्थवन्त मतिबहुविधप्रयोजनानु बन्धमागमपरिपूर्ण्ण
विदधानस्सन्धिविग्रह समासनिश्चयनिपुणः स्थानेनुरूपमादेशं ददत्गुणवृद्धिविधा
नजनितसंस्कारः साधूनां राज्यशालातुरीयतन्त्र योरुभयोरपि निष्णातः
प्रकृष्टविक्रमोपि करुणामृदुहृदयः श्रुतवानप्यगर्व्वित* कान्तोपि प्रशमी
स्थिरसौहृदय्योपि निरसितदोषव तामुदयसमयं समुपजनितजनतानुरा
गपरिपीडितभु वनसमर्त्थित प्रथितबालादित्य द्वितीयनाम्परममाहेश्वरः श्रीध्रुवसेन
कुशली सर्व्वनिव यथा संबद्ध्यमानकान्स माज्ञापयत्यस्तु वस्संविदितं यथा
मया मातापितृः पुण्याप्यायनाय दशपुरविनिर्गत वलभीवास्तव्य वलभीचातुर्वि
द्यसामान्यो आश्वलायनसगोत्र च्छागलेयसब्रह्म चारि ब्राह्मण षष्टिदत्तपुत्र
ब्राह्मणमातृदत्ता स सुराष्ट्रे प्रमदवन कस्थल्यां माण्डक्कसरकग्रामे पूर्व्वसीम्नि
धारासियक प्रकृष्टक्षेत्रमद्धयाङ्क पादावर्तशतं यस्याधाटनानि सङ्गपाटकग्रा
मकसीमकसी मातोपरतः रंगकसत्कक्षेत्रादुत्तरतः धारासियकप्रकृष्ट क्षेत्रमध्ये
ग्राम पंचकुल कृतसिङ्करिकानां पूर्व्वतः मणत्तरगोधुरुवक प्रकृष्टक्षेत्राद्दक्षिणतः
तथास्मिन्नेव ग्रामे पूर्व्वसीम्नैव धारासियकप्रकृष्ट कपित्थवापी त्रिंशत्पादावर्त्ता
परिसरा यस्याः आघाटनानि सङ्गपाटकग्राम सीमातोपरतः परटकपद्रभूमेरुत्तरतः
इन्द्रकप्रकृष्ट श्रिवीषवाप्या पूर्व्वतः कुलपुत्र करदभवप्रकृष्टपि प्पलवाप्याः दक्षिणतः
लवमितद्वापी पादावर्त्तशतं चतुराघाटविशुद्धं सोद्रंगं सोपरिकरं सभूतवातप्रत्ययं
सधान्यहिरण्यादेयं सदशापराधं सोत्पद्यमानविष्टिकं सर्व्वराजकीयानाम
हस्तप्रक्षेपणीयं पूर्व्वदत्तदेवब्रह्मदेयरहितं भूमिच्छिद्रन्यायेन आचन्द्रार्कार्ण्णवक्षि
तिसरित्पर्व्वत समकालीनं पुत्रपौत्रान्वयभोग्य मुदकातिसर्गेण ब्रह्मदेयो निसृष्टः
यतोस्योचितया ब्रह्मदेयस्थित्या भुञ्जतः कृषतः कर्षयतः प्रदिशतो वा न
कैश्चिद्वयासेधे वर्त्तितव्यमागा मिभद्रनृपतिभिरप्य स्मद्वंशजैरन्यैश्च आनित्यान्यैश्च
र्य्याण्यस्थिरं मानुष्यं सामान्येन भूमिदानफलमवगच्छद्भिरय मस्मद्दायोनुमन्तव्यः
परिपालयितव्यश्चेत्युक्तं च -

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बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥१॥

यानीह दारिद्र्यभयान्नरेन्द्रै र्द्दानानि धर्म्मायतनीकृतानि ।
निर्भुक्तमाल्यप्र तिमानि तानि को नाम साधुः पुनराददीत ॥२॥

षष्टिवर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः ।
आच्छेत्ताचानुमन्ता च तान्येव नरके वसेत् ॥३॥

दूतकोत्र सामन्त शीलादित्यः ॥ लिखितमिदं सन्धिविग्रहाधि कृतदिविरपति वत्रभट्टिपुत्र दिविरपति स्कन्दभटेन ॥

सं ३००+१०+१ मार्ग्गशिर शु २०+३ ॥ स्वहस्तो

## Translation

(The introductory part of the record, containing the genealogical background and the description of the quallities and achievements of the successive kings in this dynaty as also of the king of the present record, is almost identical with the corresponding portion in the Botad plates of this same king. However Dhruvasēna II Balāditya is stated to have issued the present grant while staying in the victorious camp of Śivabhāgapura[2])

That Dhruvasēna who has a secondary name Bālāditya being well, orders all those who are concerned thus: be it known to you,

That by me, for the augmentation of religious merit to my parents, the following have been granted to brāhmaṇa Mātṛi-datta son of Shashṭi-datta, who is a student adherent of Chachhāgalēya[3] school and belongs to Aśvalāyana-sagotra,[4] who is one of those well-versed in all four Vēdas that are resident in Valabhī[5] who hails from Valabhī, having originally emigrated from Daśapura.[6]

1. Land (of the area) 100 *pādāvarttas* among the bloc of fields named after Dhārāsiyaka[7] in the eastern quarter of the village Māṇḍakkasaraka[8] situated in Prabhada-vanakasthalī in Surāshṭra, for which (100 *pādāvarttas*) the boundarioes are: west of the limits of the village Saṅgapāṭaka; north of the field which is the *satka*[9] of Raṁgaka; east f the Siṅkarikas purchased by the village - *paṁchakula*,[10]

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in the midst of the block of fields well-known as belonging to Dhārāsiyaka; south of the developed fields well-known after the name of Maṇattara Godhuruvaka.

2. in the same way in the eastern quarter of this same village, the Kapittha-reservoir[11] well-known as being part of the block of Dhārāsīyaka occupying an area of 30 (thirty) *pādāvarttas*, for which the boundaries are: west of the limits of the village Saṅgāpāṭaka, north of the lands of Paraṭakapadra; east of the Śrī-vīsha-reservoir, well-known by the name Indraka; south of the pippala-reservoir, well-known after the name of Kulaputra Karada-bhava

Thus, along with the step-well the land measuring hundred *pādāvarttas*, with well-defined boundaries as described above[12]

has been granted along with *udraṅga, uparikara, bhūta-va-ta-pratyāya*, the title to the payments in paddy and gold, with the ten crimes (i.e. obviously the right to try the local inhabitants on commission of the ten kinds of crimes and levying and appropriating fines as judged expedient and necessary), the right to *vishṭi* (free labour) as generated (i.e. as that which had become the entitlement of the donee in respect of the 100 *pādāvarattas* granted to him) with a right to be free from interference by any of the royal officials, excepting what had already been granted to Gods and *brāhmaṇas* as *brahmadēyam*, in accordance with the rule/regulation pertaining to *bhūmi-chchhidra*,[13] with the guarantee of the gift being effective uptil the moon, Sun, ocean, earth, streams and mountains last (i.e.) of enjoyment (of the land granted) hereditarily through sons and grandsons till the end of time.

(The grant portion is followed by the usual admonitions against disruption of the grant and three of the usual verses without attribution to any source)

Here the *dūtaka* is *sāmanta* Śīlāditya.[14]

This has been written by *sandhivigrah-ādhikrita-divirapati* Vattrabhaṭṭi's son *divirapati* Skandabhata.

Saṁ 311 Mārggiśira śu 23

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Mine own hand.

## Notes

1. The set of copper-plates containing the present charter is stated to be in deposit in the L.D. Institute of Indology at Ahmedabad and that its exact findspot is unknown (*EI*, XL, p.267).

2. Śivabhāgapura has not been identified. As it is stated to have been a victorious camp, where from the king issued this grant, it could have been anywhere even outside Surāshṭra, whereto the king might have reached during a victorious campaign. According to Virjee, K.K., (*op.cit* p.30) Śivabhāgapura has been identified with Śivarājapura, sixteen miles southeast of Halol and the *vishaya* named after it lay to the north east of the Bharukachcha-vishaya.

3. As per Monier Williams (p.405) Chhāgalēya was the author of a law-book. According go *Śabdakalpadruma* Chhāgala was a *ṛishi* of the Ātreya clan. According to *Gōtra-pravara-Mañjari* (John Brough, *op.cit*, p.139), there were two, Chhagala and Chhāgala who were *gōtra-pravartaka-ṛishis* of the clan of Atris. (Both, have a *tri-ṛishi, pravara*, Ātreya, Ārchanānasa Śyāvāśva for the *Hōtṛi*, like Śyāvāśva, Archanānasa, Atri for the Adhvaryu, (ibid. p.139-140). There was also a *gōtra-pravartaka ṛishi* by name Chhāgalya with a *pravara* of Aṅgirasa, Āmahīyava and Aurukshaya in the clan of Kēvala-Āṅgirasas- *Ibid.*, p.124). However in the present record Chhagalēya is reflected to have been the founder of a school of vēdic learning (Cf.*EI*, XL, p.268).

4. The donee is definitely stated to have belonged to Āávalāyana-sagōtra (Cf.*Ibid.*, p.268). Those belonging to this *gōtra* have the one *ṛishi-pravara*, viz., Vāsishṭha, They belong to the clan of Vasishṭhas (Brough, John, *op.cit*, p.172) According to *Gōtra-pravara-Mañjarī* (Brough, John, *op.cit*, p.115-117) there is also one *gōtra* of Aśvalāyani with the *pravara*, Āṅgirasa, Bārhaspahya, Bhāradvāja under Bhāradvājas, In the present record the *pravara* of the donee is not given. So it is difficult to identify his *gōtra*.

5. Again there is the enigmatic mention of *chātur-vidyā sāmānya* with the prefix Valabhī. This phrase might have indicated that the said place Valabhī was abounding in scholars in all the four Vēdas of whom the donee was one.

6. Daśāpura was the ancient name of the modern Mandasor in Madhya Pradesh.

7. *Prakrishṭa* is stated to mean "drawn forth, protracted, long (in space and time), superior, distinguished, eminent, violent,

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strong, distracted, harassed, disquieted, transcendent, excellence, pre-eminence, superiority (MW, *SED*, p.654 col.2). From the context of the occurrence of this word, following Dhārāsiyaka and as the attribute of a *kshētra* (field), and preceding Kapittha-vāpī, it appears that the word meant that the bloc of fields as also the said *vāpī* had been reclaimed for cultivation or developed or sponsored by or were well-known as belonging to, Dhārāsīyaka. This Dhārāsīyaka might have been the name of a person or of a place/locality.

8. The villages Māṇḍakkasaraka, Prabhada-vanakasthalī, Saṅgāpa-ṭaka and Paraṭakapadra, mentioned in the record have not been identified (See *EI*, XL. p.269).

9. *Satka* is another word, the meaning of which is not clear. In the context, it might have meant "belonging to" or just "attached to", Raṁgaka (which name is prefixed to *satka*) as remuneration against service expected to be rendered by him.

10. *paṁchakula* was obviously the *pañchāyat*, the board or assembly of five administrators of the villages (Sircar, D.C., *Ind.Ep.Gloss.*, p.230). It is not clear as to what was the *siṅkarikas* done or purchased by the *pañchakula* (of Maṇḍakkasaraka)

11. *Vāpī* means "an oblong reservoir of water, a pool or lake" (MW, *SED*, p.903 col.2). The *vāpī* mentioned here seems to have been a reservoir thirty *pādāvarttas* in extent. It is seen that these reservoirs were identified by the type of trees *kapittha*, *pippala* etc. that were prominent on their banks.

12. The term *"lavamitad"* seems to be a mistake, for the phrase *evam-etad*, indicating the summing up (i.e.) thus 'this *vāpī* and 100 *pādāvarttas*' (Cf.*EI*, XL, p.268).

13. It may be seen that most of the rights and privileges stated to have been the accompaniments of the land granted, which was of a limited extent, are those which duly pertain to cases where a whole village or villages was/were granted. Especially it can be pointed out that exception of lands granted already as *brahmadēyam* is incompatible in this case. In the same way, the rule pertaining to *bhumi-chchhidra*,is stated to refer to the bringing of a particular area of land under the plough for the first time and to the entitlement to a concessional tax-levy on that land for a period of years or to a rent-free enjoyment of that land by the one who exerted himself in this respect (of.Sircar, D.C., *Ind.Ep.Gloss.*, p.58). It is doubtful if the donee in this charter was expected to exert himself in bringing the donated land under cultivation before benefiting from it.

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14. This *sāmanta* Śīlāditya has been identified with prince Śīlāditya, son of Dēvabhaṭṭa, who was the son of Śīlāditya I, the uncle of Dhurvasēna II, the king of this charter (Virjee, K.K, *Anc. History of Saurashṭra*, p.76).

❋ ❋ ❋

## No.89

## TIWARKHED PLATES OF RASHTRAKŪṬA NANNARAJA

| | | |
|---|---|---|
| Location | : | Tiwarkhēd, Multai Tahsil, Betul District, Madhya Pradesh |
| Date | : | Śaka 553 (expired) = 631 A.D.[1] |
| Script | : | Ancient Nāgarī |
| Language | : | Sanskrit |
| King | - | Nannarāja |
| Dynasty | : | Rāshṭrakūṭa[2] |
| Reference | : | Hiralal, *EI*, XI, p.276-280 |

ॐ॥ स्वस्त्यचलपुराद्विस्तीर्ण्णे स्थितिपालनाप्त यशसि श्रीराष्ट्रकूटान्वये रम्ये क्षीरनिधाविवेन्दुरभवत् श्री दुर्गराजो नृपः तस्यैवात्मजः श्री गोविन्दराजः आसीत् तस्यात्मजः आत्मन्याहितशक्तिसंपन्नप्रकृतिमण्डल श्रीस्वामिकराजस्तस्य तनयो दानार्द्रीकृतपाणिना प्रतिदिनं येन द्विपेन्द्रायितं परमब्रह्मण्यः प्राप्तपञ्चमहाशब्दः श्रीनन्नराज इति सर्व्वनरेन्द्रचन्द्रः भारद्वाजसगोत्राय माद्ध्यन्दिनस्वामिभट्टपुत्राय मुण्डिभट्टाय तिवेरेखेट अम्वेविअरकनदीदक्षिणतटे पञ्चाश महाकार्त्तिक्यां स्वहस्तेन श्रीशंकरगणेन मुण्डिभट्टस्य घूइखेटग्रामे अम्वेवि अरकनदीदक्षिणतटे पञ्चाश आदित्योपरागे कपिलातीर्थे स्वहस्तेन प्रतिपादितं ॥ उक्तञ्च वेदव्यासेन ॥ षष्टिं वर्ष सहस्राणि स्वर्गे तिष्ठति भूमिदः सारसवाहलापूर्व्वे तटे करञ्जमलय दर्भवाहलापूर्व्वतटे दशनिवर्त्तनानि धर्मकश गोविन्द महासन्धिविग्रह नरसिंह सहितम् ॥ शककालसंवत्सरशतेषु पञ्चसु त्रयः पञ्चाशवर्षाधिकेषु अष्टमासाभ्यधिकेषु ।

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## Translation

Oṁ! *Well-being*! From Achalapura.[3] In the pleasant family of Rāṣhṭrakūṭas which is vastly spread and has earned the reputation of maintaining its stability and preserving its (glorious) traditional existence, there was the ruler śrī-Durgarāja

His son, was śrī-Gōvindarāja

His son was śrī-Svāmikaraja, who was prosperoous with the circle of subjects who had been brought under his authority by his prowess

His son is śrī-Nannarāja, who has become the excellent elephant on account of his hand being constantly wet (as gifts are accompanied by oblation of water) with the daily and incesant distribution of gifts,[3a] who is very saintly and favourable to brahmins and who has secured the (right to have sounded the) five great sounds (instruments) and who is the moon among all the kings (the other kings are stars and Nannarāja is the lord over these kings as moon is the lord of all stars -. *tārādhipa*)[4]

(by him) with his own hand[5] fifty (*nivarttanas* of land)[6] on the southen bank of the river Amvēviāraka[7] in (the village) Tīvērēkhēṭa[7] (have been given) to Muṇḍibhaṭṭa, son of Svāmibhaṭṭa of Māddhyandina - *(sākhā)*[8] belonging to Bhāradvāja-sagētra, (on the occation of) Mahākārttikī[9]

by srī-Śaṁragaṇa[10] fifty (*nivarttanas* of land) on the southern bank of Amvēviāraka - river in the village Ghūikhēṭa[11] have been given with his own hand for Muṇḍibhaṭṭa[a] (being stationed) at Kapilā-tirṭha[12] on (the occasion of) the solar eclipse

It has been said by Vēdavyāsa that the grantor of land remains in *svarga* (heaven) for sixty thousand years[13]

on the eastern bank of (the river) Sārasavāhalā[14] as well as of Darbhāvāhalā[14] in (the village) Karanjamalaya,[15] ten *nivarttanas* (of land) have been given to Dharmmakasa[16] Gōvinda as associated with *mahāsandhivigraha* Narasimha[17]

In the year five hundred fifty three of Śaka era as increased by eighth months[18]

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Seal: Śrī-Yuddhāsura[19]

## Notes

1. The charter cites the year 553 of the Śaka era and the eighth month (Kārttika) in that year. In so far as the month is concerned it may be seen that the king śrī-Nannarāja made his grant of fifty (*nivarttanas* of land in Tiverēkhēta, on the southern bank of Aṁvēviaraka river on the day of *mahākārttika* i.e. the day of the full moon in the month Kārttika. The second plate which starts with "by Śaṁkaragaṇa" states that he made a grant of fifty (*nivarttanas*) of kand in the village Ghuikhēṭa on the southern bank of the river Aṁvēvairaka on the occasion of the solar eclipse. Hiralal, has understood that the first grant on the day of *mahākārttikā* was made by śrī-Nannarāja through Śaṅkaragaṇa to the brahmin Muṇḍibhaṭṭa and the second grant was made by the same śrī-Nannarāja (without the intervention of Śankaragaṇa) to the same brahmin on the day of the solar eclipse. However, it seems possible that the grants were independent, one of which was made by śrī-Nannarāja and the other by Śaṁkaragaṇa. It may be observed that the occasion of the second grant is stated to have been a solar eclipse but no year and month are given. Obviously the full-moon day of Kārttika could not have witnessed a solar eclipse. So it must have occurred before or after the day of *mahākārttikī*. The year Śaka 553 cited at the end might have been the year in which both the grants were made. Hiralal has stated that there was an annular solar eclipse in the month of Māgha in the current year 553 of the Śaka era, (i.e.) on 7th February 631 A.D. (*EI*, XI, p. 277). However, as the Sangalooda plates of the same king (*Ibid.*, XXIX, p.109 f) and the Multai plates also of the same king (*IA*,XVIII, p.230 f) are dated in Śaka 615 and 631 respectively and as there are some defective or dubious constructions of the text in the present plates, it has been concluded by Mirashi, V.V., that the present plates could be deemed as spurious (*EI, XXVIII, p.3). Madan, A.P. (The History of the Rāshṭrakūṭas,* p.29) suggested that the date cited in the present charter or (Tiwarkhēd plates) might have been a mistake. But it must be seen that the palaeography of the text of this charter is regular for the date cited.

2. The record says definitely that śrī-Nannarāja belonged to the Rāshṭrakūṭa dynasty. The non-attribution of any regal titles to the names of śrī-Nannarāja and his predecessors suggests that at least uptil the time of śrī-Nannarāja, these rulers were insignificant feudatories ruling in the region of the modern Betul

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District during the first half of the seventh century possibly under the Chāḷukyas (Around the date 631 A.D. Chālukya Pulikēśin II was at the height of his power. He might have got the region of the modern Betul district under his control after checking the advance of Harshavarddhana of Sthāṇvīśvara)

3a. The hand (trunk) of the elephant is also wet with ichor secreted constantly. Here the two meanings of *dāna, gift/lichor* have been utilised.

3. Achalapura has been identified with the modern Ellichpur, which is about fifty five miles from Tiwarkhēḍ, in Amaravati District (Maharashṭra) *EI, XI, p.278-79).*

*4. The moon is considered the lord of the stars (tarādhipa) (MW, SED,* I Edn. p.3 To col3.)

5. Svahastena i.e. "by his own hand" seems to have implied the ruler's making the grant with a libation of water poured by his hand.

6. The text of the record mentions only *pañchāsa*, fifty, which must have referred to the extent of land granted. Apparently the fifty was of *nivarttanas* or the standard area-measure of land that was in use in this region during the relevent period. However, the measurement of a *nivarttana* is stated to have differed according to the age and locality (Sircar, D.C., *Ind.Ep.Gloss.*, p.220).

7. The river Amveviaraka is apparently the river known in modern times as Aṁbhōrā=nadī, on whose southern bank Tiwarkhed is situated (*EI*, XI, p.278) Tivērēkhēṭa is represented by the modern Tiwarkhēḍ, the findspot of the charter.

8. Māddhyandina is a school of Śukla-yajurvēda.

9. Here there seems to be some omission in the text. From the run of the text, it is possible to deduce that after *mahākārttikī* at the end of the plate (I), there should have been at least one word *"dattavān"*. *Mahākārttikī* is the night of the full moon in the month Kārttika, when the moon is in the constellation Rōhiṇi" (MW, *SED*, (I edu) p.754, col.2). It was the auspicious occasion on which śrī-Nannarāja, the king, made the grant of land to a *brāhmaṇa*.

10. Śaṅkaragaṇa, might have been an alternate name of Nannarāja. It is also likely that a person bearing that name was close (son or feudatory or subordinate) to Nannarāja. Whatever his identity it is clear that a separate grant was made by him to

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the same brahmin-recipient of the first grant on the occasion of the solar eclipse. As is the custom, Śaṁkaragaṇa had apparently taken his bath in Kapilā-tīrtha on the occasion of the eclipse before making the grant.

11. Ghūikhēṭa could not be traced on the banks of Ambhōrā-naḍī as stated in the record. The modern village Ghūikhēd, whose name closely resembles that of the old Ghūikhēṭa is about forty miles south of Tiwarkhēḍ and further it is too far away from Ambhōrā river (See *EI*, XI, p.268).

12. Kapilā-tīrtha, was either a sacred tank or a bathing ghat on the Ambhōrā-nadī. It has not been identified.

13. It is noteworthy that only the first half of the verse on the merit of land grants, attributed to Vyāsa is quoted here. The quotation is also a corrupt rendering.

14. Sārasavāhalā and Darbhavāhalā were apparently streamlets in the neighbourhood of Tiwarkhēḍ but they are not identifiable now (*EI*, XI, p.279).

15. Karañjamala was probably a village in the neighbourhood of Tiwarkhēḍ. It is not possible to identify it now (Cf. *ibid.*)

16. Dharmakaśa was the designation of an officer. It might have been the colloquial form of *dharmmakōshādhyaksha*. Hiralal has translated the term as Superintendent of religious Affairs (*Ibid.*, p.280).

17. It appears that as in some other charters the officials who were associated with the drafting, inscribing and issuing of the charter were rewarded with an allotment of land as a fee for their labour. The role of the officials mentioned here in the issue of this charter has not been stated.

18. The date may seem to end abruptly. But it can be understood that the *mahākārttikī* and the solar eclipse referred to as the occasions for the two grants of land in that sequence occurred in the eighth month of the year (i.e.) Kārttika. It is also noteworthy that the year 553, cited in words here seems to have been given in decimal figures on the margin of the writing on the second plate (This citation in decimal figures here is one of the reasons which led Mirashi to doubt the genuineness of this record - *EI*, XXVIII, p.3).

19. From the Multai and Sanglooda plates of this same śrī-Nannarāja, it is learnt that śrī-Yuddhāsura was a secondary name of śrī-Nannarāja. The seals of those two charters also carry the legend śrī-Yuddhāsura.

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# No.90

## KOPPARAM PLATES OF PULAKESI II

| | | |
|---|---|---|
| Location | : | Kopparam, Narasaraopet Taluk, Guntur District |
| Date | : | Regnal year 21; 631 A.D.[16] |
| Script | : | Early Telugu |
| Language | : | Sanskrit |
| King | : | Pulakēśi (II) |
| Dynasty | : | Chālukya of Bādāmi |
| Reference | : | Lakshman Rao, K.V., *ABORI*, IV, p.43 f; Hultzsch, *EI*, XVIII, p.257 f and plate. |

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स्वस्ति । श्रीमतां सकलभुवनसंस्तूयमान मानव्यसगोत्राणां हारीतिपुत्राणां सप्तलोकमातृभिः सप्तमातृभिः सम्यगभिवर्द्धितानां कार्तिकेय परिपालनाधि गतकल्याणपरम्पराणां भगवन्नारायण प्रसादसमासादित वराहलाञ्चने क्षणक्षणवशीकृताशेषमहीभृतामनेकाश्व मेधावभृथस्नानपवित्रीकृतवपुषां चलुक्यानां कुलमभ्यलंकरिष्णोः प्रथितकीर्त्तेः श्रीकीर्त्तिवर्म्मपृथिविवल्लभ महाराजस्य प्रियपुत्रः प्रणतानेकमहीपतिमकुटतटविलग्नमणिमकरिकाघृष्ट पादारविन्दद्वयस्य प्रतिगता रातिचक्रविध्वंसनविधिविशारदस्य देवद्विजगुरुवृद्धापचायिनः पितेव शूरः सत्याश्रयोप्रतिहताज्ञः श्री पुलकेशिपृथिवि वल्लभमहाराजो यर्थार्हं सम्मानयति ॥ विदितमस्तु वल्लभे समक्षावस्थिते विधिवत्संप्रदत्ता मया (?) कलिखलानामनेकसंग्रामसाहसदक्षेण निष्कृष्टमण्डलाग्रसनाथेन स्वबाहुना विपक्षमण्डलं निर्जित्य स्वसुतान्वये प्रतिष्ठापितराज्यस्य पृथिवियुवराजस्याज्ञप्तिः । मूगमूर्व्वास्तिव्यस्य शाण्डिल्यायनगोत्रस्य आपस्तम्बसूत्रस्य विप्रस्य वेदशर्म्मणः [a] कर्म्मराष्ट्रे इर्बुलिग्रामे अष्टशतं क्षेत्रं दत्तं बलाकपल्वलात् पूर्व्वतः कर्म्मकारतटाकात् पश्चिमतः कोण्डवेरुपूर्पथाद् दक्षिणतः विर्पर्रुपथादुत्तरतः प्रवर्द्धमानविज यराज्यसंवत्सरे एकविंशे कार्त्तिकमासे महा नवम्यां बृहस्पतिवारे प्रशस्ते मुहूर्त्तेस्या दत्तेराज्ञप्तिः ॥

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भूमिदानात् परन्दानन्नभूतं न भविष्यति ।
तस्यैव हरणात्पापन्न भूतं न भविष्यति ॥१॥

बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥२॥

स्वदत्तां परदत्तां वा यत्नाद्रक्ष युधिष्ठिर ।
महीं महीभुजां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥३॥

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[a] The name of the brahmin has also been read as Aiḷa - śarmman.

## Prose Passage

Well-being! Satyāśraya-śrī-Pulakēsi, pṛithivī-vallabha-mahārāja, the Satyāśraya, whose writ knows no obstruction, whose pair of lotus-like feet are being rubbed by the bejewelled corcodile-shaped head-ornaments[1] fixed to the crowns of the many kings prostrating before him, who is an expert in the methods for quelling the circle of enemies who oppose him, who (duly) honours the Gods, *brāhmaṇas*, elders and preceptors and the aged, who, like his father, is eminently valiant,

the son[2] of Kīrttivarmma-Pṛithivivallabha-mahārāja, who adorned the family of the Chāḷukyas,

a family in which the members were prosperous, who belonged to the Mānavya-sagōtra,[3] highly praised by all the world and were the sons/descendants of Hārīti,[4] who were nurtured by the seven mothers, who are the mothers for all the seven worlds,[5] who enjoyed continuous prosperity due to the grace and protection of Kārttikēya,[6] who had got under subjection all the rulers of the earth who submitted to them instantly on their sighting the boar insignia they had obtained due to the grace of venerable Nārāyaṇa,[7] whose bodies had been purified/sanctified by the bath[8] at the culmination of many horse-sacrifices they had performed.

That Pulakēśi, honours (the officials of the district concerned) appropriately

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Be it known (to you)

When that Vallabha was present in person this grant was made in due form through the *āṇatti* (order)[9] of Pṛithividuraraja (Pṛithivīyuvarāja) whose arm is the churning stick for convulsing and destroying the wicked (people/rulers) of the Kali age (who had sprung up as a result of the world passing through the epoch of evil), who is a veteran warrior of many battles, who relies solely on the support of his drawn sword, who has established the kingship in the line of his own son[10] after conquering the circle of his antagonists by (the prowess of) his own arm.[11]

(The) 800 *kshētram*[12] situated east of Balāka-pond, west of Karmmakāra-tank,[12] south of Koṇḍavaṛupūr-[14] - road, north of Virpuṛu road, in the village Irbuli in Kamma-ra-shṭra,[14] is granted to Aiḷa-śarmman,[15] a brahmin belonging to Śaṇḍilyāyana-gōtra and Ápastamba-sūtra and hailing from Mūgamūr.[14]

This order for this grant is issued in the 21st year of the ever-increasing victorious reign, on the *mahā-navami*[16] in the month of Kārttika, which is a Thursday,[16] an auspicious moment.

(The above text is wound up with three of the usual verses extolling the merit of making land-grants and protecting the grants made by others, the third of which is left unfinished in the last available plate of this set.)

## Notes

1. *Makarikā* was probably an ornamentation in the shape of a crocodile attached to the front of a diadem (Cf.MW, *SED*, p.771, col.3. It is stated that it denoted a particular head-dress).

2. The text as given on the plates reads *pautraḥ* indicating that Satyāśraya Pulakēśin (II) was the grandson of Kirttivarman (I). But in the light of the information provided by other records of the Chāḷukya family it is well known that Pulakēśin (II) was the son of that Kīrttivarman I. It is also noteworthy that no intervening king is mentioned as between Kīrttivarman (I) and Pulakēśin (II) in the record. So Hultzch has rightly emended that *pautraḥ* to *putraḥ*. It is possible that the scribe of the record got confused because the reign of Māṅgaḷarāja (not mentioned

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in this record) the borther of that Kirttivarman (I) intervened before Pulakēşin II, the son of that Kīrttivarman (I) could assert himself and succeed to the kingship.

3-8 See notes 2-7 under Hyderabad Plates discussed above.

9. In this record both the original Sanskrit word *ājñapti* and its local derivative *āṇatti* are used. Only if these words are understood in the sense of 'order' the context becomes sensible. The meaning, 'executor (of the grant)' usually applied to these words does not fit in here. This fact that it ws Pṛithivī-yuvarāja, who issued this grant seems to be indicated by the mention here that when the grant was made Vallabha (the sovereign king Pulakēśin) was present as a witness or approver (*vallabhē samakshāvasthite vidhivat sampradattā*). The construction of the text also seems to warrant the above understanding, (Also see Ramesh, K.V., *Chalukyas of Vatāpi*, p.86-87; also see *EI*, XVIII, p.260 n.6).

10. The text on the plates reads *marnta kali - kulanām = anēka - saṅgrāma - sāhasa dakshēna.* Hultzsch amended the first phrase to *mathā kali-khalānām* and translated the whole phrase into "who, having defeated the cirle of enemies by his arm (which was) a churning stick for the wicked people of the Kali (age)'

11. This mention clarifies how Pṛthivī-yuvarāja established his right to pass on succession to the rulership of the Vēṅgī region to his own heir and the subsequent progeny in his line. This right is stated to have been earned by him after he had established his valour in battles (in support of the king), Pulaēśin II). (However, if Hultzsch's understanding of the text as containing a grant of Pulakēśin (II) himself is admitted, then this clause has to be understood as referring to the wresting of the succession to the Chalukyan throne to himself and his progeny by Pulakēśin (II) himself from the clutches of his uncle Maṇgaḷarāja's heirs. Then the preceding *praśasti* should be understood as pertaining to Puḷakēśin (II) himself rather than to Pṛithivī-yuvarāja. See Hultzsch's remarks, "The composer of the text knew so little Sanskrit that in some places it is difficult to divine what he really wanted to express - *EI*, XVIII,p.257). This Pṛithivi-yuvarāja is understood to have been Vishṇu-varddhana, the brother of Pulakēśin II who established an independent branch of the Chāḷukya family at Vēṅgī. The title *yuvarāja* seems to have been conferred by Chaḷukyan kings on princes of the family when they were installed to rule over outlying provinces.

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12. The text actually reads *ashṭa-śata-kshēram*, the 800 (plot of) land. The figure 800 could have signified the number of *nivartanas* (the area indicated by the term *nivartana* is stated to vary from about one acre to four and three quarters acres depending upon the particular law-giver who was taken as guide - Sircar, D.C. *Indian Epigraphy*, p.409 and n.2; Also *SII*, II, p.359 n.12). The 800 could have also indicated a definte plot the revenue assessment in respect of which was 800 units of money current in the region. The land in the village might have been apportioned on the basis of revenue-assessment.

13. This might have been a tank that had been constructed by the *karmmakāras* or artisans or it might have been a tank exclusive to the *karmarakāras*.

14. The village, Irbuli has not been identified. Karmma-rāshṭra is stated to have been identical with Kamma-nāḍu of later inscriptions which is understood as having comprised the northern portion of the modern Nellore District and a part of the modern Guntur District. (*EI*, XV, p.250; also *ibid.*, IX, p.50). Lakshman Rao *(Annals of the Bhandarkar Institute*, IV, p.49) identified Koṇḍaveṛupūr with the modern Koṇḍavidu and Virpaṛu with Vippaṛla both in Narasaraopet Taluk of the Guntur District and Mūgamūr with Mūṅgamūr in the Kandukūr Taluk of the Nellore District.

15. This name was read as Vēdaśarmman by Hultzsch but was corrected to Aiḷa-śsrmman by Hirananda Śastri (*EI*, XVIII, p.259 n.9).

16. *mahānavamī* has been understood to signify, the 9th day of the *Śukla* or bright fortnight in the month of Kārttika and with the details of date provided in the inscription the date has been equated to 631 A.D., October 10, by Robert Sewell (*EI*, XVIII, p.260-61).

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# No.91

## PLATES OF DHRUVASENA II - Sam 312

| | | |
|---|---|---|
| Location | : | Unknown. Now deposited with Bombay Branch of the Asiatic Society, Bombay.[1] |
| Date | : | (Gupta) Saṁ 312 = 631-632 A.D. |
| Script | : | Nāgarī |
| Language | : | Sanskrit |
| King | : | Dhruvasēna II |
| Dynasty | : | Maitrakas of Valabhī |
| Reference | : | Acharya, C.V., JBBRAS, I (New Series), p.69-70 |

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....परममाहेश्वरः श्रीधृवसेन * कुशली सव्वनिव यथा संबद्ध्यमानकां समाज्ञापयत्यस्तु वस्संविदितं यथा मया मातापित्रोः पुण्याप्यायनाय गिरिनगरविनिर्ग्गत खेटकनिवासिभारद्वाजसगोत्रच्छन्दोगसब्रह्मचारिणे ब्राह्मणस्कन्द वसुपुत्रब्राह्मणमात्राकालाय खेटाहारविषये कोणकपथके हस्तिक-पल्लिकाग्रामे अपरोत्तरसीम्मि खेटकामाग्रेन ब्रीहिपिटकचतुष्टयवापं सारसकेदारसंज्ञितं क्षेत्रं सभ्रष्टीकं यत्राघाटनानि पूर्व्वस्यान्दिशि अङ्कोलिकेदारः जरपथश्च दक्षिणस्यान्दिशि मलिवापिवहः भर्त्रीश्विरतटाकवहश्च अपरस्यान्दिशि मातङ्गकेदाराः तथा मलिवापी । वीरवर्म्मतटाकपरिवाहश्च । उत्तरस्यान्दिशि वीरवर्म्मतटाकं । आदित्यभटसङ्कभ्रष्टि इन्द्रवर्म्मसङ्कभ्रष्टीच एवमेतच्चतु राघाटनविशुद्धं क्षेत्रं सभ्रष्टीकं सोद्रङ्गं ..... धर्म्मदायो निसृष्टो ..... द्तकोत्र सामन्तशीलादित्यः लिखितमिदं सन्धि - विग्रहाधिकृतदिविरपतिवत्र भट्टिना ॥ सं ३०० १० २ ज्येष्ठ शु ४ स्वहस्तो मम

### Translation

(The preamble portion of this charter upto the mention of Dhruvasēna II, is identical with the corresponding portion in the other charters of this king.)

That paramamāhēśvara śrī-Dhruvasēna - is well and orders all those concerned-[2] Let it be known to you that by me. for the augmentation of merit of my parents, the

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field known as sārasakēdāra[3] capable of being sown with four *piṭaka*[4] of paddy as measured by Khetagāmāgrāma along with *bhrashṭīka*,[5] in the north western direction[6] in the village Hasti-pallikā[7] in Kōṇaka pathaka[8] in Khēṭāhāravishaya,[9] bounded on the east, by the corn-field of Ankōlikēdāra and jara-patha,[10] on the south by the channel (*vaha*)[11] from the *malivāpi* as well as the *vaha*[11] *from Bhartrīśvaratāṭāka, on the west by the Mātaṅga-kēdāra* and *mali-vāpī* as also the big channel (*pari-vāha*)[11] from Vīra-varma-taṭāka, on the north, by the Vīra-varmma-taṭāka, the *saṅka-bhrashṭis*[5] of Āditya-bhaṭa and of Indra-varmmā, along with *bhrashṭika*[5], *udraṅga*[12] ..... [13] has been given as *dharmmadāya*[14] to the *brāhmaṇa* Mātrākāla, the son of *brāhmaṇa* Skandavasu, a *brahmachāri* of Chhandaoga-*Śa-mavēda* (branch) belonging to Bhāradvāja-sagōtra, the resident of Khēṭaka,[15] who has emigrated from Girinagara[16].

Here the *dūtaka* is *Sāmanta* Sīlāditya

this has been written by *sandhivigrahādhikrita, dīvirapati* Vatra-bhaṭṭi

Saṁ 312 Jyēshṭha śu 4

This is my hand.

## Notes

1. It is stated that this set of copper-plates is one of the seven (such) belonging to the Bombay Branch of the Royal Asiatic Society, Bombay, which were lent to the Prince of Wales Museum of Western India, Bombay, where G.V. Acharya, who originally edited it, was in charge (*JBBRAS* - (New Series), I, p.65)

2. Whereas most of the charters give a detailed list of those addressed by the king regarding the grant, in these plates, that list is abridged to "all those who are concerned."

3. The term, *kēdāra* suffixed to these names is stated to signify a corn-field or low-land (Sircar,D.C. *Ind.Gloss*, p.152). According to MW *(SED*, p.309, Col.1) it is a meadow or field especially under water or a basin for water round the root of a tree. In the context of this record where *sārasakēdāra* with well-defined boundaries is stated to have been granted, it can be understood that *kēdāra* was a cultivated or uncultivated field. The prefixes, *sārasa, Aṅkōli* and *mātaṅga* seem to have indicated the possessor of the field or the identification mark for those fields.

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4. *Piṭaka* is a measure of capacity (Sircar, D.C., *Ind.Ep.Gloss*, p.251).

5. *Bhrashṭīka* is apparently the same as *bhṛishṭī* which is stated to be "raised ground (near a tank) for planting piper betel (Sircar, D.C., *Ind.Ep.Gloss*, p.57). As per MW (*SED*, p.766, col.1) it is a deserted cottage or garden. It is seen that "*Āditya-bhaṭa-saṅka-bhrashṭi* and *Indravarmma-saṅka-bhrashṭi* are also mentioned as lying on the northern boundary of the *sarasa-kēdāra*, the plot of land granted. It is not known if *saṅka* occurring before *bhrashṭi* indicated a type of *bhrashṭi* or if it was a suffix to the names Ādityabhaṭa and Indravarmma. (the suffix, *saṅka* as used here was possibly another form of the word *satka* used in other inscriptions of this region in the same context). The term *bhrashṭīka* is also mentioned in the context of the rights accompanying the grant (*sa-bhrashṭīka*). When themention earlier in the charter that the plot designated as *sārasakēdāra* along with *bhrashṭīka* was granted is considered, the *sa-bhrashṭīka* mentioned in the context of the rights granted seems to have had a special significance. This *brahshṭīka* might have referred to a tax on the plots of *bhrashṭis* (land wherein piper betel was cultivated ?)

6. There is a phrase reading *khaṭakamāgrēna* (amended as khēṭaka° by Acharya, *op.cit*, p.70 n.3) after *aparōttarasīmni* and before *vrīhipiṭakachatushṭasya vāpam*. The significance of this phrase is not clear.

7. Hastipallikā is doubtfully identified with Hathnoli, four miles north of Kuṇa (Virjee, Krishnakumari, J, *op.cit.* p.301).

8. Koṇaka-pathaka must have been a territorial subdivision which was adjacent to a road (*pathaka*) leading to the village Kōṇaka. Kōṇaka has been doubtfully identified with Kuṇa, six miles to the north-east of Ahmedabad, two miles, south of Ghoḍasara and fifteen miles north east of Khēdā (Ibid., p.304).

9. Khēṭa-āhāra-vishaya has been understood as a division named after Khēṭaka which has been identified with the modern Khēḍā, the headquarters of the modern Kaira district (Ibid.)

10. Jara-patha might have been a pathway leading to the village Jara, which, however, has not been identified (Cf.*Ibid.*, p.302).

11. These *vahas* were possibly irrigation channels drawn from the reservoirs, mentioned.

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12. *Udraṅga* was possibly the tax on land (Sircar, D.C., *Ind.Ep.Gloss*, p.349). *Sa-udraṅga* as mentioned here will indicate that the donee brahmin was entitled to receive the land-tax from those who possessed and cultivated the land. But such grant of the land-tax to the donees could have been appropriate only in cases where whole village or villages were granted. In the present charter where only a plot of land was granted, it can be understood that the donee here, was only exempted from paying the land-tax.

13. The reference here that the grant of land to a brahmin was made as *dharmamadāya* can be understood as actually indicating that the grant was made with the characterristics of a *brahmadēyam* (See Sircar, D.C., *Ind.Ep.Gloss*, p.92).

15. Acharya had amended this word *Khaṭaka* as engraved on the plates to Khēṭaka (See *JBBRAS*, I (NS), p.70 n.3, 6. Also see note 7 above). However it is quite possible that Khaṭaka was a place different from Kheṭaka.

16. Girinagara, is stated to have been the ancient city which lent its name to the well-known hill, Girnar in its vicinty. It is situated in the modern Junagaḍh District(Cf. *Ibid.*, p.300).

## No.92

## MADHUBAN PLATES OF HARSHA

| | | |
|---|---|---|
| Location | : | Madhuban, Pargana Nathupur, Sagri Tahsil, Āzamgarh district, U.P. |
| Date | : | [Harsha] year 25 : 631-632 A.D. |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Śri-Harsha |
| Dynasty | : | Pushyabūti of Sthāṇvīśvara[1] |
| Reference | : | Buhler, G, *EI*, I, p.67 f.;Kielhorn,F., *Ibid.*, VII, p.155-160. |

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**Metres:** 1. Śardūlavikrīḍita 2. Vasantatilaka 3. Anushtubh

ओं स्वस्ति महानौहस्त्यश्वजयस्कन्धावारात् पिन्थिकायाः महाराजश्रीनरवर्द्धनस्तस्य पुत्रस्तत्पादानुध्यातः श्रीवज्रिणीदेव्यामुत्पन्नः परमादित्यभक्तो महाराजश्रीराज्यवर्द्धनस्तस्य पुत्रस्तत्पादानुध्यातः श्रयोप्सरोदेव्यामुत्पन्नः परमादित्यभक्तो महाराजश्रीमदादित्यवर्द्धनस्तस्य पुत्रस्तत्पादानुध्यातः श्रीमहासेनगुप्तादेव्यामुत्पन्नश्चतुःसमुद्रातिक्रान्तकीर्त्तिः प्रतापानुरागोपनतान्यराजो वर्णाश्रमव्यव स्थापनप्रवृत्तचक्र एकचक्ररथ इव प्रजानामार्त्तिहरः परमादित्यभक्तः परमभट्टारक महाराजाधिराज श्रीप्रभाकरवर्द्धनस्तस्य पुत्रस्तत्पादानुध्यातः सितयशः प्रतानविच्छुरितसकल भुवनमण्डलः परिगृहीतघनदवरुणेन्द्र प्रभृतिलोकपालतेजाः सत्पथोपार्ज्जितानेक द्रविणभूमिप्रदानसम्प्रीणितार्थि हृदयोतिशयितपूर्व्वराजचरितो देव्याममलयशोमत्यां श्रीयशोमत्यामुत्पन्नः परमसौगतः सुगत इव परहितैकरतः परमभट्टारकमहाराजाधिराज श्रीराज्यवद्धनः राजानो युधि दुष्टवाजिन इव श्रीदेवगुप्तादयः

कृत्वा येन कशाप्रहार विमुखाः सर्व्वे समं संयताः ।
उत्खाय द्विषतो विजित्य वसुधां कृत्वा प्रजानां प्रियं
प्राणानुज्झितवानरातिभवने सत्यानुरोधेन यः ॥१॥

तस्यानुजस्तत्पादानुध्यातः परममाहेश्वरो महेश्वर इव सर्व्वसत्वानुकम्पी परमभट्टारक महाराजाधिराजश्रीहर्षः श्रावस्तीभुक्तौ कुण्डधानीवैषयिक सोमकुण्डकाग्रामे समुपगतान् महासामन्तमहाराजदौम्साधसाधनिकप्रमाता रराजस्थानीय कुमारामात्योपरिकविषयपतिभटचाटसेवकादीन्प्रतिवासिजनपदांश्च समाज्ञापयत्यस्तु वः सम्विदितमयं सोमकुण्डकाग्रामो ब्राह्मणवामरथ्येन कूटशासनेन भुक्तक इति विचार्य यतस्तच्छासनं भङ्क्त्वा तस्मादाक्षिप्य च स्वसीमापर्यन्तः सोद्रङ्गः सर्व्वराजकुलाभाव्य प्रत्यायसमेतः सर्व्वपरिहृतपरिहारो विषयादुद्धृतपिण्डः पुत्रपौत्रानुगः चन्द्रार्क्कक्षितिसमकालीनो भूमिच्छिद्रन्यायेन मया पितुः परम भट्टारक महाराजाधिराज श्रीप्रभाकरवर्द्धनदेवस्य मातुः परमभट्टारिकामहादेवीराज्ञी श्रीयशोमतीदेव्याः ज्येष्ठभ्रातृपरमभट्टारकमहाराजाधिराज श्रीराज्यवर्द्धनदेवपादानां च पुण्ययशोभिवृद्धये सावर्णिसगोत्रच्छन्दोग सब्रह्मचारिभट्टवातस्वामिविष्णुवृद्ध सगोत्रवह्वृचसब्रह्मचारिशिवदेवस्वामिभ्यां प्रतिग्रहधर्म्मेणाग्रहारत्वेन प्रतिपादितः इति विदित्वा भवद्भिः समनुमन्तव्यः प्रतिवासिजनपदैरप्याज्ञा श्रवणविधेयैर्भूत्वा यथासमुचिततुल्यमेयभागभोगकरहिरण्यादिप्रत्यायाः अनयोरेवोपनेयाः सेवोपस्थानं च करणीयमित्यपि च ॥

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अस्मत्कुलक्रममुदारमुदाहरद्भिरन्यैश्च दानमिदमभ्यनुमोदनीयं ।
लक्ष्म्यास्तडित्सलिलचंचलायाः दानं फलं परयशः परिपालनं च ॥२॥

कर्म्मणा मनसा वाचा कर्त्तव्यं प्राणिने हितं ।
हर्षेणैतत्समाख्यातं धर्म्मार्ज्जनमनुत्तमं ॥३॥

दूतकोत्त महाप्रमातारमहासामन्त श्रीस्कन्दगुप्तः महाक्षपटलाधिकरणाधिकृतसामन्त महाराजेश्वर गुप्तसमादेशाच्चोत्कीर्णं गुज्जरिण सम्वत् २० + ५ मार्ग्गशीर्ष वदि ६

## Translation

Prose Om ! Well-being! From the great victorious camp of Pinthikā[2] crowded with boats, elephants and horses.

There was Mahārāja-śrí-Naravarddhana. Meditating on his feet, was his son, mahārāja-śrí-Rājyavarddhana, born of śrī-Vajriṇī-dēvī[3], a great devotee of Sun. Mediatating of his feet, was his son mahārāja-śrīmad-Ādityavarddhana, born of śri-Apsarō-dēvī, a great devotee of the Sun.

Meditating on his feet was his son *paramabhattāraka*,,[4] mahārājādhirāja śri-Prabhákaravarddhana, born of śrī-Mahāsēna-guptā-devi,[5] whose fame had crossed the four oceans, to whom had submitted all the other kings, drawn to him either by his fame or out of love, whose administration had undertaken the task of disciplining the life of the people to accord with the regulations pertaining to the system of castes ((*varṇ-āsrama*) who, like the one with a chariot with one wheel (Sun),[6] was a remover of the distress of his subjects, and who was a great devotee of the Sun. Meditating on his feet, was his son, *parama-bhaṭṭāraka mahārājādhirāja* śrī-Rājyavarddhana, whose pure fame spreading creeper-like had encompassed the whole circle of the earth, who had acquired the splendour and power of the guardians of the world (quarters - *lōkapāla*), Dhanada, Varuṇa, Indra etc.,[7]who had (emulated) in good measure the conduct of previous kings by satisfying the needs of those who supplicated to him by gifting to them excellent lands[8] acquired by him through following the right path, to their heart's content. He had been born to the blemishless queen, śrī Yaśōmatī, and was one with spotless fame. He was a great devotee of Sugata,[9] like whom, he was absorbed in doing good to others.

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**Verse** : By him by wielding the whip (punishment) in battle all the opposing kings, śrī-Dēvagupta etc., were subdued as if they were unruly horses. He, having uprooted the enemies, and having (thus) conquered the world and having pleased his subjects, gave up his life in the mansion of his enemy while affirming his adherence to truthfulness (by keeping his word)

**Prose** Meditating on his feet, is his younger brother, *paramabhaṭṭāraka mahārājādhirāja* śrī-Harsha, a great devotee of Mahēśvara, like whom, who is compassionate to all creatures, orders all, *mahāsāmanta-mahārāja,, daussādhasādhanika, pramātāra, rājasthānīya kumārāmātya, uparika, vishayapati, bhaṭa, chāṭa,* such *sevakas* and all the inhabitants in the locality, assembled in the village,[10] Sōmakuṇḍakā,[11] in Kuṇḍadhānī-vishaya[11] in Śrāvasti-bhukti-[12] May it be known to you.

Having investigated and come to know that this village Sōmakuṇḍakā is being enjoyed by the *brāhmaṇa* Vāmarathya on the strenth of a forged charter and consequently, having thrown that document aside, (this village) with its boundaries duly fixed, along with *udraṇga*, with (the right to receive) every tax - income (from the village) as claimable now by all the members of the family of the king,[13] with exemption from the payment of the share of the income (*Piṇḍa*) as payable to the *vishaya,,*[14] with every kind of immunity, authorising the inheritance of the village in the hereditary line of the donee and guranteeing the lasting of the grant uptil the time the moon, the sun and earth last, in accordance with the rule of *bhūmi-chchhidra-nyāya* (the privilages enjoyable by one on account of his cutting the ground for agriculture for the first time)[15] has been granted by me, with the guarantee that the granted village will enjoy the status of an *agrahāra*, and will be governed by the rule of a religious gift (*pratigraha*),[16],

to Bhaṭṭavātasvāmi of Sāvarṇṇi-sagōtra,[17] a student adherent (*sa-brahmachāri)* of the Chchhandōga-school (Sāma-Vēda) and to Śivadēvasvāmi of Vishṇuvṛiddha-sagotra, a student - adherent of Bahvṛicha school (Ṛig-Vēda).

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for the sake of increase in the merit and fame of my father *paramabhaṭṭāraka - mahārājādhirāja - śrī - Prabhākara - vardhanadēva,* of my mother *paramabhaṭṭārikā - mahādēvi (queen) śrí-Yaśōmatīdēvī,* of the eldest brother, *paramabhaṭṭāraka - mahārājādhirāja-śrí Rājyavarddhana* of worshipful feet.

Knowing this, this grant should be honoured by you. By the inhabitants of the locality, in obedience to this command as related above to them, the due charges payable by weight and measure, share (of the produce) as enjoyable (by the proprietors), as also the taxes (in kind) and gold, must be remitted to these (two donees), and the services and honours due to them[19] should also be done.

**Verse I:** This gift should be approved and honoured by those who profess to belong to my family and come in succession to me as also by others (who may succeed to the rule of this area).

This gift of land being Lakshmī (wealth) who is mercurial like the lightning and water, the enjoyment of its fruits by the donee and the reputation of the donors earned thereby should be protected by all.

**Verse :** as by deeds, intentions and words beneficial deeds should be done for living beings,. this matchless meritorious act has been originated through the utterance of Harsha.

The *dūtaka* here is *mahāpramātara-mahāsāmanta*-śri-Skandagupta

This has been inscribed on the command of *mahākshapaṭala-adhikaraṇ-ādhikṛita sāmanta-mahārāja*-Iśvara-gupta, by Gūrjjara.

Samvat 25 Mārggaśīrsha vadi 6

## Notes

1. Bāṇa who reportedly lived in the court of Śrī-Harsha had traced the genealogy of the kings of this family from a remote founder, Pushyabhūti (*EI*,I,p.68).

2. Pinthikā has not been identified. As the record states that there were boats in the complex of the victorious camp, the

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camp must have been on the bank of a big river (Gaṇgā ?). Keilhorn (*EI*, VII, p.157) read the concerned phrase as "*skandhāvarāt = kapitthikāyāh*" meaning "from the camp of Kapitthikā." He identified this Kapitthikā with the modern Sankisa on the Kālinadī river, (following Cunningham).

3. It is noteworthy that unlike the other genealogies of kings of other dynasties as described in inscriptions, here the mother of each king is mentioned. Probably it became necessary for śrī-Harsha to establish the legitimacy of each of his predecessors and of his own.

4. The fact that this title *parama-bhaṭṭāraka* meaning the paramount lord (Sircar, D.C., *Indi. Ep.Gloss*, p.52) which indicated paramount sovereignty (I bid., p.235-36), as also the title *mahārājādhirāja* are seen attributed first only to Prabhākara-varddhana, signified that it was he who attained sovereign status, first, in the family (See Devahuti, D, *Harsha, A Political Study*, p.60).

5. She might have been a sister (or daughter ?) of the later Gupta king, Mahāsēna-gupta (*Ibid.*, p.19 f; 59).

6. *Ēka-chakra-ratha* (i.e.) the deity with an one wheeled chariot is the Sun (MW, *SED*,p.227, col.3; also see *EI*, I, p.73 n.24).

7. The *lōkapālas* are more commonly identified with the deities presiding over the four cardinals and four intermediate points of the compass, who according to Manu (V,96) are: 1) are Indra, guardian of the East; 2) Agni of the south-east; 3) Yama of the South; 4) Sūrya or Nirṛiti of the South-west; 5) Varuṇa of the west; 6) Pavana or Vāyu of the North-west; 7) Kubēra of the North; 8) Sōma or Chandra or Iśānī or Pṛthivī of the North-east (MW, *SED*, I Edn. p.872 col.1). They are considered as the guardians or protectors or upholders of the world.

8. *Praviṇa* in the phrase *Anēka-praviṇa-bhūmi* which referred to the land gifted by Rājyavardhana has been understood as indicating "excellent land" (*EI*, I p.74 and n.25; Sircar, D.C., *Ind.Ep.Gloss*, p.262). For deriving such meaning *praviṇā* as read by Buhler should be emended to *pravīṇa* which term means skilful, proficient etc. and in respect of land, fertile. However, *pravīṇa as used here can also be understood to have been a form of pravayaṇa* which means "fit for driving forwards (as a stick) (MW, *SED*,p.693 col.1) and in the context of the present inscription it might have indicated a plough i.e. *hala* which denoted a definite extent of land ploughable with the help of one plough. Kielhorn however read the term as "*draviṇa*" meaning wealth instead of *praviṇa* (*EI*, VII, p.159). This reading obviates all the above argument.

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9. *Sugata* is an epithet of Gautama the Buddha. It is noteworthy that in the line of kings described here Rājyavarddhana alone is said to have been a follower of Sugata, his predecessors having been worshippers of the Sun and his brother-successor Śrī-Harsha, having been a devout worshipper of God Mahēśvara (See *EI*, I, 70-71).

10. The list of the subordinates and officials addressed by the king included, *mahāsāmanta* (i.e.) the great feudatories (Sircar, D.C., *Ind.Ep.Gloss*, p.187) *mahārāja (i.e.) petty rulers obviously subordinate to the king (ibid.*,p.184) (*mahāsāmanta, mahārāja* might have been the title of a single person - see below, the one who drafted the order, Iśvara-gupta, was *sāmanta-mahārāja*), *Rājasthānīya* (Viceroys ? - *ibid.*, p.273), Kumārāmātya (princes who were acting as ministers or ministers enjoying the status of a prince - *ibid.*, p. 165-166; 273; also see *USVAE*, III, p.xxviii-xxiv) *uparika* (viceroy-*Ibid*p.352), *vishayapati*(governor of a district - Ibid., p.378) (in other contexts, a *bhōgika*, a fief holder enjoying the fruits of the concerned locality is also added). The phrase *Daussādha- sādhanika* meaning who achieved or was capable of achieving what is difficult to achieve, is interpreted as "perhaps policeman" or "doorkeeper" (*EI*, I, p.74 n.26; Sircar, D.C.,op.cit., p.85-86). It is likely that he was a dare-devil, on whom the king placed great trust (of. Tānāji Mālsure in the entourage of Śivaji and in the present day context, the Black cat Commandos). *Pramātāra* is stated to be the Sanskrit word *pramātṛi* = corrupted by the influence of the local vernacular (EI, I, p.68, 74 n.27, 118 n.36). It is stated that etymologically, "it ought to denote some kind of a spiritual counsellor). It is also stated that *pramātāra* or *pramātṛi* referred to an officer concerned with the administration of justice, a civil judge or literally "measurer (of the king's grain share)' (Sircar, D.C., *op.cit.*, p.255.) Possibly the last interpretation is nearest to the point, as the chief of the revenue department can be understood to have been the officer most concerned with the grant. The *dūtaka* for the grant is stated to have been, *pramātāra* and *mahā-samanta*. If the designations of the above dignitaries are strictly interpreted as above, it will be clear that all of them could not have had overlapping and concurrent jurisdictions over the area in which the grant-village lay and thus could not have had any intimate connection with the village granted. It appears that the designations of these dignitaries were honorary ranks conferred on them by the king and that these were heads of the various departments in the king's administration and were present in the court at the time the king announced the grant as recorded and as per the court procedure the king honoured these dignitaries as per protocol and couched the text of the

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grant as an order to them (See n. 20 below). It is possible that among the addressees, only the *vishayapati* (the head of the *vishaya* or the territorial division in which the grant-vilage was situated) and those that are mentioned subsequently were the concerned functionaries. Among them, the *chāṭa-* and *bhaṭa* must have been addressed only to warn them to keep off the village granted. (The usual phrase *a-chāṭa-bhaṭa-prāvēśyam* is however absent in this charter). The *prativāsi-janapadas,* might have been the administrative corporation of the *janapada* (territorial division ? - cf. *nāṭṭār* of the Tamil-nāḍu epigraphs) or the residents in the granted village and area around mentioned last, were the most concerned, as it was the residents of the village granted who had to take note and pay to the donees, the royal dues and be subservient to them.

11. The grant village Sōmakuṇḍakā (originally written as Sōmakuṇḍikā but which was later corrected. see *EI,* VII, p.158 n.1) as also the village Kuṇḍadhānī after which the *vishaya* had been named have not been identified. However it can be presumed that the *vishaya* itself might have corresponded to modern Gonda District of U.P.

12. Śrāvastī-bhukti must have been the geographical division of which Śrāvastī was the headquarters. Srāvantī is stated to be situated in Uttara-Kōśala and that the territory of Śrāvastū had covered the country between Himālaya mountains and the Ghāgra river (Majumdar, S.N., ed. *Cunningham's Ancient Geography of India* p. 4-8, 474; Also *The Age of Imperial Kanauj,* p.296. Here Śrāvastī is stated to be located in Gonda District, of U.P; Also Bhattacharya, Sachchidānanda, *A Dictionary of Indian History,* p.793. He says that Srāvasti "was situated on the Rapti and has been identified with the modern village of Sahet Mahet in Gonda District of Uttar Pradesh").

13. This establishes that it was customary for the members of the royal family also to exact payments from the villagers.

14. This clause, evidences that the villagers were obliged to pay a levy to the *vishaya* (the administrative body of the *vishaya*) to defray expenses they incurred on administration of that territory (of. Tamilnāḍu inscriptions).

15. The record itself says that the village was being enjoyed by one Vāmarathya. From that it is clear that the land in the village was already under cultivation. The villagers were also told that on the strength of this charter all the payments due from them to the king and other authorised persons and agencies, must thenceforth be remitted to the donees named. So, the

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*bhūmi-chhidra-nyāya* as mentioned here must have had some significance other than the rule pertaining to the concessions made available to one who brought some land under cultivation for the first time, in respect of the concerned land. It is also likely that the mention of this clause in grants had become a meaningless convention. (Also see *EI*,I,p.74 n. 30.-Buhler concluded that the clause in question indicated that "the land in question" was "made over to the donee with the same full right of ownership which the first cultivator would have possessed who reclaimed it.")

16. *Pratigraha* has been defined as "the right of accepting gifts (as the peculiar prerogative of *Brāhmaṇas*)" and "a proper donation or fit present to a Brahman at suitable periods" (MW, *SED*, p.613 col.1; Also see *EI*, p.75 and n.31). *Pratigraha-darmme-ṇa* possibly signified the procedural rule governing such gifts to brahmins (i.e. with libation of water etc).

17. Sāvarṇi-gotra belongs to the clan of Bhṛigus and the *gotrins* have a five-*ṛishi-pravara*, Bhārgava, Chyāvana, Āpnavāna, Aurva, Jāmadagnya, Some give a three *ṛshi*-pravara, Bhārgava, Aurva, Jāmadagnya,to these *gōtrins*. (Brough, John, *op.cit.*,p.84)

18. Vishṇu-vṛiddha-gōtra belongs to the clan of Kēvala-Angirasas. They have a three *ṛishi-Pravara*, Āṅgirasa, Paurukutsa, Trāsadasyava (*Ibid.*, p.123, 128). According to another authority, the three *ṛishi-pravara* is enumerated as Āṅgirasa, Virūpa and Pārshadaśva. (*Ibid.*, p.134).

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19. *Sēv-ōpasthānaṁ cha karanīyam*, signified the order of the king to the inhabitants (*prativāsi Janapadas* of the village granted) to wait constantly in attendance on the donees and carry out their wishes and instructions.

20. It is noteworthy that Iśvara-gupta was a *sāmanta mahārāja* who was the authorised (*adhīkṛita)* official in charge of the official establishment (*adhikaraṇa)* dealing with *mahakshapaṭala* (records and accounts) See Sircar, D.C., *Ind.Ep.Gloss,* p.14,6,178). This seems to clarify that the *mahārāja, sāmanta* etc. to whom the king addressed his order regarding the grant as noted above were officials/courtiers, having the said ranks, in charge of the various departments concerned with land-revenue, accounts and records at the headquarters, who were obliged to be present in the court, when the king issued the order regarding the charter, to take note of it and execute the necessary details.

21. Kielhorn has read the name as Garjjara (*EI*,, VII, p.158 n.16 and p.160).

## No.93

## GORAS PLATES OF DHRUVASENA II

| | | |
|---|---|---|
| Location | : | Deposited in Barton Museum, Bhavnagar, Kathiavad (Findspot : Goras, Mahuva District, Bhavnagar State) |
| Date | : | (Gupta) samvat 313 = 632 A.D. |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Dhruvasēna II |
| Dynasty | : | Maitrakas of Valabhī |
| Reference | : | Diskalkar, D.B., JBBRAS, I, p.50-57 |

ॐ स्वस्ति वलभीतः प्रसभप्रणतामित्राणां मैत्रकाणामतुलबल संपन्नमण्डलाभोग संसक्तप्रहा रशतलब्धप्रतापप्रतापोपनतदानमानार्ज्जवोपार्ज्जितानुरागादनुरक्तमौलभृत श्रेणीब लावाप्तराज्यश्रियः परममाहेश्वर श्रीभटार्क्कादव्यवच्छिन्न राजवंशान्मातापितृ चरणारविन्दप्र णतिप्रविधौता शेषकल्मषः शैशवात्प्रभृति खड्गद्वितीयबाहुरेव

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समदपरगज घटास्फोटनप्रकाशि तसत्वनिकषः तत्प्रभावप्रणता रातिचूडारत्न प्रभासंसक्तपाद नखरश्मिसंहतिः सकलस्मृतिप्रणीत मार्ग्गसम्य क्परिपालन प्रजाहृदयरञ्जना न्वर्थराजशब्दः रूपकान्तिस्थै र्य्यगाम्भीर्य्यबु द्धिसम्पद्भिः स्मरशशा ङ्काद्रिराजो दधित्रिदशगुरु धनेशानतिशयानः शरणागताभ यप्रदानपरतया तृणवदपास्ताशे षस्वकार्य्यफलः प्रार्त्थनाधिकार्त्थप्रदा नानन्दितविद्वत्सु हृत्प्रणयिहृदयः पादचारीव सकलभुवन मण्डलाभोग प्रमोदः परममाहेश्वरः श्रीगुहसेनस्तस्य सुतस्तत्पाद नखमयूखसन्तानवि सृतजाह्नवीजलौघप्र क्षालिताशेषकल्मषः प्रणयिशतसह स्रोपजीव्यमा नसम्पद्रूपलो भादिवाश्रितः सरभसमाभि गामिकैर्ग्गुणै स्सहजशक्तिशिक्षावि शेषविस्मापि ताखिलधनुर्द्धरः प्रथमनरपति समतिसृष्टा नामनुपा लयिता धर्म्मदा यानां अपाकर्त्ता प्रजोपघात कारिणामुप प्लवानां दर्शयिता श्रीसरस्वत्योरे काधिवासस्य संहतारातिप क्षलक्ष्मीपरि भोगदक्षविक्रमो विक्रमोपसंप्राप्त विमलपार्थिवश्रीः परममाहेश्वरः श्रीधरसेनः तस्य सुतः तत्पादानुध्यातः सकल जगदानन्द नात्यद्भुत गुणसमुदय स्थगितसमग्र दिङ्मण्डलः समरशतविजयशो भासनाथ मण्डलाग्रद्युति भासुरतरांस पीठोदूढगुरुमनोर थमहाभारः सर्व्वविद्याप रापरविभागाधि गमविमल मतिरपि सर्व्वतः सुभाषित लवेनापि सुखोपपादनी यपरितोषः समग्रलोकागा धगाम्भीर्य्य हृदयोपि सुचरिताति शयसुव्यक्तपरमक ल्याणस्वभावः खिलीभूतकृ तयुगनृपतिपथवि शोधनाधिगतोद ग्रकीर्तिः धर्म्मानुप रोधोज्ज्वल तरीकृतार्त्थसुख सम्पदुपसेवानिरूढ धर्म्मादित्य द्वितीयनामा परममाहेश्वरः श्रीशिलादित्यः तस्यानुजस्त त्पादानुद्ध्यातः स्वयमुपेन्द्रगुरुणेव गुरुणात्यादरवता समभिलषणीयामपि राजलक्ष्मीस्कन्धासक्तां परमभद्र इव धुर्य्यः तदाज्ञासम्पादनैकर सतयैवोद्वहनखेदसुख रतिभ्यामना यासितसत्वसंपत्तिः प्रभावसम्पद्वशीकृ तनृपतिशतशिरो रत्नच्छायोपगूढ पादपीठोपि परावज्ञाभिमानरसा नालिङ्गितमनोवृत्तिः प्रणतिमेकां परित्यज्य प्रख्यात पौरुषाभिमानै रप्यरातिभिरनासा दितप्रतिक्रियोपायः कृतनिखिलभुवनामोद विमलगुणसंहतिः प्रसभविघटितसकल कलिविलसितगतिः नीचजनाधिरोहिभि रशेषैर्द्वेषैरना मृष्टात्युन्नतहृदयः प्रख्यातपौरुषास्त्र कौशलातिशयगणति थविपक्षक्षिति पतिलक्ष्मीस्वयं ग्रहप्रकाशितप्रवीरपु रुषप्रथमसंख्याधिगमः परममाहेश्वरः श्रीखरग्रहः तस्य तनयः तत्पादानुध्यातः सकलविद्याधिग मविहितनिखिल विद्वज्जनमनः परितोषातिशयः सत्वसंपदा त्यागौदार्येण च विगतानुसंधानस माहितारातिपक्षमनोरथाक्षभङ्गः सम्यगुपलक्षिताने कशास्त्रकलालोक चरितगह्वरवि भागोपि परमभद्रप्रकृतिः अकृत्रिमप्रश्रयविन यशोभाविभूषणः समरशतजयपता काहरणप्रत्ययोदग्रबाहु दण्डविध्वंसितनिखिल प्रतिपक्षदर्प्पोदयः प्वधनुः प्रभावपरिभू तास्त्रकौशलाभिमानस कलनृपतिमण्डलाभि नन्दितशासनः ममाहेश्वरः श्रीधरसेनः तस्यानुजः तत्पादानुध्यातः सच्चरितातिशयित

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सकलपूर्व्वनरपति रतिदुस्साधनानामपि प्रसाधयिता विषयाणां मूर्त्तिमानिव पुरुषकारः परिवृद्धगुणानु रागनिर्ब्भ रचित्तवृत्तिभिर्म्मनुरिव स्वयमभ्युपपन्नः प्रकृतिभिः अधिगतकलाकलापः कान्तिमान्नि र्वृतिहेतुरकलङ्क * कुमुदनाथः प्राज्यप्रतापस्थगि तदिगन्तरालप्रध्वं सितध्वान्तराशिः सततोदितस्सविता प्रकृतिभ्यः परं प्रत्ययमर्त्थवन्त मतिबहुतिथप्र योजनानुबन्ध मागमपरिपूर्णं विदधानः सन्धिविग्रह समासनिश्चयनिपुणः स्थानेनुरूपमादेशं ददद्गुणवृद्धिवि धानजनितसंस्कार स्साधूनां राज्यशालातुरीय तन्त्रयोरुभयोरपि निष्णातः प्रकृष्टविक्रमोपि करुणामृदुहृदयः श्रुतवानप्यगर्व्वितः कान्तोपि प्रशमी स्थिरसौहृदयोपि निरसिता दोषवतां उदयसमयसमुपजनितजनतानु रागपरिपिहितभुवनस मर्त्थितप्रथितबालादित्य द्वितीयनामा परममाहेश्वरः श्रीध्रुवसेन * कुशली सर्व्वनिव यथा सम्बध्यमान कान्स माज्ञापयत्यस्तु वस्संविदितं यथा मया मातापित्रोः पुण्याप्यायनाय वेलापद्रविनिर्गत गोरकेशनिवासि कपिष्ठलसगोत्र छन्दोगसब्रह्मचारि ब्राह्मणशर्म्म पुत्रब्राह्मणदेव कुलतथैतद्भ्रातृव्य ब्राह्मणदत्तिलपुत्र ब्राह्मणभादाभ्यां सुराष्ट्रेषु वटपल्लिकास्थन्तर्गत बहुमूलग्रामे त्रिखण्डावस्थितपा दावर्त्तशतपरिमाणं क्षेत्रं यत्र दक्षिणापरसीम्नि प्रथमखण्डं यस्य आघाटनानि पूर्व्वतः आम्रगर्त्ता दक्षिणत आम्रगर्त्ता च अपरतः सङ्घक्षेत्रं उत्तरतः देवीक्षेत्रं तथापरसीम्नि द्वितीयखण्डं यस्याघाटनानि पूर्व्वतः कुमारभोगब्रह्मदेयक्षेत्रं दक्षिणतः गोरकेशसीमा अपरतः गोरकेशसीमैव उत्तरतः बुट्टकक्षेत्रं तथापरसीम्न्यैव तृतीयखण्डं यस्य आघाटनानि पूर्व्वतः गोरक्षितक्षेत्रं दक्षिणतः स्थविरक ब्रह्मदेयक्षेत्रं अपरतः षष्टिशूरब्रह्मदेयक्षेत्रं उत्तरतः कुटुम्बिकुहुण्डकक्षेत्रं तथास्मिन्नेव बहुमूलग्रामे अपरसीम्नि द्वितीयत्रिखण्डावस्थित पादावर्त्तशतं यत्र प्रथमखण्डस्याघाटनानि पूर्व्वतः ब्राह्मणभावक्षेत्रं दक्षिणतः सङ्घकक्षेत्रं अपरतः स्थविरब्रह्मदेयक्षेत्रं उत्तरतः कुटुम्बिकुहुण्डकक्षेत्रं तथा द्वितीयखण्डस्याघाटनानि पूर्व्वतः स्थविरकब्रह्मदेयक्षेत्रं दक्षिणतः कुमारभोगब्रह्मदेयक्षेत्रं च अपरतः णण्णब्रह्मदेयक्षेत्रं उत्तरतः षष्ठिशूरब्रह्मदेयक्षेत्रं तथा तृतीयखण्डस्याघाटनानि पूर्व्वतः सङ्घक्षेत्रं दक्षिणतः गोरकेशसीमा अपरतः गोरकेशसीमैव उत्तरतः कुमारभोगब्रह्मदेयक्षेत्रं एवमेतदुपरिलिखि तषट्खण्डावस्थितं भूपादावर्त्तशतद्वयं सोद्रङ्गं सोपरिकरं सभूतवातप्रत्यायं सधान्यहिरण्यादेयं सदशापराधं सोत्पद्यमानविष्टिकं सर्व्वराजकीयाना महस्तप्रक्षेपणीयं पूर्व्वप्रत्तदेवब्रह्मदेयवर्ज्जं भूमिच्छिद्रन्याये नाचन्द्रार्क्कार्ण्णव क्षितिसरित्पर्व्व तसमकालीनं पुत्रपौत्रान्वयभोग्यं उदकातिसर्गेण धर्म्मदायो निसृष्टः यतोनयाः उचितया ब्रह्मदेयस्थित्या भुञ्जतः कृषतः कर्षयतः प्रदिशतोर्व्वा न कैश्चिद्व्यापेधे वर्त्तितव्यमागामिभद्रनृपति भिरप्यस्मद्वंशजैरन्यैर्व्वा अनित्यान्यैश्वर्य्याण्यस्थिरं मानुष्यं सामान्यञ्च भूमिदानफलमवगच्छद्भिरय मस्मद्दायोनुमन्तव्यः परिपालयितव्यश्चेत्युक्तं च ॥

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बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥

यानीह दारिद्रयभयान्नरेन्द्रैर्द्धनानि धर्म्मायतनीकृतानि ।
निर्भुक्तमाल्यप्रतिमानि तानि को नाम साधुः पुनराददीत ॥

षष्टिं वर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥

दूतकोत्र सामन्तशीलादित्यः। लिखितमिदं सन्धिविग्रदाधिकृत दिविरपतिवत्रभट्टिना । सं ३०० १० ३ श्रावण शु १० ४ स्वहस्तो मम.

## Translation

Ōṃ ! Well being ! From Valabhī

(The delineation of the genealogical background and the description of the personality of the king Dhruvasēna (II) identically corresponds with that given in the Bōṭād plates of this king dealt with above)

That Paramamāhēśvara śrī-Dhruvasēna, who has the second name Bālāditya is well and orders all those concerned (with the grant as detailed below) thus : may it be known to you.

By me for the augmentation of merit to my parents, in the village Bahumūla,[1] included in the Vaṭapallikāsthalī[2] in the Surāshṭras, the land hundred *pādāvarttas* in extent distributed in three plots as follows:

in the south western quarter (of the said village) the (first) plot is that bounded by the *āmragarttā* (mango-grove ?) on the east and south, the *saṅgha-kshētram* (the plot in the possession of/or enjoyment of the village assembly ?)[3] on the west and the plot in the enjoyment of Dēvī (goddess) on the north.

In the same way, in the western quarter (of the said village) the second plot is that bounded on the east by the plot in the enjoyment of Kumāra as *brahmadēyam*, on the south and west the boundary of Gōrakēśa, on the north the plot of Buṭṭaka

again on the west itself is the third plot of which, on the east there is the plot of Gōrakshita, on the south

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there is the land of Sthaviraka[4] (being enjoyed) as *brahmadēyam* (ternure), on the west there is the plot of land being enjoyed with *brahmadēyam* rights by Shashṭhīśūra[5] and on the north there is the plot of *kuṭumbi* Kuhuṇḍaka

In the same way in this same village Bahumūla, on the western boundary, a second three-plot bloc of land hundred *pādāvarttas* in extent of which : 1) for the first plot the boundaries are; on the east the field of *brāhmaṇa* Bhāva, on the south the field of (being enjoyed by the *saṅgha* (assembly of the village ?)[3], on the west the field (being enjoyed as) *brahmadēyam* by *sthavira*, on the north, the field of *kuṭumbi* Kuhuṇḍaka, 2) for the second plot the boundaries are, on the east, the field (being enjoyed as) *brahmadēyam* by the *sthaviraka*, on the south, the field enjoyed as *brahmadēyam* by Kumāra, on the west, the field (being enjoyed as) *brahmadēyam* by Ṇaṇṇa; on the north the field being enjoyed as *brahmadēyam* by Shashṭhiśūra and for the third plot, the boundaries are on the east the field enjoyed by the *saṅgha*[3], on the south and west the boundary of (the village) Gōrakēśa and on the north, the field (enjoyed as) *brahmadēyam* by Kumara,[6]

thus, the land of the extent two hundred *pādāvarttas* distributed in the said six plots have been granted with the rights and privileges (the details being a stereo-type of such found in these charters of this dynasty of kings detailed above) as *dharmmadāya*[7] (later stated as authorised to be enjoyed as *brahmadēyam*)

to brāhmaṇa Dēvakula, son of *brāhmaṇa* Śarmma, a *sabrahmachāri* of Chhandōga (branch of the Vēdas) belonging to Kapishṭhala-sagōtra[8] the resident of (the village), Gōrakēśa,[9] who had emigrated from Vēlāpadra,[10] and to *brāhmaṇa* Bhāda, son of *brāhmaṇa* Dattila, the cousin or brother's son *(bhrātṛivya)* of the above.

[Then follows the usual cautioning against infringment of the rights relating to the above grant of the donees and three of the usual verses in this connection without attribution.]

Here the *dūtaka* is *sāmanta* Śīlāditya. This has been written by *sandhi-vigrahādhikṛita divirapati* Vatrabhaṭṭi

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Saṁ 313 Śrāvana śu. 14

This is my own hand (authentication by his own hand by the king).

## Notes

1. The village Bahumūla has not been identified.

2. Vaṭapallikā-sthalī has not been identified. May be it was a territorial division having the modern village of Vadla in the Mahuva district of Bhavnagar State as its Chief town (Virjee, K.J., *Op.cit.*, p.312).

3. *Saṅgha-kshētram* was possibly the common or uncultivated land in the village which was under the control of the *saṅgha* or a body in charge of administration of the village or the establishment of Jain or Buddhist Monks.

4. The term *sthavira* referred to a senior Buddhist monk (Sircar, D.C., *Ind.Ep.Gloss.*, p.324). *Sthaviraka*, possibly was the same as *sthavira*. In the village Bahumūla there seems to have been some bloc of land in the enjoyment of a Buddhist establishment, presided over by a *sthavira* with the privileges pertinent to a *brahmadēyam*.

5. Shashṭhīsūra might have been a brahmin or God.

6. From the description of the boundaries of the plots granted it is evident that the two blocs of land, hundred *padāvarttas* each, granted were adjacent though they are stated to have been situated on the southern and western boundaries of the village Gōrakēśa.

7. *Dharmmadāya* meaning a religious gift is seen used to denote *brahmadēyam* in many of these grants.

8. Kapishṭhala-sagōtra belongs to the Vāsishṭha group and those belonging to this gotra have one *ṛishi-pravara*, Vāsishṭha. (Brough, John *op.cit.*., p. 172, 176, 182)

9. Gōrakēsa has been understood as the ancient name of Gōras, the findspot of the charter (*JBBRAS*, I, p.53).

10. Valāpadra as found written in the record was apparently the same as Vēlāpadra (as found in two earlier records, wherein it is stated to have been situated in Jharī-sthalī, the ancient territorial division of which Jharī was the chief village or town. This Jharī has been identified with the modern village Jhar in Amrēli District in Kaṭhiawāḍ - *JBBRAS*, I, p.53; also Virjee, K.J., *op.cit.*, p. 302). Vēlāpadra has been doubtfully identified with Vēlivadar in Kathiawad (Virjee, K.J., *op.cit.*, p. 313).

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# No.94

# PURUSHOTTAMPUR PLATES OF SAINYABHITA MADHAVAVARMAN II SRINIVASA

| | | |
|---|---|---|
| Location | : | Purushottampur,[1] Pūrvakhaṇḍa subdivision, Ganjam District, Orissa |
| Date | : | Saṁvat 13 = 633 A.D.[2] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Mādhavavarman II |
| Dynasty | : | Śailōdbhava |
| Reference | : | Sircar, D.C., *EI*, XXX, p.264-269 |

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**Metres :** *Verses 1, 4, - Śārdūlavikrīdita, Verses 2, 11 - Sragdharā 3, 6, 7, 9 & 10 - Vasantatilaka, 5, 13-17 Anushṭubh, 8 - Indravajrā 12 - Āryá*

सिद्धम् स्वस्ति ॥

इन्दोर्द्धौतमृणालतन्तुभिरिव श्लिष्टाः करैः कोमलैर्बद्धाहेस्रुणैः
स्फुरत्फणिमणेर्दिग्धप्रभासोंशुभिः ।
पार्व्वत्याः सकचग्रहव्यतिकरव्यावृत्तबन्धश्लथा गंगाम्भःप्लुति
भिन्नभस्मकणिकाः शम्भोर्ज्जटाः पान्तु वः ॥१॥

श्रीमानुच्चैर्नभस्तो गुरुरमरपतेः क्षोभजिद्यः क्षमाया गम्भीरस्तो-
यराशेरथ दिवसकराद् भास्वदालोककारी ।
आह्लादी सर्व्वस्य चेन्दोस्त्रिभुवनभवनप्रेरकश्चापि वायो राजा
स स्थाणुमूर्त्तिर्ज्जयति कलिमलक्षालनो माधवेन्द्रः ॥२॥

प्रांशुर्म्महिभकरपीवरचारुबाहुः कृष्णाश्मसञ्चयविभेदविशालवक्षाः ।
राजीवकोमलदलायतलोचनान्तः ख्यातः कलिङ्गजनतासु पुलिन्दसेनः ॥३॥

तेनेत्थं गुणिनापि सत्त्वमहता नेष्टं भुवोर्म्मण्डलं शक्तो यः
परिपालनाय जगतः को नाम स स्यादिति ।
प्रत्यादिष्टविभूत्सवेन भगवानाराधितः शाश्वतस्तच्चित्तानुगुणं
विधित्सुरदिशद्वाञ्छां स्वयम्भूरपि ॥४॥

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स शिलासकलोद्भेदी तेनाप्यालोक्य धीमता ।
परिकल्पितसद्वंशः प्रभुः शैलोद्भवः कृतः ॥५॥

शैलोद्भवस्य कुलजो रणभीतासीद्येनासकृत्कृतभिया द्विषदंगनानां ।
ज्योत्स्नाप्रबोधसमये स्वधियैव सार्द्धमाकम्पितो नयनपक्ष्मजलेषु चन्द्रः ॥६॥

तस्भवद्विवुधपालसमस्य सूनुः श्रीसैन्यभीत इति भूमिपतिर्ग्गरीयान् ।
यं प्राप्य नैकशतनागघटाविधट्टलब्धप्रसादविजयं मुमुदे धरित्री ॥७॥

तस्यापि वंशे यथार्थनामा जातोयशोभीत इति क्षितीशः ।
येन प्ररूढोपि शुभैश्चरित्रैर्मृष्टः कलङ्कः कलिदर्प्पणस्य ॥८॥

जातस्स तस्य तनयः सुकृती समस्तसीमन्तिनीनयनषट्पदपुण्डरीकः ।
श्रीसैन्यभीत इति भूमिपतिर्म्महिभकुम्भस्थलीदलनदुर्ल्ललितासिधारः ॥९॥

जातेन येन कमलाकरवत्स्वगोत्त्रमुन्मीलितं दिनकृतेव महोदयेन ।
संक्षिप्तमण्डलरुचश्च गताः प्रणाशमाशु द्विषो ग्रहगणा इव यस्य दीप्त्या ॥१०॥

कालेयैर्भूतधात्रीपतिभिरुपचितानेकपापावतारैर्नीता
येषां कथापि प्रलयमभिमता कीर्त्तिपालैरजस्रं ।
यज्ञैस्तैरश्वमेधप्रभृतिभिरमरा लम्भितास्तृप्ति-
मुर्व्वीमुद्दृप्तारातिपक्षक्षयकृतिपटुना श्रीनिवासेन येन ॥११॥

कोङ्गोदकृतनिकेतः शारदनिशाकरमरीचिसितकीर्त्तिः ।
स श्रीमाधववर्म्मा रिपुमानविघट्टनकुशली ॥१२॥

अस्मिन् कोङ्गोदमण्डले श्रीसामन्तमहासामन्तमहाराजराज पुत्त्रान्तरङ्गदण्ड पाशिकोपरिकविषय पतितन्नियुक्तकवर्त्तमान भविष्यव्यवहारिणः सकरणान् यथार्हं पूजयति मानयति च विदितमस्तु भवताम् ॥ देवग्रामविषयसम्बद्धः अम्बग्रामोयं चतुःसीमोपलक्षितः मौद्गल्यसगोत्राङ्गिरस प्रवरभार्म्याश्वानुप्रवरच्छान्दोगचरणाय भट्टनारायणाय दत्तः अस्मत्माता पित्रोरात्मनश्च पुण्याभिवृद्धये सलिलधारापुरः सरेणाचन्द्रार्क्क क्षितिसमकालं प्रतिपादितो यतश्च ताम्रपट्टकदर्शनात् धर्मगौरवात् च कालान्तरादपि न कैश्चित् परिपन्थिभिः भवितव्यमिति । उक्तञ्च मानवे धर्म्मशास्त्रे ।

बहुभिर्वसुधा भुक्ता राजभिः सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥१३॥

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मा भूदफलशङ्का वः परदत्तेति पार्थिवाः ।
स्वदानात्फलमानन्त्यं परदत्तानुपालने ॥१४॥

स्वदत्ताम्परदत्तां वा यो हरेत वसुन्धरां ।
स विष्ठायां क्रिमिर्भूत्वा पितृभिः सह पच्यते ॥१५॥

लिखितोपेन्द्रसिंहेन सुतेन कुण्डभोगिनः ।
लाञ्चिता जयसिंहेन चोत्कीर्णा च्छड्डिभोगिना ॥१६॥

सम्यगाराधितस्वामिप्रसादश्लिष्टमानसः ।
दूतको गंगभद्रस्तु प्रातिहार्ये व्यवस्थितः ॥१७॥

संवत् १० ३ ॥

## Translation

(The twelve verses at the beginning of the record, (i.e.) the invocatory one and those following describing the genealogical background of the king, are almost identical with those found in the Buguda plates of the king)

That śrī-Mādhavavarmmā worships and honours, as due, the *śrī-sāmanta, mahā-sāmanta, mahārāja, rājaputra, antaraṅga, daṇḍapāśika, uparika, vishayapati*, their appointees, the administrators, as there are at present and as will be there in future and their secretaries *(karaṇān)* in Koṅgōda-maṇḍala[3] (and orders them as follows) : let it be known to you:

This village Amba-grāma[4] attached to Dēvagrāmavishaya,[4] with well-defined four boundaries, has been granted, with due oblation of water, to last till the moon, Sun and Earth last, for augmentation of merit to my parents and mine own self to Bhaṭṭa-Nārāyaṇa of the Chhandōga-charaṇa belonging to Maudgalya-sagōtra with Aṅgirasa-pravara and Bhārmyāśv-anupravara[5]

(This is followed by the usual exhortation to ensure the protection of the grant inscribed on copper plates and three of the customary verses stated to have been quoted from the code of conduct of Manu)

Written by Upēndra-siṁha, son of Kuṇḍabhōgin. Stamped with the seal by Jayasiṁha - Inscribed by Chchheḍḍi-bhōgin. Dūtaka (is) Gaṅgabhadra, who has been appointed to the

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office of *pratihārī* (Lit. door-keeper)

Saṁvat 13

## Notes

1. Regarding the findspot and the present place of deposit of these plates, Sircar, D.C. *(EI,* XXX, p.264) said, "It is reported that the inscribed plates were dug out from the compound of the temple of Jagannātha at Purushōttampur in the Pūrvakhanda sub-division of the Ganjam District, Orissa. The inscription was acquired for the Orissa State Museum in 1952."

2. The reference to the year of issue of the charter as Saṁvat 13, was very possibly to the year of the reign of Mādhavavarman II as an independant ruler, after freeing himself from the bondage to Śaśaṅka soon after Gupta year 300 (619-20 A.D.), the date of the Ganjam plates dealt with above. (See note 1 on Puri plates of this same king).

3. Regarding the extent of Koṅgōda-maṇḍala, there are different views and after discussing them Ganguly, D.K., (op.cit., p.46) concluded "Kongoda-maṇḍala seems to have comprised the present Ganjam, and Puri districts and the southern portion of Cuttack as well."

4. Regarding the identification of Dēvagrāma-vishaya and Amba-grāma, it is stated "They can hardly be identified at the present state of one's knowledge." (Ibid. p.45. also *EI,* XXX, p.266).

5. The *gōtra* and *pravara* of the donee, Bhaṭṭa Nārāyaṇa are hardly readable on the facsimile given. Possibly Sircar, D.C. could read them on the original copper-plate made available to him (See *EI,* XXX, p.264). Granting that the donee belonged to Maudgalya - sagōtra, Aṁkāśa and Bhamrāha (as read in the text on the plates) do not figure in the *pravara* of that *gōtra* in the extant texts, Sircar, D.C. (*EI, XXX, p.268 n.6) himself said that "the intended reading seems to be Maudgalya - sagōtr - Āṅgirasa - pravara - Bhārmyāśvānu - pravara*". As per the exant publications, *the Mudgalas* are stated to have a three-*ṛishi pravara* Āṅgirasa, Bhārmyaśva, Maudgalya (Brough, John, *op.cit*, p.123) or also Tārkshya, Bhāramyaśva, Maudgalya (Ibid., p.125) or Ātrēya, Ārchanānasa or Paurvāttitha (for the Mudgalas belonging to Atri clan - *Ibid,*, p.141; also see *Gōtra-pravara-nibandha-kadambaḥ,* p.45, line 14).

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# No.95

## PURI PLATES OF MADHAVAVARMAN

| | | |
|---|---|---|
| Location | : | Puri,[1] puri District |
| Date | : | Saṁvat 13[2] = 633 A.D. (?)[2] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Madhavavarman |
| Dynasty | : | Śailodbhava |
| Reference | : | Basak, R.G., *EI* XXIII, p. 122-131 |

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**Metres :** Verses 1,3 Śārdūlavikrīḍita, Verses 2,5,6,8,9 - Vasantatilaka, Verses 4,12,17 - Anushṭubh, Verses 7 - Indravajrā, Verses 10 - Sragdharā, Verses 11 - Ārya.

ॐ स्वस्ति ॥

इन्दोर्द्धौतमृणालतन्तुभिरिव श्लिष्टाः करैः
कोमलैर्बद्धाहेररुणैः स्फुरत्फणिमणेर्दिग्धप्रभासोंशुभिः ।
पार्वत्याः सकचग्रहव्यतिकरव्यावृत्तबन्धश्लथा
गंगाम्भः प्रुतिभिन्नभस्मकणिकाः शम्भोर्जटाः पान्तु वः ॥१॥

प्रांशुर्महिभकरपीवरचारुबाहुः कृष्णाश्मसञ्चयविभेदविशालवक्षाः ।
राजीवकोमलदलायतलोचनान्तः ख्यातः कलिङ्गजनतासु पुलिन्दसेनः ॥२॥

तेनेत्थम् गुणिनापि सत्त्वमहता नेष्टम् भुवो मण्डलम्
शक्तो यः परिपालनाय जगतः को नाम स्यादिति ।
प्रत्यादिष्टविभूत्सवेन भगवानाराधितः शाश्वतस्तच्चित्तानुगुणं
विधित्सुरदिशद्वाञ्छाम् स्वयम्भूरपि ॥३॥

स शिलाशकलोद्भेदी तेनाप्यालोक्य धीमता ।
परिकल्पितसद्वंशः प्रभुः शैलोद्भवः कृतः ॥४॥

शैलोद्भवस्य कुलजोरणभीत आसीद्
येनासकृत्कृतभियाम् द्विषदङ्गनानाम् ।
ज्योत्स्नाप्रबोधसमये स्वधियैव सार्धम्
आकम्पितो नयनपक्ष्मजलेषु चन्द्रः ॥५॥

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तस्याभवद्विबुधपालसमस्य सूनुः श्रीसैन्यभीत इति भूमिपतिर्गरीयान् ।
यं प्राप्य नैकशतनागघटाविघट्टलब्धप्रसादविजयं मुमुदे धरित्री ॥६॥

तस्यापि वंशेथ यथार्थनामा जातोअयशोभीत इति क्षितीशः ।
येन प्ररूढोपि शुभैश्चरित्रैर्म्मृष्टः कलङ्कः कलिदर्प्पणस्य ॥७॥

जातोथ तस्य तनयस्सुकृती समस्तसीमन्तिनी नयनषट्पदपुण्डरीकः ।
श्री सैन्यभीत इति भूमिपतिर्महिभकुम्भस्थलीदलन दुर्ललितासिधारः ॥८॥

जातेन येन कमलाकरवत्स्वगोत्रम् उन्मीलितम् दिनकृतेव महोदयेन ।
संक्षिप्तमण्डलरुचश्च गताः प्रणाशमाशु द्विषोग्रहगणा इव यस्य दीप्त्या॥९॥

कालेयैर्भूतधात्रीपतिभिरुपचितानेकपापावतारैर्नीता
येषां कथापि प्रलयमभिमता कीर्त्तिपालैरजस्रं ।
यज्ञैस्तैरश्वमेधप्रभृतिभिरमरा लम्भितास्तृप्तिं
उर्व्वीमुद्दृप्तारातिपक्षक्षयकृतिपटुना श्रीनिवासेन येन ॥१०॥

कोङ्गोदकृतनिकेतः शरन्निशाकर मरीचिसितकीर्त्तिः ।
स श्री माधववर्म्मा रिपुमानविघट्टनः कुशली ॥११॥

अस्मिन् भूमण्डले श्री सामन्तमहासामन्तमहाराजराजन्यकराजपुत्रान्तरंग दण्डनायकदण्डपाशिनोपरिकविषयपतितदानियुक्तकान्वर्त्तमान भविष्यतो व्यवहारिणः सकरणान् ब्राह्मणपुरोगादीन् जानपदांश्चाटभटवल्लभजातीयान् यथार्हम् पूजयति मानयति । विदितमस्तु भवतां तोरणविषयसंबद्ध सालग्रामः ..... कौशिकगोत्राय औतथ्यप्रवराय ... नुप्रवराय च्छन्दोगचरणाय कौथुमशाखाय भट्टवित्तदेवाय मातापित्रोरात्मनश्च पुण्याभिवृद्धये सलिलधारापुरः सरैणाकरत्वेन आचन्द्रार्क्कक्षितिसमकालं प्रतिपादितोऽस्माभिः । यतश्च ताम्रपट्टकदर्शनाद्धर्मगौरवात् कल्पकल्पान्तरेणापि न केनचित् परिपन्थिना भवितव्यमिति । उक्तं च मानवे धर्मशास्त्रे ।

बहुभिर्वसुधा दत्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥१२॥

मा भूदफलशङ्का वः परदत्तेति पार्थिवाः ।
स्वदानात् फलमानन्त्यं परदत्तानुपालने ॥१३॥

स्वदत्ताम् परदत्ताम् वा यो हरेत वसुन्धरां ।
स विष्ठायां कृमिर्भूत्वा पितृभिस्सह पच्यते ॥१४॥

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षष्टिं वर्षसहस्राणि स्वर्गे मोदति भूमिदः ।
आक्षोप्ताचानुमन्ता च तान्येव नरके वसेत् ॥१५॥

लेखितोपेन्द्रसिंहोत्र तनयः कुण्डभोगिनः ।
लाञ्छितं जयसिंहेन उत्कीर्णं च्छड्डिभोगिना ॥१६॥

सम्यगाराधित स्वामिप्रसादश्लिष्टमानसः ।
दूतको गङ्गभद्रोत्र प्रातिहार्य्ये व्यवस्थितः ॥१७॥

सम्वत् १३

**Translation**

(The invocatory verse at the beginning is the same as in the Buguda plates. Omitting the second verse of the Buguda plates, the present charter jumps to the third verse referring to Pulindasēna of the Buguda plates, which consequently becomes the second verse of the present charter and thereafter continues in conformity with the Buguda plates upto the mention that śrī-Mādhava varmmā is well.)

(That Mādhavavarmmā) worships and honours the *śrī sāmanta, mahā-sāmanta, mahārāja, rājanyaka, rājaputra, antaraṅga,*[3] *daṇḍanāyaka, daṇḍapāśin, uparikara, vishayapati,* those appointed by the above, (and such) who are administering (the area which included the village granted) at present and will be there (administering) in future, along with their agents such as secretaries (*karaṇas*), brahmins, elders and such who belong to the *janapada* as also the class of *chāṭas, bhaṭas* and *vallabhas,*[4] in this Bhū-mandala[5]

May it be known to you-

The village[6] --- attached to Thōraṇa-vishaya has been granted with oblation of water, with freedom from (all) taxes and with the gurantee that the grant would endure as long as the moon, sun and earth last, for the augāmentation of merit to my parents and self, to bhaṭṭa Vitta-dēva of Kauthuma-śākhā of Chhandōga-charaṇa belonging to Kausika-gōtra with Autathya-Pravara and ---*anupravara*[7]

(Then follows the appeal that after seeing this copper-plate (containing this grant) and out of deference due to piety

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(religious gift) none should cause any obstruction (to the enjoyment of the grant by the donee) for ages (*kalpa*) and four of the usual verses in this context, which are stated to be quotations for the law-code of Manu)

(This charter) has been written by Upēndra-siṁha, son of Kuṇḍabhōgin

This charter has been affixed (authenticated) with the official seal by Jayasiṁha and it has been engraved by Chhaḍḍibhōgin

(Here) the *dūtaka* is Gaṅgabhadra, who is whole-heartedly attached to his master, whom he has served well and consequently has been favoured with the appointment to the position of *pratihārī*.[8]

Saṁvat 13

## Notes

1. The charter is engraved on three plates, of which the second plate is stated to be preserved in the Museum of Varendra research Society, Rājashāhī, Bengal. The first and third plates had been acquired by the India Museum, Calcutta. The findspot of these plates is not known. Basak preferred 'to call the whole set as the Purī Plates of Mādhavavarman because we got the scond plate at Purī from an inhabitant of the same district." (*EI* XXIII, P.123).

2. Basak was not certain if the date recorded in the charter is 23 or 13 (*EI,* XXIII, p.124). But N.G.Majumdar definitely read it as 13 (*XXIV, p.149 n.1). This record clearly points to the error in N.G. Majumdar's attribution of the year 50 as cited in the Cuttackj Museum Plates of apparently the same king (Ibid.*,p.151) to the Harsha era. The date 13 in the present charter cannot be attributed to that era as the equivalent Julian year 620 A.D. was too near the date Gupta year 300 (619-20), quoted in the Ganjām plates (dealt with above) where apparently the same Śailodbhava ruler, called therein as Mādhavarāja, is stated to have been a subordinate of Śaśāṅka. Hence it is likely that the year quoted in the present charter was the regnal year of Mādhavavarman, his regnal reckoning having been counted from about 620 A.D. when he must have got free from the subordination to Śāśāṇka.

3. In some of the records a *rahasika* finds mention. It appears *antaraṇga* referred to here was the same as *rahasika* and that

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he was either one who was the very close confidant of the ruler, and as such had secured a fixed place in the order of precedence of the dignitaries and officials or was one of those stationed in the *maṇḍalas* who was expected to inform confidentially to the king the various activities and happenings in the *maṇḍala* to which he was deputed (cf. Sircar, D.C.,*Ind.Ep.Gloss.*,p.23 269).

4. The inclusion of the classes of *chāṭa, bhaṭa* and *vallabha* in the list of those addressed after duly honouring them by the king was probably with a view to caution them against entering and interfering with the enjoyment of the grant by the grantee, as in the other places the grantees of villages were given such a guarantee (*a-chāṭa-bhaṭa-prāvēsya).*

*5. The bhū-maṇḍala* seems to have referred to a territorial division which had *Bhū* (village or town) as its chief village/town (See Purushottampur Plates of this same king where in the identical place there is mention of Koṇgōda-maṇḍala) rather than the circle of the earth. From the manner of mention of the various dignitaries and officials in a seemingly order of precedence it may appear that all of them were concerned with the Bhū-maṇḍala. But it passes comprehension how the first four at least who must have been more or less equal in rank were jointly in control of one *maṇḍala* (see n.10 under "Madhuban plates of Śrī-Harsha).

6. Basak was not certain if the name of the village granted was Sāla or Māla-grāma (*EI* XXIII, p.124, p.129 and n.3, 131). On the assumption that the name of the village was Māla, it has been identified with Garr Malyapara (Ganguly D.K., *op.cit.*,, p.43-44). The village granted was attached to (*sambaddha*) Thōraṇa-vishaya. Regarding the identification of Thōaṇa-vishaya see note No.8 under Khurda plates dealt with above (Also see *Ibid.*, p.44).

7. There is some confusion in the statement of the *gōtra* and *prāvara* of the donee Vittadeva. The reading on the plate is Kauśika and Utathya respectively. But they are not compatible. N.P.Chakravarti corrected what had been read as Utathya by Basak as Autathya (*EI*, XXIII, P.129 n.5). As per *Gōtra-pravara-nibandha-kadambaḥ* (p.39 L.14), the Utathyas belonging to the group of *Āśvalāyanīya Gautama-gōtrins*, have the *pravara*, Āngirasa, Autathya, Gautama. *Anupravara* as mentioned here seems to have referred to the name of the *ṛishi* following Autathya (i.e.) Gautama. Brough, John (*op.cit.*,p.105) seems to refer to the same Utathya or Autathya as Auchatya-Gautamas, whose three *ṛishi pravara* is cited to be Āṇgīrasa, Auchatya, Gautama. He also says that in Matsya-purāṇa, Uchathya himself was cited as the founder of a *gōtra* (*Ibid.*., p.109.)

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8. It may be seen that in several other records also those holding the position of *pratihārī* have been citied as the *dūtakas*. This position of *prathihārī* seems to have been a very important one in the hierarchy of the ruler's administration.

❀ ❀ ❀

# No.96

## KAIRA PLATES OF DADDA II PRAŚĀNTARAGA - B

| | | |
|---|---|---|
| Location | : | Kaira, Kaira District, Gujarat |
| Date | : | (Kalachuri) 385 = 633 or 634 A.D. |
| Script & Language | : | Weastern variety of later Brāhmī |
| King | : | Dadda II, Praśāntarāga |
| Dynasty | : | Early Gūrjara |
| Reference | : | Fleet, J.F., *IA*,XIII, p.88 f; Mirashi V.V., *CII*,IV, p.67 f. |

**Metres:** Verses - 1-3 *Anushṭubh*

सिद्धम् स्वस्ति ॥ नान्दीपुरीतः ॥ विविधविमलगुणरत्नसम्पदुद्भासित सकलदिङ्मुखे परित्राताशेषसप क्षमहामहीभृति सततमविलङ्घितावधौ स्थैर्य्यगाम्भीर्य्य लावण्यवति महासत्त्वत यातिदुरवगाहे गुर्ज्जरनृपतिवंशमहोदधौ श्रीसहजन्मा कृष्णहृदयाहितास्पदः कौस्तुभमणिरिव विमलयशोदीधि तिनिकरवि निहतकलितिमिरनिचयः सत्पक्षो वैनतेय इवाकृष्टशत्रु नागकुलसन्ततिरुत्पत्तित एव दिनकरचरणकम लप्रणामापनीताशे षदुरितनिवहस्सामन्तदद्दः। प्रतिदिनमपेतशङ्कं येन स्थितमचलगुणनिकरके सरविराजितवपुषा विनिहतारिगज कुम्भविगलितमुक्ताफलच्छल प्रकीर्ण्णविमलयशोवितानेन रूपानुरूपं सत्त्वमुद्वहता केसरिकिशोरकेणेवोपरि क्षितिभृताम्। यश्चातिमलिनकलियुगतिमिरचन्द्र मसमनुदिवसमन्योन्यस्पर्द्धयेवाययुः कलासमूहादयो गुणाः विक्रमानीतमद विलासालसगतयोरातिगजघटाः प्रमदाश्च। यस्य चाविरतदानप्रवाहप्रीणितार्त्थि मधुकरकुलस्य रुचिरकीर्त्तिवशासहायस्य सततमस्खलितपदं प्रसरतः सद्वंशाहितशोभागौरवस्य भद्रमतङ्गजस्येव करघातविनिहतक्षितिभृदुन्नततनूरुहस्य रेवानिर्ज्झरसलिलप्रपातमधुरनिनादस्य भगोद्भवास्समुन्नतपयोधराहितश्रियो दयिता

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इव मुदे विन्ध्यनगोपत्यकाः। यश्चोपमीयते शशिनि सौम्यत्ववैमल्यशोभा कलाभिर्न्न कलङ्केन श्रीनिकेतशोभासमुदयाधःकृतकुलकण्टकतया कमलाकरे न पङ्कजन्मतया। सत्त्वोत्साहविक्रमैर्मृगाधिराजे न क्रूराशयतया। लावण्यस्थैर्य्यगाम्भीर्य्य स्थित्यनुपालनतया महोदधौ न व्यालाश्रतया यत्कटकसमुन्नतविद्या धरावासतया हिमाचले न खशपरिवारतया। यस्य च सङ्गोगः शेषोरगस्येव विमल किरणमणिशताविष्कृत गौरवस्सकलजगत्साधारणः। यस्य प्रकाश्यते सत्कुलं शीलेन। प्रभुत्वमाज्ञया। शस्त्रमरातिप्रणिपातेन। कोपो निग्रहेण। प्रसादः प्रदानैर्द्धर्म्मो देवद्विजातिगुरु जनसपर्य्ययेति। तस्य सूनुः प्रतप्तरुचिरकनकावदातः कल्पतरुरिवाविरतमभिरुचितफलप्रदः सततमृतुगणस्येव वसन्तसमयो वसन्तसमयस्येव प्रविकासितनिबिडचूततरुवनाभोगः सरस इव कमलनिवहः कमलनिवहस्येव प्रबोधो महाविषधरस्येव मणिर्म्मणेरिव स्वच्छतारभावो महोदधेरिवामृतकलशोमृतकलशस्येवामरणदायित्वप्रभावः करिण इव मदः प्रमदाजनस्येव विलासो विभवस्येव सत्पात्रविनियोगो धर्म्मस्येव क्रतुः क्रतोरिव स्वदक्षिणाकालः प्रेम्ण इव सद्भावः शशिन इवामलकलासमूहो नियतमलङ्कारभूतः सकलनिशाकराभिरूपवदनः शक्लो वदान्यः प्रबलरिपुबलानीकसमर समवाप्तविजयश्रीः श्रीवीतरागापर नामा श्रीजयभटः कलिप्रतिपक्षभयाच्छरणार्त्थिन इव यमाश्रिताः सविनया गुणाः स्फुरितविमल कीर्त्तिसौदामणिना येन सकलजीवलोकानन्दकारिणा कालबलाहकेनेवावन्ध्यफलं गर्ज्जता प्रणयिनामपहृतास्तृष्णासन्तापदोषाः। यश्च शूरोपि सततमयशोभीरुरपगततृष्णोपि गुणार्ज्जनाविच्छिन्नतर्षः सर्व्वप्रदानशीलोपि परयुवतिहृदयदान पराङ्मुखः पटुरपि परपरिवादाभिधानजडधीः। यस्य च न विरोधि रूपं शीलस्य यौवनं सद्वृत्तस्य विभवः प्रदानस्य त्रिवर्ग्गसेवा परस्परापीडनस्य प्रभुत्वं क्षान्तेः कलिकालो गुणानामिति॥ तस्य सूनुः सजलधनपटलनिर्ग्ग तरजनिकरकरावबोधि तकुमुदधवलयशः प्रतानास्थगितनभो मण्डलोनेकसमरसंकटप्र मुखागतनिहतशत्रुसा मन्तकुलवधूप्रभात समयरुदितच्छलोद्गी यमानविमलनि स्त्रिंशप्रतापो देवद्विजातिगुरुचरणकमल प्रणामोद्घृष्टवज्रमणि कोटिरुचिरदीधितिवि राजितमुकुटोद्भासि तशिरादीना नाथातुराभ्याग तार्त्थिजनाक्लिष्ट परिपूरितविभवमनोरथो पचीयमानत्रिविष्ट पैकसहायधर्म्मसञ्चयः प्रणयपरिकृपित मानिनीजन प्रणामपूर्वमधुरवचनोप पादितप्रसादप्र काशीकृतविदग्धना गरकस्वभावो विमलगुणकिरणपञ्जरा क्षिप्तबहलकलितिमि रनिचयस्समधिग तपञ्चमहाशब्दः श्रीदद्दःकुशली सर्व्वनिव राजसामन्तभोगि कविषयपतिराष्ट्र ग्राममहत्त राधिकारिका दीन्समनुबोधयत्यस्तु वो विदितमस्मा भिरक्रूरेश्वरविषयान्तर्ग्गत शिरीषपद्रकम् एष ग्रामस्सोद्रङ्गः सोपरिकरः सर्व्वादानसङ्ग्राह्यः सर्व्वादित्यविष्टि प्रातिभेदिकापरिहीणो भूमिच्छिद्रन्यायेना

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चाटभटप्रावेश्य आचन्द्रार्क्कार्ण्णवक्षि तिस्थितिसमकालीनः पुत्रपौत्रान्वयभोग्यो जम्बूसरोवास्तव्य भरद्वाजसगोत्र कण्वसब्रह्मचारि ब्राह्मणादित्यरवि। तथा तापिशूर। इन्द्रशूर। ईश्वर। तथा वत्ससगोत्रभट्टयाध्यापक। गोपादित्य। वाड। विशाख। अग्निशर्म्म। भट्टिगण । द्रोण । माठरसगोत्रविशाख। धर। नन्दि। राम। दौण्डकीयसगोत्रतापिशर्म्म। द्वितापिशर्म्म। द्रोण। भट्टि। पितृशर्म्म। भागिस्वामि। दत्तस्वामि। लाक्ष्मण्यसगोत्र धर। दामधर। ईश्वर । कौण्डिन्यसगोत्रबाव। घोष। शैल। काश्यपसगोत्रभट्टिदाम। वत्र। हारीतसगोत्रधर्म्म धर। धौम्रायणसगोत्रकर्क्काध्यापक। आवुक। इन्द्रशूरादिब्रा ह्मणेभ्यश्च तुस्त्रिंशद्भ्यो बलिचरुवैश्वदे वाग्निहोत्र पञ्चमहायज्ञा दिक्रियोत्स र्प्पणार्थं मातापि त्रोरात्मनश्च पुण्ययशोभिवृद्धये कार्त्तिक्यो मुदकाति सर्ग्गेणातिसृष्टः यतोस्मद्वंश्यैरन्यै र्व्वागामिभोगपतिभिः प्रबलपवनप्रे रितोदधिजल तरंगचञ्चलं जीवलोकम भावानुगतान सारान्विभ वान्दीर्घ्घ कालस्थेयसश्च गुणानाकलय्य सामान्यभोगभू प्रदानफलेप्सुभिः शशिकररुचिरं यशश्चिराय चिचीषुभिरय मस्मद्दायोनुमन्तव्यः पालयितव्यश्च । यो वाज्ञानति मिरपटलावृतम तिराच्छिन्द्या दाच्छिद्यमानकं वानुमोदेत स पञ्चभिर्म्महा पातकैस्संयु क्तस्स्यादिति । उक्तञ्च भगवता वेदव्यासेन व्यासेन ॥

षष्टिं वर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥१॥

विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः ।
कृष्णाहयो हि जायन्ते भूमिदायं हरन्ति ये ॥२॥

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥३॥

यानीह दत्तानि पुरा नरेन्द्रैर्द्दानानि धर्म्मार्त्थयशस्कराणि ।
निर्भुक्तमाल्यप्रतिमानि तानि को नाम साधुः पुनराददीत ॥४॥

इति संवत्सरशतत्रये पञ्चाशीत्यधिके कार्त्तिकपौर्ण्णमास्यां
लिखितं सन्धिविग्रहाधिकरणाधिकृतरेवेण स्वमुखाज्ञयेति ।
सं ३०० ८० ५ कार्त्तिक शु १० ५ दिनकरचरणार्च्चन-
रतस्य श्रीवीतरागसूनोः स्वहस्तोयं प्रशान्तरागस्य ॥

Seal

सामान्तदद्दः

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## Summary

The text of this record is identical with the other charter from Kaira dated (Kalachuri) 380 dealt with above (No.79) except for alterations in the list of the brahmin recipients of the village Śirīsha-padraka as noted below.

For some reason those specialising in Atharvaṇa-vēda have been deleted from this list. It is anybody's guess as to why after five years after the issue of the earlier charter the five brahmins of Atharvaṇa-vēda were omitted mention here. It would appear that the land allotted to them earlier was resumed by the king and reallocated to the others listed here.

Further, of the other thirtyfive brahmins figuring in the earlier charter, only twentynine are found mentioned in the list in this charter. Those omitted were: A. Vata-śarmman and Mahādēva of Kauṇḍinya-sagōtra and B. Indra-śarmman, Dhara, Dāmadhara and one of the two Iśvaras of Bhāradvāja-sagōtra-belonging to Chhāndōga-śākhā. The reason for this omission is not stated.

However five more new names are seen added here: A) Vāḍa of Vatsa-sagotra; B) Dhara, Dāmadhara and Īśvara of Lākshmaṇya sagōtra [1] (it is observable that these three names are identical with those listed under Bhāradvāja-sagotra and Chhāndōga-śākhā in the earlier charter. It is possible that there was a mistake in the mention of their *gōtra and śākhá* in the earlier charter and the same was corrected in the present charter. It is also possible that these three brahmins were different); and c) Indraśūra of Dhaumrāyaṇa--sagōtra.

To all appearences all the thirty four brahmin donees of this charter as in the earlier charter, hailed from Jambūsarō. Whereas in the earlier charter it was found necessary to mention that all these brahmins except those belonging to Atharvaṇa-vēda were resident in Śirīsha-padraka, such mention is seen omitted here (as per the earlier charter, those of Atharvaṇa-vēda had hailed from Bharukachchha and were resident in Bhērajjikā)[2]

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Obviously in the present charter the reference to "*chatus-charaṇa-brāhmaṇēbhyaḥ chātur-vvidiyā-parikalpana-ṛttham*' was found out of place and therefore omitted mention.

## Notes

1. Lākshmaṇēyāḥ are Upamanyus, belonging to Vasishṭha clan. Those belonging to this *gōtra* have a three *ṛishi* pravara, Vāsishṭha, Aindrapramada, Ābharadvāsavya (Brough, John, op.cit., p.174; also *Gōtra-pravara-nibandha-kadambaḥ*, p.76).

2. See *CII*,, IV, p.68

# No.97

# DANA PLATES OF DHRUVASENA (II) - BALADITYA

| | | |
|---|---|---|
| Location | : | Dana, Kapadvanaj Tehsil, Kaira District, Gujarat |
| Date | : | (Gupta) samvat 314 = 633-34 A.D. |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Dhurvasēna (II) Bāladitya |
| Dynasty | : | Maitrakas of Valabhī |
| Reference | : | Tewari, S.P., *EI*, XLII, p.106-111. |

सिद्धं ॥ स्वस्ति । वलभीतः प्रसभप्रणतामित्राणां मैत्रकाणामतुल बलसंपन्नमण्ड लाभोगसंसक्तप्रहार शतलब्धप्रतापात्प्रतापोन तदानमानार्द्धवो पार्द्धितानुरा गादनुरक्तमौलभृ तश्रेणीबलावा प्तराज्यश्रियः परमम्माहेश्वरात् श्रीभटार्क्कादिव्य वच्छिन्नराज वंशान्मातापितृचर णारविन्दप्रणति प्रविधौताशेषक ल्मषश्शैश वात्प्रभृति खड्गद्वितीयबाहुरेव समदपरगज घटास्फोटन प्रकाशितसत्त्वनि कषस्तत्प्रभावप्रण तारातिचूडारत्नप्रभासं सक्तपादनख रश्मिसंहतिस्सकल स्मृतिप्रणीतमार्ग्गसम्य क्परिपालनप्रजाहृदय रञ्जनान्वर्त्थराजशब्दो रूपकान्तिस्थैर्य्यगा म्भीर्य्यबुद्धिसम्पद्भिः स्मरशशाङ्कादिरा जोदधित्रिदशगुरुधने शानतिशयानश्शर णागताभयप्रदानपरतया तृणवदपास्ताशेषस्व कार्य्यफलप्रार्थनाधि

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कार्थप्रदानानन्दितवि द्वत्सुहृत्प्रणयिहृदयः पादचारीव सकलभुवनम ण्डलाभोगप्रमोदः परममाहेश्वरः श्रीगुहसेनस्तस्य सुतस्तत्पादनख मयूखसन्तान विस्तृतजाह्नवीज लौघप्रक्षालि ताशेषकल्मषः प्रणयिशतसहस्रोपजी व्यमानसम्पद्रूपलोभादि वाश्रितस्सरभसमाभिगामि कैर्गुणैस्सहजशक्तिशि क्षाविशेष विस्मापिताखिलधनुर्द्धरः प्रथमनरपति समतिसृष्टाणा मनुपालयिता धर्म्मदायानामपाकर्त्ता प्रजोपघातकारि णामुपप्लवानां दर्शयिता श्रीसरस्वत्योरे काधिवासस्य संहतारातिप क्षलक्ष्मीपरि भोगदक्षविक्रमो विक्रमोपसम्प्राप्त विमलपार्त्थिवश्रीः परममाहेश्वरः श्रीधरसेनस्तस्य सुतस्तत्पादानुध्या तस्सकलजगदानन्द नात्यद्भुतगुणसमुदयस्थ गितसमग्रदिङ्मण्ड लस्समरशतविजय शोभासनाथमण्डलाग्रद्युति भासुरतरांसपी ठोदूढगुरुमनोरथ महाभारः सर्व्वविद्यापराप रविभागाधि गमविमलमतिरपि सर्व्वतस्सुभाषि तलवेनापि सुखोपपादनीय परितोषस्समग्र लोकागाधगाम्भी र्य्यहृदयोपि सुचरितातिशयसुव्य क्तपरमकल्याणस्वभावः खिलीभूतकृतयुगनृ पतिपथविशो धनाधिगतोदग्रकी र्त्तिर्द्धर्म्मानुपरोधोज्ज्वल तरीकृतार्थसुख सम्पदुपसेवानिरूढ धर्म्मादित्यद्वितीयनामा परममाहेश्वरः श्रीशिलादित्यस्त स्यानुजस्तत्पादानुध्यातः स्वयं उपेन्द्रगुरुणेव गुरुणात्यादरवता समभिलषणीयामपि राजलक्ष्मीं स्कन्धासक्तां परमभद्र इव धुर्य्यस्तदाज्ञा सम्पादनैकर सतयैवोद्वहन्खेदसुख रतिभ्यामनायासि तसत्त्वसंपत्तिः प्रभावसम्पद्वशीकृ तनृपतिशतशिरो रत्नच्छायोपगूढ पादपीठोपि परावज्ञाभिमानर सानालिङ्गितम नोवृत्तिः प्रणतिमेकां परित्यज्य प्रख्यातपौरुषास्त्र कौशलातिशयगणति थविपक्षक्षितिपति लक्ष्मीस्वयं ग्रहप्रकाशितप्रवीरपुरुषः प्रथमसंख्याधिगमः परममाहेश्वरः श्रीखरग्रहस्तस्य तनयस्तत्पादानुध्यातः सकलविद्याधिगमवि हितनिखिलविद्वज्जनमनः परितोषातिशयः सत्त्वसम्पदा त्यागौदार्य्येण च विगतानुसन्धाना समाहितारातिपक्ष मनोरथाक्षभङ्गस्सम्यगु पलक्षितानेकशास्त्रकला लोकचरितगह्वरविभागोपि परमभद्रप्रकृतिरकृत्रि मप्रश्रयविनयशो भाविभूषणस्समरशतज यपताकाहरण प्रत्यतोदग्र बाहुदण्डविध्वंसितनि खिलप्रतिपक्षदर्प्पोदयः स्वधनुः प्रभावपरिभूतास्त्रकौश लाभिमानसकलनृपति मण्डलाभिनन्दितशासनः परममाहेश्वरः श्रीधरसेनस्तस्या नुजस्तत्पादानुध्यातः सच्चरितातिशयित सकल पूर्व्वनरपतिरतिदु स्साधानामपि प्रसाधयिता विषयाणाम्मूर्त्तिमानिव पुरुषकारपरिवृद्धगुणा नुरागनिर्भरचित्तवृ त्तिभिर्मनुरिव स्वयमभ्युपपन्नः प्रकृतिभिरधिगतकलाकलापः कान्तिमान्निर्वृतिहेतुरकलंकः कुमुदनाथः प्राज्यप्रतापस्थगि तदिगन्तरालः प्रध्वंसितध्वान्तराशिः सततोदितस्सवि ताप्रकृतिभ्यः परं प्रत्ययमर्त्थवन्तमति बहुतिथप्रयोजनानु बन्धमागमपरिपूर्णं विदधानः सन्धिविग्रहस मासनिश्चयनिपुणः स्थानेनुरूपमादेशं ददद्गुणवृद्धिवि धानजनि तसंस्कारस्साधूनां राज्यशालातुरी यतन्त्रयोरुभयोरपि निष्णातः प्रकृष्टविक्रमोपि करुणामृदुहृदयः श्रुतवानप्यगर्वितः

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कान्तोपि प्रशमी स्थिरसौहृदय्योपि निरसिता दोषवतामुदयसमय समुपजनितजनता नुरागपरिपीडित भुवनसमर्त्थनप्रथित बालादित्य द्वितीयनामा परममाहेश्वरः श्रीध्रुवसेनः कुशली सव्वनिव यथासम्बद्धयमान कान्समाज्ञा पयत्यस्तु वस्संविदितं यथा मया मातापित्रोः पुण्याप्यायना यानर्त्तपुरनिवासि... सगोत्र बह्वृचसब्रह्मचारिणे ब्राह्मण भट्टिस्वामिपुत्र ब्राह्मणभट्टिविष्णवे खेटकाहारविषये माहिषकपद्रकान्तर्गत दयन्तकग्रामः सोद्रङ्गः सोपरिकरः सभूतवातप्रत्यायः सधान्यहिरण्यादेय स्सदशापराधः सोत्पद्यमानविष्टीकः सर्व्वराजकीयाना महस्तप्रक्षेपणीयः पूर्व्वदत्तदेवब्रह्मदेय ब्राह्मणविंशतिरहितं भूमिच्छिद्रन्याये नाचन्द्रार्क्कार्ण्णवक्षि तिसरित्पर्व्वत समकालीनः पुत्रपौत्रान्वयभोग्य उदकातिसर्गेण धर्म्मदायो निसृष्टो यतोस्योचितया ब्रह्मदायस्थित्या अनया भुञ्जतः कृषतः कर्षयतः प्रदिशतो वा न कैश्चिद्वयासेधे वर्त्तितव्यमागामि भद्रनृपतिभिरप्य स्मद्वंशजैरन्यैर्व्वा अनित्यान्यै श्वर्य्याण्यस्थिरं मानुष्यं सामान्यं च भूमिदानफलम वगच्छद्भिरयं अस्मद्दायोनुमन्तव्यः परिपालयितव्यश्चेत्युक्तं च ।

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥१॥

यनीह दारिद्रयभयान्नरेन्द्रैर्द्दानानि धर्म्मायतानीकृतानि ।
निर्भुक्तमाल्यप्रतिमानि तानि को नाम साधुः पुनराददीत ॥२॥

षष्टिवर्ष सहस्राणि स्वर्गे मोदति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥३॥

दूतकोत्र सामन्तशीलादित्यः ॥ लिखितमिदं सन्धिविग्रहाधिकृत दिविरपतिवत्रभट्टिना ॥ सं ३००+१०+४ मार्गशिर ब १०+२ ।

स्वहस्तो मम ।

## Translation

(The introductory portion containing the genealogy and description of the successive kings of this dynasty upto Dhruvasēna II Bālāditya is almost identical with the corresponding portion in the other charters of this king.)

That *parama-māhēśvara* ( a great devotee of Mahēśvara-Śiva) śrī-Dhruvasēna-Bālāditya is well and orders those who are concerned thus : let it be known to you that by me, for the augmentation of merit to my parents, the village Dayantaka[1], included in Māhishaka-padraka[2]

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in Khēṭak-āhāra-vishaya[3] has been granted to *brāhmaṇa* Bhaṭṭi-vishṇu, son of *brāhmaṇa* Bhaṭṭi-Śvāmi, an adherent and student of Bahvṛicha (branch of the Vēdas - Rig) belonging to ..[4] sagōtra, resident of Ānarttapura [5], as dharmmadāya,[6] with due libation of water. (The succceeding portion of this charter referring to the rights and privilages that accompanied the grant, the cautioning of officials and exhortations to future rulers is identical with the corresponding portion of the Nogawa plates issued by the same king (see No. below).

Here the *dūtaka* (conveyor of the message/order) is *sāmanta* Śīlāditya [7]

This has been written by *sandhivigrahādhikṛita* (the authorised official to deal with the affairs of composing differences or using force if necessary), *divirapati* (Chief secretary or Chief of the clerical establishment) Vattrabhaṭṭi[8]

Saṁ 314 Mārgaśira ba.12[9]

(Given) under my own hand.

Seal -, Śrī-Bhaṭakkaḥ[10]

## Notes

1. The village Dayantaka which was granted, could have been the old name of the modern village Dana or Dane, from where the present charter has come forth (See *EI*, XLII, p.108).

2. Mahishaka after which the *padraka* was named is probably the same as the modern village Mahisha in Kaira district (*ibid*). Virjee does not mention Mahishaka but refers to one Mahichhaka, which lay near Kapadavanj. (*op.cit.*, p.306). From the context of its mention, one is led to surmise that *padraka* denoted a smaller territorial division (taluk-size ?) rather than a village or common land attached to a village (of. DCS, *Ind.Ep.Gloss.*, p.226).

3. The place Khēṭaka after which the *āhāra-vishaya* was named has been generally identified with the modern village Khēḍā, the headquarters of the Kaira district. (*EI*,XLII, p.108; also Virjee, *op.cit.*, p.304). (The term *āhāra*by itself is stated to have denoted a district-like territorial division. However, here the further suffix *vishaya*which also denotes a territorial division is seen added to *āhāra*. It appears that *āhāra* denoted a fiscal division and

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that here the said Khēṭak-āhara also had acceded to the status of a *vishaya* (Cf. Sircar, D.C., *op.cit*.p.12)

4. The name of the *gōtra* to which the donee belonged has been rendered indistinct on the plates.

5. Ānarttapura, according to some scholars is identifiable with the well known Dvārakā and according to some others with the Ānandapura, which in turn has been identified with the modern Vaḍnagar in Mehsana district (*EI*XLII, p.107). Virjee says that Ānandapura has been identified with Vaḍanagara near Sidhapura (*op.cit.*,p.293). It is not ascertainable if the latter refers to the same Vaḍnagar in Mehsana District. It may be pointed out that the Gwālior Praśasti of Bhōja (*EI*, XVIII, p.99 f) refers to Ānartta as one of the regions conquered by Nāgabhaṭta II of the Gūjara-Pratīhāhara dynasty (verse 11). This Ānartta region is stated to have been located in North Gujarat.

Ānarttapura might have been situated in this Ānartta region (*EI*,XLII, p.107-108).

6. Again it may be seen that the grant is stated to have been made as *dharmmadāya* but while the king cuatoined against molestation of the grantee by anyone, it is stated that the grantee had been authorised to enjoy the village granted with the rights pertaining to *brahmadāya* (*brahmadāya-sthityā).*

7. *The dūtāka, sāmanta* Śīlāditya is seen to have continued in the same official position from the date (G.S. 304) of the Bhavnagar plates, issued by Dharasēna III the elder brother of Dhruvaseṇa II at least upto G.S.314, the date of the present charter. In the next available charter dated G.S.320 *rājaputra* Kharagraha began to be cited as *dūtaka* in the charters issued by Dhruvasēna III the elder brother of Dhruvasēna II Bālēditya and Kharagraha must have been a prince of the family of the Maitrakas. The latter continued in that office. Probably he is the Kharagraha II who succeeded Dhruvasēna III, in the kingdm of Valabhī (see virjee, *op cit.* p.76, 83.

8. The writer, Vatra-bhaṭṭi, who started in his office (*sandhivigrahādhikṛta*, *diviraati*) along with or about the same time as the *dūtaka* Śīlāditya seems to have been a coeval with him in the office as in the above stated Bhamōdra-Mōta plates, his son Skanda-bhaṭa, who was only a *divirapati* (See *EI*,, XLII, p.107.) is cited as the writer.

9. It is noteworthy that in this record the numerals in the date were still represented by split-up symbols (viz.) 300, 10, and 4 and 10 and 2.

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10. This legend on the seal indicates either the reverence the Maitrakas of valabhī had for śrī-Bhaṭarkka, the progenitor, who established this family as rulers from Valabhi or that each member of this family took pride in styling himself as srī-Bhaṭarkka.

❋ ❋ ❋

## No.98

## BEDIRŪR GRANT OF BHŪ-VIKRAMA

| | | |
|---|---|---|
| Location | : | Yadarūr, Srinivaspur Taluk, Kolar District |
| Date | : | Śaka 556, Regnal Year 25 : 634 A.D |
| Script | : | Southern (Early Kannaḍa) |
| Language | : | Sanskrit |
| King | : | Bhūvikrama |
| Dynasty | : | Gaṇgas of Taḷakāḍu |
| Reference | : | Narasimhachār, *Mysore Archaeological Report,* 1925, pp.85-89, pl.;Ramesh, K.V.,*Inscriptions of the western Gaṇgas,* p.111-118. |

सिद्धम् । स्वस्ति । जितम्भगवता गतघनगगनाभेन पद्मनाभेन । श्रीमत् जाह्नवेयकुलामलव्योमावभासनभास्करस्स्वखड्गैकप्रहारखण्डितमहाशिलास्तम्भ लब्धबलपराक्रमो दारुणारिगणविदारणोपलब्धव्रणविभूषणविभूषितः काण्वायनसगोत्रः श्रीमत् कोङ्गणिवर्म्म धर्म्ममहाधिराजः। तस्य पुत्रः पितुरन्वागत शतगुणयुक्तो विद्याविनयविहितवृत्तः सम्यक्प्रजापालनमात्राधिगतराज्यःप्रयोजनो विद्वत्कविकाञ्चन निकषोपलब्धभूतो नीतिशास्त्रस्य वक्तृप्रयोक्तृकुशलो दत्तकसूत्रप्रवृत्तेः प्रणेता आश्रितजनकल्पतरुः श्रीमन्माधवमहाधिराजः। तस्य पुत्रः पितृपैतामहगुणयुक्तो अनेकचतुर्द्दन्तियुद्धावाप्त चतुरुदधिवेलावलय सलिलास्वादितयशाः श्रीमद्धरिवर्म्ममहाधिराजः। तत्पुत्रो द्विजगुरुदेवतापूजनपरो नारायणचरणारविन्दानुपूजितभक्तः श्रीमद्विष्णुगोपमहाधिराजः। तत्पुत्रः त्रयम्ब चरणाम्भोरुहरजः पवित्रीकृतोत्तमाङ्गः स्वभुज बलपराक्रमक्रयक्रीतराज्यः क्षुत्क्षामोष्ठपिशिताश नवृत्तिकरनिशित धारासिः स्वयंकलियुगबलपंकाव सन्नधर्म्मवृषोद्धरणः द्वात्रिंशायुधकुशलहस्तः नित्यसन्नद्धः श्रीमन्माधव

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महाधिराजः। तस्य पुत्रः श्रीमत्कदम्ब कुलगग नगभस्तिमालिनः कृष्णवर्म्ममहाधिराजस्य प्रियो विद्याविनयाति शयपरिपूरितान्तरात्मा निरवग्रह प्रधानशौर्य्यो यो विद्वत्सु प्रथमगण्यः श्रीमत्कोङ्गणि महाधिराजोऽवि नीतनामधेयः। तस्य पुत्रः श्रीस्कन्दवर्म्म दुर्गाधिराजस्य प्रियपुत्रीपुत्रः विजृम्भमाणशक्तित्रयः अन्दरि आलत्तूर्प्पोरुळरेपे र्न्नगराद्यनेक समरमुखहुतवहप्रहतशुरपुरुष पशूपहारविघ सविहस्तीकृ तकृतान्ताग्निमुखः कारितकिरातार्जुनीय पञ्चदशसर्ग्गटीकाकारो श्रीमत्कोङ्गणिमहाधिराजः दुर्व्विनीत नामधेयः। तस्य पुत्रः दुर्द्दन्तविमर्द्द विमृदितवि श्वम्भराधि पमौलि मालामकरन्द पुञ्जपिञ्जरीक्रियमा णचरणयुगळनळिनो मुष्करनामधेयः कोङ्गणिमहाधिराजः। तस्य पुत्रः ततोधिकः सकलदिगन्त रप्रसिद्ध सिन्धुराजदुहितृपुत्रवरः चतुर्द्दशविद्यास्थानाधि गतविमलमतिविशेषः नीतिशास्त्रस्य वक्तृप्रयोक्तृकुशलो रिपुतिमिरनिरा करणोदयभास्करः श्रीविक्रमप्रथितनामधेयः। तस्य पुत्रः कारितकावेरीतीरकरि कालकुलवंशोत्पन्न श्चोळनृपपुत्री पुत्रोऽनेकसमर सम्पाटित विजृम्भितद्विर दरदनकुलि शाभिघातव्रणसं रूढभास्वद्विजय लक्षणलक्षीकृतवि शालवक्षस्थलः समधिगतसकल शास्त्रार्त्थतत्त्वनिरूपः। समाराधित त्रिवर्ग्गो निरवद्यचरितः प्रतिदिनमभिव र्द्धमानप्रभावो भूविक्रमनामधेयः। अपि च। नानाहेति प्रहारप्रविघटित भटोरःकवाटोत्थितासृ ग्धारास्वाद प्रमत्तद्विपशतचरण क्षोदसम्मर्द्दभीमे। संग्रामे पल्लवेन्द्रनरपति मजयद्यो विळिन्दाभिधाने राजाश्रीवल्लभा ख्यस्समरशत जयावाप्तल क्ष्मीविळासः ॥१॥ कोङ्गणिमहाधिराजेन कोळालपुरे स्थित्वा षट्पञ्चाश दुत्तरपञ्चशतेषु गतेषु शकवर्षेषु समतीतेष्वात्मनः प्रवर्द्धमान पञ्चविंशतिवर्द्धमाने विजयैश्वर्य्यसंवत्सरे चैत्रशुक्लपक्षे दशम्यां मघनक्षत्रे बृहस्पतिवारे कोळालविषयाधिपरसपूर्व्विणां सच्छूद्रः केशगन बलिसिंह स्थिरमेण्टि बाणविद्याधरः प्रभुमेरुगवुण्डः तस्य सूनुविजयादित्य गवुण्डः तस्य सूनुः प्रभुमेरु गवुण्डः तस्य सूनुः मार गवुण्डः तस्य सूनुः ममवीरभटविक्रमादित्य गवुण्डस्य होदलिविषये बेदिरुर्म्मया दत्तं। अस्य सीमाः कन्नाटके प्रवक्ष्यामि पूर्व्वायान्दिशि कोळत्तूरउत्तनूरमुक्कूडल अरुणोन्नतभूमिसमीपे

हिरण्यमेकं गामेकां भूमेरप्येकमंगुलम्।
हरन्नरकमाप्नोति यावदाभूतसम्प्लवम् ॥२॥

बहुभिर्व्वसुधा दत्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदाफलम् ॥३॥

स्वदत्ताम्परदत्तां वा यो हरेत वसुन्धराम् ।
षष्टिं वर्षसहस्राणि विष्टायां जायते क्रिमिः ॥४॥

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भूविक्रमगङ्गभूपः श्रीवाक्येन तु शाश्वतम् ।
गङ्गनारायणाचार्य्यलिखितमिदं शासनम् ॥५॥

इत्थं कृतं पशुपति दण्डाधिपेन । इत्थं कृतं. रि. दण्डाधिपेन । यावच्चन्द्रदिवाकरौ । तावच्छाश्वतः केशगः ।
अहम्बेदिरूर्द्दास्यामि । गङ्गविक्रमभूभुजः ॥६॥

## Summary

**Prose :** Achievement, well being. Victory has been achieved by (God) Padmanābha, whose splendour is that of the cloudless sky[2]

Koṅguṇivarmma-dharmma-mahādhirāja, who belonged to Kāṇvāyana-sagōtra and Jāhnavēya-[3] family, a taintless sky in which he was the shining sun, who attained glory and exhibited his valour by shattering the great pillar, *mahāśilā*[4] by one stroke of his sword. He was adorned with the scars of wounds received while battling with (and vanquishing) terrible foes.

His son was Mādhava-mahādhirāja who was endowed with the manifold-(hundred) (excellent) qualities of his father, whose behaviour was cultured and modest due to his education, who proved his worth as a king by properly ruling the subjects, who was the touch-stone for testing the purity (merit) of the gold that was the caliber (the merit and excellence) of scholars and poets, who was adept and highly proficient in propounding as well as putting into practice the sciences that are the codes of rules (of governance), who was the commentator of *Dattaka-sūtra*[5]; who was the very *kalpataru*[6] (celestial tree) (in fulfilling the wishes of) of such people who bowed to him.

His son was Hari-varma-mahādhirāja, who had the (all the excellent) qualities of his father and grand-father, whose fame and prowess were tasted by the regions extending as far as the oceans enclosing the world in the four directions.

His son was Vishṇu-gōpa-mahādhirāja, who was engrossed in the worship of *brāhmaṇas*, preceptors and Gods and

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who was particularly devoted to and deeply attached to God Nārāyaṇa.

His son was Mādhāva-mahādhirāja, who had got his head purified by (wearing on it) the dust of the lotus-like feet of God Tryambaka,[7] who had purchased (i.e. acceded to) the kingship with the strength of his own arms and his prowess, whose sharp sword amply propitiated the goblins, who are eaters of meat, whose lips were getting parched due to hunger and thirst, (due to the nonavailability of food till) he embarked on battles for conquest), who had uplifted righteousness (by aderence to the prescribed rules of conduct and behaviour) which is in the form of a bull and had got stuck and was sinking in the mire that is the grapplehold of Kaliyuga, which had subjugated many kings, who was highly skilled in wielding the thirytwo weapons[8] and who was always alert and ready.

His son was the Koṅguṇi-mahādhirāja, named Avinīta, who was also the sister's son of Krishṇa-varmma-mahādhir-a-ja, the sun in the family of Kadambas, whose innermost being had found extraordinary fulfilment due to his education and modesty, whose unparallelled valour remained uncontested and who was in the forefront of scholars.

His son was the Konguṇi-mahādhirāja, named Durvvinīta, who was (also) the son of the daughter of Skanda-varmma--Durggādhirāja, who was endowed with the ever-increasing three-fold capabilities[9], who bewildered the concerned deities by offering a surfeit of food in the shape of the huge number of bodies of combatants killed by him in the battles at Andari, Ālattūr, Poruḷare, Pernnagara etc., who had written the commentary on the 15 *cantos* of *Kirātārjunīya*[10]

His son was Koṅguṇi - mahādhirāja, named Mushkara, whose lotus-like pair of feet shone like gold due to the heap of pollen-like glitter that was shed on them by the row of the heads (crowns) of the kings of the world who had been vanquished by him in fierce battles.

His son was Śrī-Vikrama, who was even greater than his father, who was the chosen lord of the daughter of Sindhurāja, famed in all the corners of the world, whose

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intellect had got embellished/sharpened by his resorting to the educational institutions in all the four quarters, who was greatly skilled in expounding and in the application of the codes of conduct (both for human affairs and for political affairs) and who was the Sun for eliminating the darkness that was his enemies.

His son was the one named Bhūvikrama, who was also the son of the daughter of the Chōḷa king descended from the one (Karikāla) who had constructed the embankment for the (river) Kāvērī,[11] whose breast was adorned by the emblems of victory in the shape of the (scars of) wounds sustained by him from the barbs attached to the tusks of the infuriated elephants[12] sent against him (and killed by him) in the many battles he fought, who had mastered the essence of all sciences, who had duly practiced the three courses (*tri-varga*[13]), who had a blemishless conduct, whose glory was heightening everyday.

**Verse 1** Further, this king was the Śrīvallabha, as he shone with the Lakshmī of victory, gained in hundred battles like the fierce one at (Viḷinda), [14] which he fought with the king of the Pallavas, during which the scene was rendered very fearsome due to his trampling down the hundreds of elephants which had been intoxicated and engaged (against him) in that battle and had got furious by drinking the blood gushing out of the doors that were the breasts of the many heroes, burst open by the various kinds of missiles and weapons.

By that Koṅguṇi-mahādhirāja, being stationed at Kōḷālapura, when 556 years of Śaka (era) had elapsed, and when the 25th victorious and prosperous year of his own (reign) was progressing, on the Thursday coinciding with the asterism Maghā and the tenth tithi of the bright fortnight in the month of Chaitra, (village) Bēdirūr in Hōdali-vishaya[15] was granted to Vikramāditya-gavuṇḍa (entitled as mama(mahā)-vīra-baṭa-the great warrior) whose genealogical descent was as follows; Bāṇavidyādhara Prabhumēru-gavuṇḍa, a good *śūdra*, among those entitled as Kōlāla-vishay-ādhip,[14] and who was a lion among Kēsagas [16] and had a steadfast mind[16a]; his son, Vijayāditya-gavuṇḍa, his son Prabhu-mēru-

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gavuṇḍa, his son, Māra-gavuṇḍa, his son Vikramāditya-gavuṇḍa (the donee of the charter)

For this (Bedirūr), I shall tell the boundaries in Kannāṭaka were; in the east, the semi-circular tank near the raised ground of red soil of Koḷattūr, Uttanūr and Mukkūḍal etc.[14] (The continuation of the description of the boundaries is couched in Kannaḍa)

(Then there are three of the usual verses deprecating the ravishing of gifts and extolling the grant of land)

(The grant made through) the words of (order of) Bhuvikrama-the king of the Gaṅga line, is everlasting, and permanent. This charter has been written by Gaṅga-nārāyaṇ-āchāryya.

This has been done by Paśupati-daṇḍādhipa and ..... daṇḍādhipa

Kēśaga (the dynasty ?) will last till Sun and Moon I, King Gaṅga-vikrama, grant Bēdirūr

## Notes

1. Cf. Ali, B.shaik *History of the Western Gangas* p. 74. He had concluded that Śaka 556 was the first year of the reign of Bhūvikrama as the ruler of the whole Gaṅga kingdom, the year 25 cited here having been the reckoning of his rule as a subordinate of his father, Śrī-Vikrama, heading a collateral branch of the family in charge of Kōlāla-nāḍu. However, it may be seen that Prabhumēru-gavuṇḍa, whose descendant, Vikramāditya gavuṇḍaas, was favoured with this charter, is seen described as Kōlāla-vishay-ādhipa.

2. This invocation at the beginning of the records of the Gaṅga dynasty of Talakkāḍ is a very well conceived description of the splendour of the person of God Padmānābha. The blue cloudless sky is an exhilarating phenomenon. By looking at such a glorious sky one realises how there is no limit to the expanse of space. So is that limitless (Ananta) and all-pervading splendour of the person of God Padmanābha.

3. *Jāhnavī* is another name of the river Gaṅgā. Such mention of the Ganga-kula, as Jahnavēya-kula is characteristic of the records of the early members of this family (See Ramesh, K.V., *op.cit*, p.xix-xi, 42).

4. Mahāśilā is said to be a "kind of weapon (a *śataghnī* with iron nails)" (MW, *SED*, p.801, col.2). *Śataghnī* means (that weapon) which can kill or strike down hundred (enemies) (when

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flung at them). Also see Dikshitar, VRR, *War in Ancient India*, p.112. He tells about *sthūṇa* a pillar-like instrument as high as a man, with several knots at the top. The characterisation of it as a *stambha* (pillar) in the context points to that weapon or missile having resembled a pillar. Koṅguṇivarmma-dharmma mahādhirāja seems to have tackled such a missile aimed at him and his army by some enemy and to have demolished it.

5. Dattaka was an author whose special work concerned erotics, as referred to by Vātsyāyana in his *Kāmasūtra*. However the *Dattaka-sūtra* as referred to here is not available (Srī-Vātsyayana--muni, *Kāma-sūtra*, ed., Srī Gōsvāmi Damodar Shastri, p.5-6; also see MW, *SED*,p.467, col.3; Keith, A. Barriedale, *A History of Sanskrit Literature*, p. 68).

6. Kalpa-taru is a celestial tree, which is said to fulfil the wishes of those who resort to it. It is one of the five celestial trees, the others being *mandāra, pārijāta, Saṁtāna, harī-chandana* (*Amarakōsha* I, Svarga-varga,v.50.)

7. *Tryambaka* or three-eyed, refers to God Rudra or Śiva (the third eye on His forehead is capable of spurting fire and was utilised by the God to reduce Manmatha-cupid to ashes. The term can also mean three-mothered (MW, *SED*, p.463, col.1)

8. The thirty two weapons (*dvā-triṁś-āyudha*) in wielding which Mādhāva-mahādhirāja was expert consisted of the *mukta* (ejected or thrown) and *amukta* (not thrown, but held and wielded by the fighter) weapons. These weapons are also referred to as *mukt-āmukta and yantra-mukta* weapons (See Dikshitar, VRR, *War in Ancient India*, p.93 f, 115 etc.)

9. *Śakti-traya* or three-fold power/ability are stated to be *prabhu-śakti-majesty; mantra-śakti*-knowledge of the codes governing statecraft and ability to prevail in councils; *utsāha-śakti*-ardour and alacrity for executing decisions.

10. *Kirātarjunīyam*. This work deals with the episode wherein God Śiva appeared in the garb of a *kirāta*- hunter, and eventually presented the missile *pāśupata-astra* to Arjuna, the Pāṇḍava. The author of this Sanskrit work was poet Bhāravi, In his work *Āvantisundarīkathāsāraḥ*, Daṇḍin, the son of Bhāravi mentions that Bhāravī had resorted to Durvvinīta for sometime (I, v.26) and then shifted to the court of Simhavishṇu on his invitation.

11. Bhūvikrama's grandfather, Mushkara is also stated to have been the son of the daughter of Chōḷa king (See Kirumorekoli Grant of Mushkara dealt with above. Also see Ramesh, K.V., *Ins. of the Western Gaṅgas*, p.LVIII).

12. See above, (Sastri, KAN, *FNSI* p.206).

13. *trivarga* - for explanation of this see above.

14. The place of the encounter of Bhuvikrama with Pallavēndra has been rendered obscure in the text of this record (this account

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of the battle-exploits of the king - is couched in a single verse) but has been read Viḷande on the basis of the Hallegere plates of Śivamāra, (Saka 635) dealt with below. However, it must be pointed out that if the date of the record, Saka 556 = 634-35 A.D. is taken as correct, this boast by Gaṅga Bhūvikrama of having achieved victory over a Pallavēndra must be construed as an empty boast, for, around that date, the Pallava throne was occupied by the powerful Pallava Narasimhavarman I, who could undertake a campaign against the Chāḷukya Pulakēsin II to the north of his kingdom without any inhibitions about his rear and base being threatened by a Gaṅga or any other. (However, See Ramesh, K.V., *op.cit*, p. lviii-lix).

15. The village Bēdirūr as was granted is possibly represented by the modern village Yadarūr, where this set of copper plates was found in the possession of one Bhavāni singh (*MAR* 1925, p.85). Yadarūr is situated in the modern Srinivasapur Taluk of Kolar District. Consequently Hodali-vishaya must have been the ancient name of the area covered by the modern Srinivasapur Taluk as also possibly some area around the same taluk. It may be noted that the ruler Bhūvikrama was stationed in Kōḷālapura, when he issued the charter. This Kōḷālapura is understood to be represented by the modern town Kōlār, the headquarters of the modern district bearing the same name (Ali, B. Shaik, *op.cit*, p.3, 8 etc.)

16. In the description of the great-grandfather of the donee of the record, Prabhumēru-gavuṇḍa, a phrase Kēśaganabali-(si)ṁha occurs and it was rendered as "a lion of Kēsagana-bali" by the original editor (*MAR*, 1925, p.88) However, at the end there is a benediction meaning "May Kēsaga last as long as the Sun and Moon endure". This indicates that 'Kēśagá was a family-title of the donee. Consequently it has to be understood that the phrase meant that the donee's great grandfather was a lion in that family. Again the names of the members of this family as listed are found to be identical with the names of the members of the dynasty of Bāṇas and it may also be seen that the first one in the list of members of this family is here stated to have been Bāṇavidyādhara. (See Ramesh, K.kV., *op.cit*p.117 n 1). It is possible that this family of Kēsaga was a splinter of the Bāṇa family, which had taken service under the Western Gaṅgas and was a family of warriors. The donee might have significantly contributed to the success of the king Bhū-vikrama, in his battles and that in recognition of this, the village Bēdirūr was granted to him by that king (cf. Udayēndram Plates of Nandivarman II Pallavamalla dealt with below).

16a. The phrase, *sthira-mēṇṭi* as given in the text is obscure. The suffix, *mēṇṭi* may be the same as *mēṇṭha* which means elephant-keeper or feeder (MW, *SED*, (I), p.794, col.3), and the phrase might have indicated that Prabhumēru-gāvuṇḍa was in charge of the elephant-force.

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# No.99

## AIHOLE INSCRIPTION OF PULAKESI II

| | | |
|---|---|---|
| Location | : | Aihole, Bijapur District, east-side wall of an old temple called Mēguṭi |
| Date | : | Bhārata (war)[1] 3735, Śaka 556 (expired): 634-35 A.D. |
| Script | : | Kannada |
| Language | : | Sanskrit |
| King | : | Pulakēśi II |
| Dynasty | : | Chāḷukya of Bādāmi |
| Reference | : | Kielhorn, *EI,* VI, p.1-12 and plate. |

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**Metres :** *Ārya* - v.1-4, 7; *Śārdūlavikrīḍita* - 5, 29, 32; *Upajāti* -6; *Rathōddhatā*-8; *Aupachchhandaśikā* 9, 26; *Drutavilambita* - 10; *Vasantatilakā* - 11, 14, 28, 35; *Vaṁśastha* - 12; *Mālinī* - *13, 15, 23-25; Sragdharā* - 16 *Mandākrāntā- 17; Mattēbhavikrīḍita* - 18; *Indravajrā* - 19; *Anushṭubh* - 20, 22, 27, 31, 33, 34, 36; *Praharshiṇī* - 30; *Āryagīti* - 37.

जयति भगवान् जिनेन्द्रो वीतजरामरणजन्मनो यस्य ।
ज्ञानसमुद्रान्तर्गतमखिलञ्जगदन्तरीपमिव ॥१॥

तदनु चिरमपरिमेयश्चालुक्यकुलविपुलजलनिधिर्ज्जयति ।
पृथ्वीमौलिललाम्नां यः प्रभवः पुरुषरत्नानां ॥२॥

शूरे विदुषि च विभजन्दानम्मानञ्च युगपदेकत्र ।
अविहित याथासंख्यो जयति च सत्याश्रयस्सुचिरं ॥३॥

पृथिवीवल्लभशब्दो येषांमन्वर्त्यताञ्चिरं यातः ।
तद्वंशेषु जिगीषुषु तेषु बहुष्वप्यतीतेषु ॥४॥

नानाहेतिशताभिघातपतितभ्रान्ताश्वपत्तिद्वीपे
नृत्यद्भीमकवन्धखङ्गकिरणज्वालासहस्रेरणे ।
लक्ष्मीर्भावितचापलापि च कृता शौर्य्येण
येनात्मसाद्राजासीज्जयसिंहवल्लभ इति ख्यातश्चालुक्यान्वयः ॥५॥

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तदात्मजोभूद्रणरागनामा दिव्यानुभावो जगदेकनाथः ।
अमानुषत्वं किल यस्य लोकस्सुप्तस्य जानाति वपुः प्रकर्षात् ॥६॥

तस्याभवत्तनूजः पोलेकेशी यः श्रितेन्दुकान्तिरपि ।
श्रीवल्लभोप्ययासीद्वातापिपुरीवधूवरताम् ॥७॥

यत्त्रिवर्ग्गपदविमलं क्षितौ नानुगन्तुमधुनापि राजकम् ।
भूश्च येन हयमेधयाजिना प्रापितावभृतमज्जना बभौ ॥८॥

नळमौर्य्यकदम्बकाळरात्रिस्तनयस्तस्य बभूव कीर्त्तिवर्म्मा ।
परदारानिवृत्तचित्तवृत्तेरपि धीर्यस्य रिपुश्रियानुकृष्टा ॥९॥

रणपराक्रमलब्धजयश्रिया सपदि येन विरुग्णमशेषतः ।
नृपतिगन्धगजेन महौजसा पृथुकदम्बकदम्बकदम्बकम् ॥१०॥

तस्मिन् सुरेश्वरविभूतिगताभिलाषे-राजाभवत्तदनुजःकिल मङ्गलेशः ।
यः पूर्व्वपश्चिमसमुद्रतटोषिताश्वसेनारजःपटविनिर्म्मितदिग्वितानः ॥११॥

स्फुरन्मयूखैरसिदीपिकाशतैर्व्युदस्य मातङ्गतमिस्रसञ्चयम् ।
अवाप्तवान्यो रणरङ्गमन्दिरे कटच्चुरिश्रीललनापरिग्रहम् ॥१२॥

पुनरपि च जिघृक्षोस्सैन्यमाक्रान्तसालं रुचिरबहुपताकं रेवतीद्वीपमाशु ।
सपदि महदुदन्वत्तोयसंक्रान्तबिम्बं वरुणबलमिवाभूदागतं यस्य वाचा ॥१३॥

तस्याग्रजस्य तनये नहुषानुभावे लक्ष्म्या किलाभिलषिते पोलेकेशिनाम्नि।

सासूयमात्मनि भवन्तमतः पितृव्यं ज्ञात्वापरुद्धचरितव्यवसायबुद्धौ ॥१४॥

स यदुपचितमन्त्रोत्साहशक्तिप्रयोगक्षपित बलविशेषो मङ्गलेशस्समन्तात्।
स्वतनयगतराज्यारम्भयत्नेन सार्द्धं निजमतनु च राज्यञ्जीवितञ्चोज्झतिस्म ॥१५॥

तावत्तच्छत्रभङ्गे जगदखिलमरात्यन्धकारोपरुद्धं यस्यासह्यप्रताप-

द्युतिततिभिरिवाक्रान्तमासीत्प्रभातम् ।
नृत्यद्विद्युत्पताकैः प्रजविनि मरुति क्षुण्णपर्य्यन्तभागैर्गर्ज्जद्भिर्व्वा-

रिवाहैरळिकुलमलिनं व्योम यातं कदा वा ॥१६॥

लब्ध्वा कालं भुवमुपगते जेतुमाप्पायिकाख्ये गोविन्दे च

द्विरदनिकरैरुत्तराम् भैमरथ्याः ।
यस्यानीकैर्युधि भयरसज्ञत्वमेकः प्रयातस्तत्रावाप्तम् फलमुप-
कृतस्यापरेणापि सद्यः ॥१७॥

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वरदातुंगतरंगरंगविलसद्धंसावलीमेखलां वनवासीमवमृन्द-
तस्सुरपुरप्रस्पर्धिनीं संपदा ।
महता यस्य बलार्ण्णविन परितस्सञ्छादितोर्वीतलं स्थल-
दुर्ग्गञ्जलदुर्ग्गतामिव गतं तत्तत्क्षणे पश्यताम् ॥१८॥

ग्रङ्गाळुपेन्द्रा व्यसनानि सप्त हित्वा पुरोपार्ज्जितसंपदोपि ।
यस्यानुभावोपनतास्सदासन्नासन्नसेवामृतपानशौण्डः ॥१९॥

कोङ्कणेषु यदादिष्टचण्डदण्डाम्बुवीचिभिः ।
उदस्तास्तरसा मौर्य्यपल्वलाम्बुसमृद्धयः ॥२०॥

अपरजलधेर्ल्लक्ष्मीं यस्मिन् पुरीम्पुरभित्प्रभे मदगजघटाकारैर्न्नावां शतैरवमृन्दति।

जलदपटलानीकाकीर्ण्णन्नवोत्पलमेचकञ्जलनिधिरिव व्योम
व्योम्नस्समोभवदम्बुधिः ॥२१॥

प्रतापोपनता यस्य लाटमालवगूर्ज्जराः ।
दण्डोपनतसामन्तचर्य्याचार्य्या इवाभवन् ॥२२॥

अपरिमितविभूतिस्फीतसामन्तसेनामकुटमणिमयूखाक्रान्तपादारविन्दः ।
युधि पतितगजेन्द्रानीकबीभत्सभूतोभयविगलितहर्षो येन चाकारि हर्षः ॥२३॥

भुवमुरुभिरनीकैश्शासतो यस्य रेवाविविधपुळिनशोभावन्ध्यविन्ध्योपकण्ठः ।
अधिकतरमराजत्स्वेन तेजोमहिम्ना शिखरिभिरिभवर्ज्यो वर्ष्मणा स्पर्द्धयेव ॥२४॥

विधिवदुपचिताभिश्शक्तिभिश्शक्रकल्पस्तिसृभिरपि गुणौघैस्स्वैश्च महाकुलाध्यैः।
अगमदधिपतित्वं यो महाराष्ट्रकाणां नवनवतिसहस्रग्रामभाजां त्रयाणां ॥२५॥

गृहिणां स्वस्वगुणैस्त्रिवर्ग्गतुंगाविहितान्यक्षितिपालमानभंगाः।
अभवन्नुपजातभीतिलिंगा यदनीकेन सकोसलाः कलिंगाः ॥२६॥

पिष्टं पिष्टपुरं येन जातं दुर्ग्गमदुर्ग्गमम् ।
चित्रं यस्य कलेर्वृत्तं जातं दुर्ग्गमदुर्ग्गमम् ॥२७

सन्नद्धवारणघटास्थगितान्तराळं नानायुधक्षतनरक्षतजांगरागम् ।
आसीज्जलं यदवमर्द्दितमभ्रगर्भं कौनाळमम्बरमिवोदितसान्ध्यरागम् ॥२८

उद्धूतामलचामरध्वजशतच्छत्रान्धकारैर्ब्बलैः शौर्योत्साहर सोद्धतारिमथ
नैर्म्मौलादिभिष्षड्विधैः ।
आक्रान्तात्मबलोन्नतिम् बलरजस्सञ्चन्न काञ्चीपुररप्रकारान्तरित प्रतापमकरोद्यः
पल्लवानां पतिं ॥२९॥

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कावेरी वृतशफरीविलोलनेत्रा चोळानां सपदि जयोद्यतस्य यस्य ।
प्रश्च्योतन्मदगजसेतुरुद्धनीरा संस्पर्शं परिहरति स्म रत्नराशेः ॥३०॥

चोळकेरळपांण्ड्यानां योभूत्तत्र महर्द्धये ।
पल्लवानीकनीहारतुहिनेतरदीधितिः ॥३१॥

उत्साहप्रभुमन्त्रशक्तिसहिते यस्मिन्समस्ता दिशो जित्वा भूमिपतीन् विसृज्य महितानाराद्ध्य देवद्विजान् ।
वातापीन्नगरीम्प्रविश्य तगरीमेकामिवोर्व्वीमिमां चञ्चन्नीरधिनीलनीरपरिखां सत्याश्रये शासति ॥३२॥

त्रिंशत्सु त्रिसहस्रेषु भारतादाहवादितः ।
सप्ताब्दशतयुक्तेषु गतेष्वब्देषु पञ्चसु ॥३३॥

पञ्चाशात्सु कलौ काले षट्सु पञ्चशतासु च ।
समासु समतीतासु शकानामपि भूभुजाम् ॥३४॥

तस्याम्बुधित्रयनिवारितशासनस्य सत्याश्रयस्य परमाप्तवता प्रसादं ।
शैलञ्जिनेन्द्रभवनम्भवनम्महिम्नान्निर्म्मापितम्मतिमता रविकीर्त्तिनेदम् ॥३५॥

प्रशस्तेर्व्वसतेश्चास्या जिनस्य त्रिजगद्गुरोः ।
कर्त्ता कारयिता चापि रविकीर्त्तिः कृती स्वयम् ॥३६॥

येनायोजि न वेश्मस्थिरमर्त्थविधौ विवेकिना जिनवेश्म ।
स विजयतां रविकीर्त्तिः कविताश्रितकालिदासभारविकीर्त्तिः ॥३७॥

मूलवळ्ळिवेळ्मळ्तिवाडपच्छनूर्गङ्गवूर्पुलिगेरेगण्डवग्रामा इति अस्य भुक्तिः ।

गिरेस्तटात्पश्चिमाभिगतं निमूवारिर्य्यावत् महापथान्तपुरस्य सीमा उत्तरतः दक्षिणतो

.....ग...न

## Translation

**Verse 1** Victorious is Bhagavān Jinēndra, who is free from the succession of the cycle of old age, death and birth, in the universal expanse of whose ocean-like vast higher knowledge the whole world is (only a particle) like an island.

**Verse 2** After this,[2] the vast ocean of the Chalukya dynasty, which is unfathomable, in which were born excellent

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persons, who adorned the Earth like jewels in its crown, is victorious.

**Verse 3** Sayāśraya, who keeps conferring honours and gifts to the valiant and to the learned (respectively), simultaneously, and incessantly in such profusion that it is impossible to keep count of such gifts bestowed by him (they are being distributed in such numbers that it is not possible to keep count of them) is victorious for long.

**Verse 4** When many in that dynasty, in whose cases the appellation, Pṛthivīvallabha (i.e.) favourite master of the earth (as applied to them) had become quite meaningful and appropriate and who were eager for conquest, had been there,

**Verse 5** In that Chāḷukya lineage there was one who was famous as Jayasiṁha-vallabha, who had appropriated firmly to himself Lakshmī (wealth as well as glory in victory), who is otherwise known to be fickle and flirting about, through his valour in battle which was witnessed in his bewildering and killing numerous horses, foot-soldiers and elephants (of the enemies) with the strokes of various weapons, in battles where the jumping about of thousands of headless trunks as well as the flashes and sparkle of numerous swords were witnessed.

**Verse 6** (Then) his son, the one known as Raṇarāga of divine splendour became the sole lord of the earth. His suprahumanness was made evident to the people through the divine glow of his body even when he was asleep.

**Verse 7** Poleḳēsi was his son. He through his having the loveliness of the moon and being the favourite of Śri (Goddess Lakshmī) became the chosen groom for the bride, Vātāpipurī[3]

**Verse 8** (He was one) whose (scrupulous) treading of the path of the *trivagga*[4] was such that the (other petty) rulers were unable to keep pace with him. Having

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got a good ablution in the purificatory waters (used by the sacrificer at the end of the sacrifice), that was let to flow freely by that performer of horse-sacrifice, the earth put on shining brightness.

**Verse 9** His son was Kīrttivarman, who was the night of destruction for the Naḷa, Mauryya and Kadamba-[4] whose mind though it was studiously kept away from (coveting) others' wives, was however drawn towards the Śrī (Lakshmī; wealth) of the enemies.

**Verse 10** By him, who was resorted to by the Śrī (Lakshim̄-glory) of victory on witnessing his great might exhibited in battle, who was eminently valiant, who was the rutting (choicest) elephant among kings, the Kadamba (tree), that was the multitude of the army of the Kadambas, was uprooted.

**Verse 11** When his desire to ascend to the glory of the lordship over the celestials had got fulfilled, his younger brother Maṅgalēśa became the king. He had spread a canopy over all the quarters (of the earth) with the cloth that was the dust of (raised by) the cavalry stationed (while he was camping at) on the shores of the eastern and western seas.

**Verse 12** In the mansion that was the battle-field, having dispelled the enveloping darkness of the clouds/elephants (of the enemy) with the multitude of lamps that were the sparkle of the hundreds of scintillating swords, he wedded the damsel that was the fortune/wealth of the Kaṭachchuri.

**Verse 13** Again, when (he) intended to capture Rēvatī-dvīpa, and in consequence, when his troops displaying many bright banners attacked the walls (of the fort) with many bright banners (flowing), the reflections of (those troops) in the waters of the waves (of the sea) made it look as if Varuṅa's forces themselves had quickly come there at his (Maṅgalēśás) word (of command)[5].

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**Verse 14** When his elder brother's son named Polekēsi who had the stature of Nahusha,[6] became aware that Lakshmī (the Goddess of wealth and Fortune), was eager to resort to him but finding his uncle envious of him, he resolved to lead the life of an exile.

**Verse 15** That Maṅgalēśa, his built-up strength in counsels, energy and employment of power having abandoned him, and his efforts to secure the succession to the kingdom for his own son having proved futile, had to give up his kingdom of no mean dimensions and his own life.

**Verse 16** When, that parasol (Maṅgalēśás rule) thus got shattered, for a moment it looked as if the whole world had been enveloped by darkness, but then there came about the dawn resplendent with the lustrous rays of Polakēśí's glory, that is, when the regions of the sky got covered with clouds and were thundering and thus looked as if a thick crowd of bees had got massed therein, the scene was brightened by a string of lightnings (which were the victorious banners (of Pulekēśin) fluttering in the wind.

**Verse 17** When he (Polekēśin) had established himself in the earth, Āppayika and Govinda,[7] finding an opportunity came to battle with him with a multitude of elephants. The former with his army came to know what is fear but the other (submitted and) got the reward for his service.

**Verse 18** See, when Vanavāśi, with its wealth competing the city of the celestials, its mansions rising to touch the skies and having the girdle of a row of swans and the high waves of the Varadā (river), was invested (by him), his ocean-like army thickly spreading itself on the earth all around surrounding that (city boasting of its) earthen fort, (that city) was made to look like an island fort (with water all around protecting it. i.e. The army of Pulakēśin was that water surrounding that fort.)

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**Verse 19** The rulers of the Gaṅga and Āḷupa families who had earlier amassed wealth after abandoning the seven unpardonable vices[8] were now attracted by his (Polekēśi's) eminence and getting seated near to him got intoxicated by serving him,[9] which service was delectable to them like nectar.

**Verse 20** In the Koṅkaṇas, the abundance (of wealth) of the Mauryyas [10] that was however, only comparable to the waters of a pool was gobbled up by the furious waves of his punitive forces on his order.

**Verse 21** When he, with the radiance of the destroyer of Pura (God Śiva) besieged Purī[11] the glory of the western sea - (board) with hundreds of ships resembling intoxicated cloud - like elephants, the sky put on the look of the sea having been darkened by the covering of an array of clouds resembling blue lotuses by the dust raised by his (huge) army and the sea looked like the sky (when the army of Polekēsi spread itself thickly all around filling all the space)

**Verse 22** The Laṭas, Māḷavas and Gūrjjaras who got attracted to him due to his power, conducted themselves in his service in such a way as (if) they were teachers (in this art of serving masters) to those rulers who were defeated and brought under subjection as feudatories by him.

**Verse 23** He is one who made Harsha, whose lotus-like feet were embellished by the glittering rays from the crowns of the numerous feudatories puffed up with unlimited wealth, on witnessing the gory scene of the fallen army of elephants in battle, got gripped with fear and lost his mirth.[12]

**Verse 24** While he was ruling the earth with his huge army, the region of the Vindhya (mountain) with its peaks which was being avoided by elephants due to rivalry in form, had been rendered unbarren by the splendour of the varied sands of the (river) Rēvā, became more attractive and resplendent due to his glamour and greatness.

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**Verse 25** By his righteously gained three-fold capabilities/power[13] which vied with those of Śakra (Indra), and his multifarious qualities and due to his belonging to a great family, he acquired the overlordship over the three Mahārāshṭras containing ninetynine thousand villages [14]

**Verse 26** Kōśalās and Kaliṅgas, who put to shame other rulers through their (kingdoms being inhabited by) housholders having excellent qualities appropriate to the station of each and treading the three - dimensional course (of life), [15] came to be affected by signs of fear by (on seeing) his army.

**Verse 27** The fort of Pishṭapuram, on being crushed by him was exposed to be not so impregnable or inaccessible. It is a wonder that his conduct in life was such that it was impenetrable to the characteristic ways of the Kali (age)

**Verse 28** The waters of Kauṇāla, (the region of which) which had been invested (by his army) with the unguents in the form of the blood of the men felled down by various weapons and with every inch of space having been filled up with the clouds in the shape of his well-accoutred elephants, was made to look like the sky filled with tumultuous clouds and with a spread of (red) colouring (due to the blood-letting in the battle) the scene resembling the twilight period.[16]

**Verse 29** He made the Lord of the Pallavas to confine his glorious boasts within the walls of Kāñchīpuram, which had been covered with the dust (raised by the marching of his forces when he moved to curb the growing power of - that Pallava), by (employing) his six-pronged forces, *maula* etc. [17] which along with the raised spotless fly-whisk standards and hundreds of umbrellas had darkened (hidden the skies) and which had shaken that enemy who was haughty with heroism, eagerness and enthusiasm.

**Verse 30** Immediately, when he undertook the (operations) for further conquest, he gained the respect of the (river)

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Kāvērī, (of the Chōḷas) in which river the darting fishes gleamed like tremulous eyes, due to the flow of her waters being obstructed as if by a dam by the host of elephants with dripping ichor, found herself prevented from flowing further to touch and embrace the ocean[18]

**Verse 31** There he promoted the prosperity of the Chōḷa, Kēraḷa and Pāṇḍya, having been the one with frost-free splendour (Sun) for (to melt away) the mist that was the Pallava army.

**Verse 32** While that Satyāśraya, who was endowed with the three capabilities/competence of fortitude, lordliness and deliberation,[19] after conquering all the quarters, and after giving leave to the various rulers of land (with due honours when they were leaving after paying obeisance to him), kept worshipping great men, the gods and brahmins, having entered (returned to ) Vātāpī-nagarī, and was ruling this earth, as if it was one city with the blue waters of the oceans with leaping (waves) serving as the moat.

**Verse 33-34** When thirty three thousand with the addition of seven hundred years and a further thirty five years had passed since the Bharata war and in the Kali age, fifty six and five hundred years of the Śaka rulers of the earth had gone by.

**Verse 35** by the intelligent Ravi-kīrtti, a close confidant [20] of Satyāśraya, whose rule was bounded (only) by the three oceans, was this stone-mansion for Jinēndra, fit enough for that Great soul, was erected.

**Verse 36** Ravikīrtti feels the sense of fulfilment, by himself composing this eulogy and by having caused the erection of this abode for Jina, the preceptor for the three worlds.

**Verse 37** That wise Ravī-kīrtti, by whom was brought together this abode of Jina, firm like stone, in a novel method for the fulfilment of his duty and who was resorted to by the muse of poetry and had attained

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the celebrity of Kālidāsa and Bhāravi,[21] may he be victorious.

**Prose** [22]Mūlavaḷḷi, Veḷmaḷtikavāḍa, Machchanūr, Gaṅgavūr, Puḷigeṛe, (and) Gaṇḍavagrāma, these (villages) are those (given) for the enjoyment (by this abode of Jina). For this cluster of villages, the boundary to the north, extends uptil the Nimūvāri, which starts from the slope of the hill and flows west and the highway and to the south (continuation indistinct).

## Notes

1. The Bhārata war reckoning is stated to be the same as Kali-yuga reckoning and to have been counted from 18 February, 3102 B.C. (Sircar, D.C., *Indian Epigraphy* p.328).

2. The phrase *tad-anu*=indicated the two purposes that Ravikīrtti had set before himself, - the first purpose, the erection of the abode for Jina, as indicated by the praise of Jinendra in the first verse, the second purpose the eulogy of the Chāḷukya family especially of his patron Pulekēśi, which followed this phrase *tadanu* (See *EI*, VI, p.7, n.15).

3. This statement makes it probable that Pulakēśi (I) was the one in that dynasty, who first established himself in Vātāpi-purī. Possibly he had conquered this city and appreciating its ideal location, had fortified it and made it his capital (Cf. Ramesh, K.V., *Chālukyas of Vātāpī*, p.38 and f)

4. *tri-vargga* refers to the three aspects of a human existence, (i.e.) the pursuit of *dharma* (carrying out the duties prescribed for one's station in life), *artha* (pursuit of material well-being) and *kāma*(the efforts to get one's carnal desires fulfilled).

4a. These were dynasties of rulers in the region who had been subjugated or exterminated by the Chāḷukyas.

5. This imagery is seen repeated in verse 28.

6. Nahusha was an ancient king of the lunar race of great prowess and fame due to which he got elevated even to the position of the Lord of the celestials (Indra). However due to his haughtiness he lost that position and was cursed by sage Agastya to become a serpent.

7. The mention of these two persons without any attributes and the context suggests that they were either the progeny or

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some adherents of Maṅgalēśa, who contested the assumption of the rulership by Polekēśin.

8. The seven *vyasanas* or vices are stated to be

.....

(*Śabdakalpadrumaḥ*, Vol.IV, p.544, col.2). (i.e.)

1) hunting 2)gambling with dice, 3) promiscuity in sex 4) drinking (intoxicants) 5) uttering harsh words, 6) spoilation of property & 7) (unjustified) harsh punishment. (Also see MW, *SED*, p.1035 col.1)

9. Though the Gaṅgas and Āḷupas had given up the vices including drinking intoxicants, they did not hesitate to get intoxicated by close attendance on Polekēśin, which service acted on them like nectar (Cf. *EI*, VI, p.10 n.1).

10. From the run of the verse, it has to be understood that in the Koṅkaṇa region, the Mauryyas formed the ruling family (See Fleet, J.F., *Dynasties of the Kanarese Dictricts*, p.282-83).

11. This Purī on the coast of the western sea could be Dwārakāpurī in the Kathiawad peninsula (Also see I bid., p.283-84). For the purpose of effect the poet has chosen to compare the king with the destroyer of Pura (Tripur-āsura), God Śiva.

12. Harsha was the name of the king of Kanauj. The word literally means joy or mirth.

13. The three kinds of Śakti-power or capacity that distinguish regal authority are: *prabhutva* (lordliness, personal pre-eminence) mantra (good counsel i.e. capability to interpret and deliberate with advisers and take a firm decision) and *utsāha* (energy i.e. dash and alacrity) (MW, SED,p.1044 col.2) cf. *EI*,VI, p.10, n.7) See also verse 32.

14. It is inconceivable that the three Mahārāshṭrikas alone contained ninetynine thousand villages. It appears that such numbers attached to the names of territorial divisions signified the estimated revenue amount due from the respective divisions.

15. Cf.note 3 above. Proper and strict adherence to rules prescribed for the pursuit of *dharma, artha* and *kāma* make for a good and exemplary citizen.

16. As the stress in the verse is on the waters of Kauṇāla, the description in this verse must be understood as that of the reflection of the army of Polekēsin, stationed or active on its bank in those waters. This Kauṇāla has been identified with

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the "well-known Kollēru lake, which is south of Pīṭhapuram between the rivers Gōdāvarī and Kṛishṇā" (EI, VI, p.3).

17. The six types of the army are given as 1) *maula* (the usual interpretation of this word is "hereditary" but it stands to reason to suppose that it referred to the core of the army that was attached to the king permanently, (the standing army). Apparently, this elite part of the army consisted of such men who were hereditarily and traditionally warriors. 2) *bhṛitya* (mercenaries i.e. *adhoc* levies); 3) *suhṛdt (armies brought to join the king's army by allies and feudatories); 4) śrēṇī* (contingents supplied by guilds); 5) *dvishad* (contingents of troops captured from or induced to defect from the enemy and join one's own); 6) *āṭavika* (troops enlisted from forest tribes) (See Kālidāsa-Raghuvaṁśa, IV, v.26 (Commentary); Chakravartti P.C., *The Art of War in Ancient India*, p.2-3).

18. The idea of the poet might have been that the river Kāvērī (figuratively pictured as a woman as all rivers are) was not only prevented from joining the sea being obstructed in her flow by the dam of the huge number of elephants that had got into the river but was instead forced to get (sexually) satisfied by the dripping ichor (equated to semen ?) from those elephants, and that getting so satisfied she had no need for the touch of the sea (which is usually pictured as the husband of the rivers, (Also see *EI*, VI, p.11 n.7)

19. See note 12 above. The three kinds of *Śakti* referred to succintly in verse 25, are spelt out here in detail.

20. *Param-āptavatā prasādam* can also mean "having obtained the grace," (i.e.) just like in the context of the occurrence of the phrase '*svayam-ēva prasādāt*' in the "Paṭṭattāḷmaṅgalam Grant of Nandivarman"(*EI*, XVIII, p.115 f)

The above phrase might have signified that Ravikīrtti secured the approval of the king for constructing the Jinēndra-bhavanam.

21. While this statement indicates that the poet of this *Praśasti*, Ravikīrtti was very well acqainted with the works of the great Sanskrit poets, Kālidāsa and Bhāravi, the various imageries and metaphors he has employed in the *praśsti* are evidence to the fact that he had not hesitated to freely adopt and adapt (sometimes clumsily) the literary excellences in the works of those poets (See footnotes to the translation of the text given by the original editor - p.7 to 12 of *EI*, VI).

22. This portion of the text of the inscription telling about the villages that were assigned as the *bhukti* (for enjoyment) of this (the temple) and their boundaries (as a single set of

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boundaries is given for all those villages. They must have been contiguous) is stated to have been inscribed in a different hand and palaeographically in later characters. Either this assignment for the enjoyment of the temple was done later than the time of the construction of the temple or this portion at the end of the record recording the grant of villages for the enjoyment of the temple of Jina constructed by Ravikīrtti was a later interpolation. However it can be pointed out that as evidenced in the records of Mahēndravarman I Pallava, in this period often, the accent was on the construction of a temple and rather than on making provision for worship in the same.

## No.100

## MUNDESVARI INSCRIPTION OF UDAYASENA

| | | |
|---|---|---|
| Location | : | Muṇḍēśvari (Ramgarh) [1]Bhabua Subdivision, Shahabad District |
| Date | : | (Harsha) 30[2]: 637 A.D. |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Udayasēna[3] |
| Dynasty | : | ...3 |
| Reference | : | Banerji, R.D., *EI*, IX, p.289-90 |

ॐ । संवत्सरे त्रिङ्शतितमे कार्त्तिकदिवसे द्वाविङ्शतिमे अस्मिन् संवत्सरमासदिवसपूर्व्वायां श्रीमहासामन्तमहाप्रतीहारमहाराजोदयसेनराज्ये कुलपतिभागुदलनस्स देवनिकायं दण्डनायक गोमिभटेन प्रार्त्थयित्वा मातापित्रोरात्मनश्च पुण्याभिवृद्धये विनीतेश्वरमठसमावेशम् मठमेतत्कारितकं श्री नारायणदेवकुलस्य ४०० श्रीमण्डलेश्वरस्वामिपादाय कोष्ठिकातः आचन्द्रार्क्कसमकालीयं अक्षयं प्रतिदिनं नैवेद्यार्थं तण्डुलप्रस्थद्वयं दीपतैलपलस्य चोपनिबन्धः कारितः श्रीमण्डलेश्वरस्वामिपादानां विच्छित्तिविश्रान्ततन्त्रसाधारणं पञ्चाशतां दीनाराणां गोब ..... जभक्ताद्युपकरणानि ४०० देवनिकायस्य दत्तान्येतदेवं विदित्वा यथाकालाध्यासिभिः तपोवनिकैर्व्वा यथानिबद्धस्य विघातो न कार्यं एवमभिश्रावितो योन्यथा कुर्यात्स महापातकैस्सह नरके वसेत् एवं ..... वधारणया मध्य..... भाक..... तमिति ॥ उक्तञ्च..... यत्नाद्रक्ष युधिष्ठिर ..... दानाच्छ्रेयोनुपालनं ।

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## Translation

Oṁ! In the year thirty,[2] in the (month) Kārttika, on the twentysecond day ! in this year, month and day, in the kingdom of śrī-*mahāsāmanta,mahā -pratīhāra mahārāja* Udayasēna,[3] by *daṇḍanāyaka* Gomibhaṭa,[4] after making the entreaty to the *dēvanikāya* of *kulpapati* Bhāgudalana[5] this *maṭham* has been established as an adjunct to Vinītēśvara--maṭham for the increase in merit of my parents and self.[6] For Nārāyaṇa-dēvakula[7] 400 [7a]. For śrī-Maṇḍalēśvara - svāmi-pāda an arrangement has been made for the supply of two *prasthas*[8] of rice for offerings to the deity, and one *pala*[9] of oil for the lamp, from the *kōshṭhika*[10] daily, till the moon and the Sun last. Fifty *dināras*[11] has been given to śrī-Maṇḍalēśvarapāda, as a provision for the unguents, for the ritual of putting to rest, ...*ja-bhakta*[12] etc. in the *dēvanikāya* 400[7a].[5] Knowing about these grants those *tapōvanikas*[13] that resort to this place from time to time for meditation (and worship ?) should not cause any harm to this arrangement. (Even) after being told about this, if any one does anything contrary, he will incur all the grēat sins (Then follow one of the usual verses praying for protection of the grant)[14]

## Notes

1. This inscription is stated to have been discovered among the debris which had accumulated around the temple of Muṇḍēśvarī on the summit of an isolated hill seven miles south west of Bhabua and close to the village of Ramgarh (*AR, ASI,* 1902-03, p.42; *EI,* IX, p.289). See n.7.

2. The year quoted, thirty, in this record, has been ascribed to the Harsha era on account of the palaeography of the writing. The Harsha era started in 607 A.D.

3. The titles borne by Udayasēna indicate that he was a feudatory ruler. He is otherwise unknown.

4. *Daṇḍanāyaka* Gōmibhaṭa must have been an army-commander under *mahārāja* Udayasēna. Possibly he wielded great influence and the area around the Muṇḍēśvarī hill was under his administration.

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5. *Kulapati* is the designation of a teacher who can entertain ten thousand pupils at his own cost (*EI*,IX, p.289 n.4). Bhāgudalana was one such teacher, whose scholastic establishment is here referred to as *dēvanikāya* (See MW, S ED, p.482 col.3). 3). This *dēvanikāya* complex seems to have included the Śrī-Nārāyaṇa--dēvakula. It appears that Bhāgudalana's approval was required for the construction of a *maṭham* in that complex and for making the benefactions for Srī-Maṇḍalēśvarasvāmipāda.

6. It is noteworthy that the *daṇḍanāyaka* Gōmibhaṭa made the benefactions as recorded in the inscription for the merit of his own parents and self rather than for the merit of his overlord Udayasēna.

7. The temple Srī-Nārayaṇa-dēvakula might have been situated in the *dēvanikāya* which seems to have referred to the central structure in the Muṇḍēśvari temple, which is however, in the debris around which the present inscription was found. It is stated (*AR, ASI*, 1902-03, p.43) that in the centre of that structure, which is in tact, "stood a *chaturmukha*-Mahādēva or *liṅgam* with four heads and an image of Durga" which "did not appear to be of remarkably great age". Possibly it was this *liṅgam* which was referred to as Srī-Muṇḍalēśvarasvāmi-pāda in this inscription. It would appear that the above said structure was the *maṭham* constructed by Gōmibhaṭa to house this *liṅgam, and it was included in the temple-complex known as Śrī-Nārāyaṇa-dēva-kula* now represented by the debris wherein Śrī-Nārāyaṇa was the chief deity under worship. The image of Śrī-Durgā in the said structure might have been installed therein at a later date. It is likely that this image of Śrī-Durgā is the deity now known as Muṇḍēśvarī which claimed prime attention by dēvotees in later times and has lent the name to the temple as now known.

7a. The symbol H occuring at the end of the lines 6 and 12 after the words *dēvakulasya and upakaraṇāni* respectively in the text was understood by Banerjee as having "been added in order to fill up the vacant space" (*EI*, IX, p.290 n.1). But see the numerical tables provided by G. Buhler and G.H. Ojha (Table IX in the former's *Indian Palaeographical Table* and Plate XXXIV in the latter's *Bhāratīya Prāchīn Lipimāla*. It will be noted that the above symbol is very much akin to the symbol for 400, given under the heading "symbols occurring in Valabhī records". As this record refers to *dināras* in other contexts, it can be construed that 400 *dināras* each had been granted for Śrī-Nārāyaṇa-dēvakula and for the various equipments in the *dēvanikāya*.

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8. *Prastha* was a measure of capacity (Sircar, D.C., *Ind. Ep.Gloss.*, p.25)

9. *Pala* was the denomination of a weight (*Ibid.*,p.227). In the region and age to which this record pertains, oil seems to have been sold by weight.

10. *Kōshṭhika* was apparently the storehouse or treasury of *daṇḍanāyaka* Gōmibhaṭa,

11. *Dināra* seems to have been a gold coin in circulation in the area around the findspot of the inscription during that age (See *Ibid.*, p.97).

12. *Vichchitti-visrañta-tantra-sādhāraṇam* seems to have referred to the application of unguents on the image of the deity, Śrī-Maṇḍlēśvarasvāmi pāda (?) and to the ritual concerning the laying of the deity for rest at night. The reference to some other service which was to be catered for from the fifty *dināras* endowed, has been rendered unavailable due to the breakage of the stone. It is possible that the provision for application of unguents and for rest was meant for the *tapovanikas* who resorted to the said *dēvanikāya* for vēdic instruction or for meditation. It may be seen that in some records of the Maitrakas of Valabhī (e.g. Bōtad plates of Dhruvasēna II Bālāditya dealt with above) separate provisions were made for the worship of the deified Buddha in a *vihāra* and for the clothes, resting and medical facilities for the monks who took their abode in the same *vihāra*.

13. The *tapōvanikas* referred to must have been either the pupils who resorted to the *dēvanikāyam* for instruction or generally to those who took their abode there for meditation.

14. The beginning portion of the last few lines of the record have been lost due to the breakage of the stone but fortunately this portion contained only the imprecations.

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# No.101

## BHAMODRA MOHOTA PLATES OF DHRUVASENA II

| | | |
|---|---|---|
| Location | : | Bhamodra Mohota,[1] Bhavnagar |
| Date | : | (Gupta) saṁvat 320=639-40 A.D. |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Dhruvasēna II |
| Dynasty | : | Maitrakas of Valabi |
| Reference | : | Jackson, AMT, *JBBRAS* xx (1897-98), p.6-10; Acharya, G.V. *Historical Ins. of Gujarat.* I, p.157 (No.67) |

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ॐ स्वस्ति विजयवलभीतः प्रसभप्रणतामित्राणां मैत्रकाणामतुलबलसम्पन्न मण्डलाभोगसंसक्तसंप्रहारशतलब्धप्रतापात्प्रतापोपनतदानामानार्ज्जवोपार्ज्जितानु रागादनुरक्तमौलभृतश्रेणीबलावाप्तराज्यश्रियः परममाहेश्वर श्रीभटार्क्कादव्यव च्छिन्नराजवंशान्मातापितृ चरणारविन्दप्रणतिप्रविधान्ताशेष कल्मषः शैशवात्प्रभृति खड्गद्वितीयबाहुरेव समदपरगजघटास्फोटन प्रकाशितसत्वनिकषः तत्प्रभावप्रण तारातिचू डारत्नप्रभासंसक्त पादनख रश्मिसंहतिः सकलस्मृतिप्र णीतमार्ग्ग सम्यकूपरिपालनप्र जाहृदयरंजनान्वर्त्थ राजशब्दो रूपकान्तिस्थैर्य्य गाम्भीर्य्यबुद्धिसंपद्भिः स्मरशशाङ्काद्रि राजोदधित्रि दशगुरुधने शानतिशयानः शरणागताभयप्र दानपरतया तृणवदपास्ताशेष स्ववीर्य्यफलः प्रार्त्थनाधि कार्त्थप्रदाना नन्दितविद्वत्सु हृत्प्रणयिहृदयः पादचारीव सकल भुवनमण्डला भोगप्रमोदः परममाहेश्वरः श्रीगुहसेनः तस्य सुतः तत्पादानखमयूखसंता नविसृतजाह्न वीजलौघप्रक्षा लिताशेषकल्मषः प्रणयिशतसहस्रोपजीव्य मानसंपद्रूपलो भादिवाश्रितः सरभसमाभिगामिकैः गुणैः सहजशक्तिशिक्षावेशेष विस्मापिताखिल धनुर्धरः प्रथमनरपति समतिसृष्टानामनुपालयिता धर्म्मदायानामपाकर्त्ता प्रजोपघातकारिणां उपप्लवानां दर्शयिता श्रीसरस्वत्योरेकाधिवासस्य सहतयतिपक्षलक्ष्मी परिभोगदक्षविक्रमः विक्रमोपसंप्राप्तवि मलपार्त्थिवश्रीः परममाहेश्वरः श्रीधरसेनः तस्य सुतः

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तत्पादानुध्यातः सकलजगदानन्दनात्यद्भुतगुणसमुद्रस्थणितसमग्रदिङ्मण्डलः समरशतविजयशोभासनाथमण्डलाग्रद्युतिभासुरतरांशपीठोव्यूढगुरुमनोरथ महाभावः सर्वविद्यापरावरभागाधिगमविमलमतिरपि सर्वतः सुभाषितलवेनापि स्वोपपादनीयपरितोषः समग्रलोकागाढगाम्भीर्य्य हृदयोपि सुचरितातिशयसुव्यक्त परमकल्याणस्वभावः खिलीभूतकृतयुगनृपति पथविशोधनाधि गतोदग्रकीर्त्तिः धर्मानुपरोधोज्ज्वलतरीकृतार्थ सुखसंपदुपसेवानिरूढ धर्म्मादित्यद्वितीयनामा परममाहेश्वरः श्रीशीलादित्यः तस्यानुजः तत्पादानुध्यातः स्वयमुपेन्द्रगुरुणेव गुरुणात्यदरसमभि लषणीयामपिराजलक्ष्मीं स्कन्धासक्तां परमभद्रइव धुर्यस्तदाज्ञासम्पाद नैकरसतयैवोद्वहन्खेद सुखरतिभ्यां अनायासितसत्वसंपत्तिः प्रभावसम्पद्वशीकृतनृ पतिशतशिरोरत्नच्छायोपगूढपादपीठोपि परावज्ञाभिमान रसनालिङ्गितमनोवृत्तिः प्रणतिमेकां परित्यज्य प्रख्यातपौरुषाभिमानैरप्य रातिभिरनासादित प्रतिक्रियापाः कृतनिखिलभुवना मोदविमलगुणसंहतिः प्रसभविघटितसकल कलिविलासि तगतिर्न्नि चजनाधिरो हिभिरशेषैः दोषैरनामृष्टा त्युन्नतहृदयः प्रख्यातपौरुषास्त्र कौशलाति शगोगणतियो विपक्षक्षितिपतिलक्ष्मी स्वयंग्रहप्रकाशित प्रवीरपुरुष प्रथमसंख्याधिगमः परममाहेश्वरः श्रीखरग्रहः तस्यतनयस्तत्पा दानुध्यातः सकलविद्याधिगम विहितनिखिल विद्वज्जनमनः परितोषातिशयः सत्वसम्पदात्ययौदार्य्येण च विगतानुसन्धासमा हितारातिपक्षमनोरथ रथाक्षभंगः सम्यगुपलक्षितानेक शास्त्रकलालोक चरितगह्वरविभागोपि परमभद्रप्रकृतिरकृत्रिमप्रश्रय विनयशोभाविभूषणः समरशतजयपताकाहर णप्रत्यलोदग्रबाहुदण्डविध्वन्सित निखिलप्रतिपक्षदर्प्पोदयः स्वधनुःप्रभावपरिभू तास्त्रकौशलाभिमानसकलनृपति मण्डलाभिनन्दितशासनः परममाहेश्वरः श्रीधरसेनः तस्यानुजः तत्पादानुध्यातः सच्चरितातिशयित पूर्व्वनरपतिः दुस्साधानामपि प्रसाधयिता विषयाणां मूर्त्तिमानिव पुरुषकारः परिवृद्धगुणानुरागनिर्भ्भरचित्तवृत्तिः मनुरिव स्वयमभ्युपपन्नः प्रकृतिभिरधिगतकलाकलापः कान्तिमान्निर्वृतिहेतुरकलङ्कः कुमुदनाथः प्राज्यप्रतापस्थगितदिगन्तरालः प्रध्वंसितध्वान्तराशिः सततोदितस्सविताप्रकृतिभ्यः परं प्रत्ययमर्त्थवन्तमतिब हुतिथप्रयोजनानुबंध मागमपरिपूर्णं विदधानः सन्धिविग्रहसमास निश्चयनिपुणः स्थानमनुपदेशं ददतां गुणवृद्धिविधानजनित संकारस्साधूनां राज्यशालातुरीय तन्त्रयोरुभयोरपि निष्णातः प्रकृतिविक्रमोपि करुणामृदुहृदयः श्रुतवानप्यगर्व्वितः कान्तोपि प्रशमी स्थिरसौहृदय्योपि निरसिता दोषवतामुदयसकलसमुपजनितजनतानुरागापरिपिहितभुवनसमर्त्थितप्रथित बालादित्य द्वितीयनामा परममाहेश्वरश्रीध्रुवसेनः कुशली सर्व्वानिव यथा संबध्यमानकान्समाज्ञापयत्यस्तु वस्संविदितं यथा मया मातापित्रोः पुण्याप्यायनाय

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त्रिसङ्गमकस्वतलप्रतिष्ठितकोट्टम्माहिकादेवीपादेभ्यः महाराजद्रोणसिंहेन त्रिसङ्गमकप्रपीयवापीषु ताम्रशासनेभिलिख्य गुदादानं प्रतिपादितं अन्तराच्च विच्छित्तिं नीतं तदस्माभिर्गन्धपुष्पधूपदीपतैलाद्योपयोगाय देवकुलस्य च खण्डस्फुटित प्रतिसंस्करणाय पादमूलजीवनाय च समुत्सम्कलितं तथा त्रिसङ्गमकस्वतलगञ्जात् प्रत्यहं तन्नियुक्तेन रुपक एको देयोक्षयनीवीत्वेन देव्याः पूजाहेतोर्ध्धर्म्मदायो निसृष्टः यतो न केनचिद्व्यासेधे वर्त्तितव्यं आगामिभद्रनृपतिभिर स्मद्वंशजैरन्यैर्व्वा अनित्यैश्वर्य्याण्यस्थिर मानुष्यं दानफलमवगच्छद्भिरय मस्मद्दायोनुमन्तव्यः प्रतिपालयितव्यश्च इत्युक्तं च ॥

बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥

यानीह दारिद्र्यभयान्नरेन्द्रैर्धनानि धर्म्मायतनीकृतानि ।
निर्भुक्तमाल्यप्रतिमानि तानी को नाम साधु पुनराददीत ॥

षष्टिं वर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥

दूतको राजपुत्र श्रीखरग्रहः लिखितमिदं सन्धिविग्रहाधिकृत दिविरपति चत्रर्भट्टिपुत्रदिविरपति स्कन्दभटेन ॥ सं ३००/२० आषाढ सु २१ स्वहस्तो मम.

## Summary

The introductory portion of this record is a stereotype copy of the identical portion of the other records of Dhruvasēna II dealt with above. The present charter records an order of Dhruvasēna (II) issued from the victorious Valabhī to those concerned to inform them that whereas mahārāja Drōṇasiṁha[2] had made a *gudādānam,*[3] involving the stepwells appropriate to Trisaṅgamaka,[4] through a copper plate charter for the benefit of the (Goddess) Kōṭṭammahikā dēvī-pādā,[5] consecrated within the precincts (*svatala*[6]) of Trisaṅgamaka[4] and this grant was disrupted in the meanwhile, now (it was restored) by him (Dhruvasēna II) for the worship (of that deity) with sandal paste, flowers, incense, oil for the lamps, for carrying out the repairs to the temple and for maintaining those (the priest-worshippers) serving at the feet (of that deity)

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For the worship of Dēvī the following *dharmmadāyā* to the effect that from the *gañja*[7] (treasury or storehouse See Sircar, D.C., *Ind.Ep.Gloss.*, p.112) of the *svatala* of Trisaṅgamaka, every-day, one *rūpaka*[8] should be given by the one appointed there, as an *akshaya-nīvī*[9] was (also) ordered.

(This is followed by the usual cautioning against any disruption of this grant and three of the usual verses here specifically stated to have been quotations from Vyāsa)

The *dūtaka* was *rājaputra* śrī-Kharagraha[10]

(The charter) was written by *divirapati* Skanda-bhaṭa, son of *sandhivigrah-ādhikṛita-divirapati* Chatra-bhaṭṭi.[11]

Saṃvat 320 Āshāḍha su.1

Authenticated by his own hand (by the king)

## Notes

1. Bhamodra Mohāta is stated to be a village near Bhavnagar (*JBBRAS*, XX, p.1). Along with the other single charter of Drōnasiṃha, the above charter on two plates was found buried in a field.

2. Drōnasiṁha was an ancestor of Dhruvasēna, who is known to have ruled at the beginning of the 6th century A.D.

3. The meaning of *gudādānam* is not clear.

4. The village Trisaṅgamaka has been identified with the modern village Tarsamia, three miles south-east of Bhāvanagar and about four miles north-east of Hathab (Virjee, K.K., *op.cit*, p.311; Also see *USVAE*, II, Nos.114, 130, 134, 137, 166 where one Trirami hill in Mahārāshṭra is mentioned).

5. What has been read by Jackson as *Kōṭṭammahikā-dēvī-pā-de-vyāḥ*, seems to be a mistake for *Kōṭṭammahikā-dēvī-pādēbhyaḥ* (i.e.) for the Goddess Kōṭṭammahikā-dēvī-pāda, (See the text given by Acharya, G.V. '*Historical Ins. of* Gujarat, I, No.67). As per the present record, this Goddess had been installed in the *svatala* of Trisangamakā by Drōṇasimha and a *gudādānam* involving the stepwells supplying drinking water had been made for the worship of that same Goddess by that same king. But as per the record found along with these plates dealt with here, issued by Drōnasiṁha himself (*USVAE*, III, No.185), that king

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had granted the village, Trisaṅgamakā itself for the worship of Śrī-Bhagavatī-Pāṇḍarājyā. Possibly Kōṭṭammahikādēvīpāda was the same Goddess Śrī-Bhagavatī-Pāṇḍarājyā and the reference in the present record is to the same grant of the village Trisaṅgamaka made to that Goddess Pāṇarājyā. It is also possible that both these Goddesses were different and that apart from making a grant of the village Trisaṅgamaka to the Goddess Pāṇarājya, whose temple was already there, Drōṇasiṁha has also set up a temple of Kōṭṭammahikādēvīpāda. (i.e.) the guardian deity of the Kōṭṭa or fort (of Trisaṅgamikā) in the same Trisaṅgamakā and had endowed a levy from the stepwells there for the worship of that deity. Jackson, AMT had stated "A temple of Kottārā-dēvī appears to be still in existence at Tarasāmia" (*JBBRAS* XX,p.7).

6. *Trisaṅgamaka-svatala-pratishṭhita* as mentioned in this record is comparable to the reference to the establishment of Buddhist *vihāras* in the *svatala* of Valabhī in some other charters of the Maitrakas of Valabhī. It appears that the Goddess Kōṭṭammahikā-devīpāda had been installed within the periphery of Trisaṅgamaka. Possibly Trisaṅgamaka was an important and extensive fortified township patronised by the early kings of the dynasty of Maitrakas.

7. *Gañja* referred to a treasury of storehouse (Sircar, D.C., *Ind. Ep.Gloss* p.112). Trisaṅgamaka-svatala is seen to have had a treasury, put in the charge of an officer appointed possibly by the king.

8. *Rūpaka* was a coin, which bore a figure (of the king ?) It might have been of silver or gold (Sircar, D.C., *op.cit*, p.438).

9. *Akshaya-nīvī* referred to a capital amount endowed for meeting the expenses on a religious or a charitable purpose, which never dwindled or was disturbed, only the interest on the same being utilised for meeting the specified expenses. However the term seems to have been used in the sense of a perpetual endowment in the present record as the *rūpaka* was ordered to be paid daily to meet the expenses in the worship of the Goddess (Cf. Sircar, D.C *Ind. Ep.Gloss,* p.15).

10. The *dūtaka* in many of the grants of the Maitrakas of Valabhī was the heir-apparent of the king of the record. But, *rājaputra* (prince ?) Kharagraha mentioned as the *dūtaka* of this grant is stated to have been the younger son of a cousin of Dhruvasēna II who had to wait for a long time to get possession of the Valabhī throne (See Virjee, K.K., *op.cit*, p.76, 83).

11. This name of the writer of the charter is given as Vatra-bhaṭṭi in the other records of this same king.

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# No.102

## NOGAWA PLATES OF 'DHRUVASENA II'-'A'

| | | |
|---|---|---|
| Location | : | Nōgāwa, Ratlam District |
| Date | : | (Gupta) saṁvat 320 = 639-640 A.D. |
| Script | : | Early Nāgarī |
| Langugage | : | Sanskrit |
| King | : | Dhruvasēna II |
| Dynasty | : | Maitrakas of Valabhī |
| Reference | : | Hultzsch, E., *EI*, VIII, p.188 f. |

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ॐ स्वस्ति ॥ वलभितः प्रसभप्रणतामित्राणां मैत्रकाणामतुलबलसम्पन्न मण्डलाभोगसंसक्तप्रहारशतलब्धप्रतापात्प्रतापोपनतदानमानार्ज्जवोपार्ज्जितानु रागादनुरक्तमौल भृतश्रेणीबला वाप्तराज्यश्रियः परममाहेश्वरः श्रीभटार्क्कादिव्य वच्छिन्न राजवङ्शान्मा तापितृचर णारविन्दप्रणतिप्रविधौ ताशेषकल्मषः शैशवात्प्रभृति खड्गद्वितीयबाहुरेव समदपरगजघ टास्फोटनप्रकाशित सत्त्वनिकषः तत्प्रभावप्रणता रातिचूडारत्नप्रभासंसक्त पादनखरश्मि संहतिः सकलस्मृतिप्रणीतमार्ग्गसम्य क्परिपालनप्रजाहृदयरञ्ज नान्वर्त्थराजशब्दो रूपकान्तिस्थैर्य्यगाम्भीर्य्य बुद्धिसम्पद्भिः स्मरशशाङ्काद्रिराजोद धित्रिदशगुरुधने शानतिशयानः शरणागताभयप्रदानपरतया तृणवदपास्ताशेषस्वकार्य्य फलप्रार्त्थनाधिकार्त्थाप्र दानानन्दितविद्वत्सुहृत्प्रणयिहृदयः पादचारीव सकलभुवन मण्डलाभोगप्रमोदः परममाहेश्वरः श्रीगुहसेनस्तस्य सुतस्तत्पादनखमयूख सन्तानविसृत जाह्नवीजलौघप्र क्षालिताशेषकल्मषः प्रणयिशतसहस्रोप जीव्यमानसम्पद्रू पलोभादिवाश्रितः सरभसमाभि गामिकैर्ग्गुणै स्सहजशक्तिशिक्षावि शेषविस्मापि ताखिलधनुर्द्धरः प्रथमनरपति समतिसृष्टाना मनुपालयिता धर्म्मदायानामपाकर्त्ता प्रजोपघातका रिणामुपप्लवानां दर्शयिता श्रीसरस्वत्योरे काधिवासस्य संहतारातिपक्षलक्ष्मी परिभोगदक्षविक्रमो विक्रमोपसंप्राप्तवि मलपार्त्थिवश्रीः परममाहेश्वरः श्रीधरसेनस्तस्य सुतस्तत्पादानुध्यातः सकलजगदानन्दनात्यद्भुगु णसमुदयस्थगितसमग्रदिङ्मण्डलः समरशतविज यशोभासनाथ मण्डलाग्रद्युतिभासुरतरांसपीठो दृढगुरुमनोरथमहाभारः सर्व्वविद्यापरावरविभागाधिगमविमलमतिरपि सर्व्वतस्सुभाषितलवेनापि सुखोपपादनीयपरितोषः समग्रलोकागाध गाम्भीर्य्यहृदयोपि सुचरितातिशयसुव्यक्त

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परमकल्याणस्वभावः खिलीभूतकृतयुगनृ - पतिपथवि शोधनाधि गतोदग्रकीर्त्तिर्द्धर्म्मानुप रोधोज्ज्वलतरीकृतार्त्थ सुखसम्पदुपसेवानिरूढ धर्म्मादित्यद्वितीयनामा परममाहेश्वरः श्रीशीला दित्यस्तस्यानुज स्तत्पादानुध्यातः स्वत्यमुपेन्द्रगुरुणेव गुरुणात्यादरवता समभिलषणीयामपि राजलक्ष्मीं स्कन्धासक्तां परमभद्र इव धुर्य्यस्तदाज्ञा सम्पादनैकरसतयैवोद्व हन्खेदसुखरतिभ्या मनायासितसत्त्वसम्पत्तिः प्रभावसम्पद्वशीकृतनृ पतिशतशिरोरत्नच्छायोपगूढ पादपीठोपि पराव ज्ञाभिमानरसाना लिङ्गितमनोवृत्तिः प्रणतिमेकां परित्यज्य प्रख्यातपौरुषाभिमानैरप्य रातिभिरनासादितप्रतिक्रियोपायः कृतनिखिल भुवनाधिरोहिभिरशेषै र्द्वेषैरनामृष्टात्युन्नतहृदयः प्रख्यातपौरुषास्त्रकौशलाति शयगणतिथविपक्षक्षिति पतिलक्ष्मीस्वयंग्रहप्रकाशित प्रवीरपुरुषप्रथमसंख्याधिगमः परममाहेश्वरः श्रीखरग्रहस्तस्य तनयस्तत्पादानुध्यातः सकलविद्याधि गमविहितनिखि लविद्वज्जनमनः परितोषातिशयः सत्त्वसम्पदा त्यागौदार्य्येण च विगतानुसन्धा नाशमाहि तारातिपक्षम नोरथाक्षभङ्गः सम्यगुपलक्षितानेक शास्त्रकलालोकचरित गह्वरविभागोपि परमभद्रप्रकृतिरकृत्रिम प्रश्रयविनयशो भाविभूषणः समरशतजय पताकाहर णप्रत्यलोदग्रबाहुदण्ड विध्वंसितनिखिल प्रतिपक्षदर्प्पोदयः स्वधनुःप्रभावपरिभू तास्त्रकौशलाभिमानसकल नृपतिमण्डलाभि नन्दितशासनः परममाहेश्वरः श्रीधरसेनस्तस्यानुजस्त त्पादानुध्यातः सच्चरितातिशयि तसकलपूर्व्व नरपतिरतिदुस्सा धानामपि प्रसाधयिता विषयाणां मूर्त्तिमानिव पुरुषकारः परिवृद्धगुणानुरा गनिर्ब्भरचित्त वृत्तिभिर्म्मनुरिव स्वयमभ्युपपन्नः प्रकृतिभिरधिगत कलाकलापः कान्तिमान्निर्वृतिहेतुरकलङ्कः कुमुदनाथः प्राज्यप्रतापस्थगित दिगन्तरालप्रध्वंसित ध्वान्तराशि स्सततोदितस्सविता प्रकृतिभ्यः परं प्रत्ययमर्त्थवन्त मतिबहुतिथ प्रयोजनानुबन्धमागा मपरिपूर्णं विदधानः सन्धिविग्रहसमा सनिश्चयनिपुणः स्थानेनुरूपमादेशं ददद्गुणवृद्धि विधानजनितसंस्कारस्साधूनां राज्यशालातुरीय तन्त्रयोरुभयोरपि करुणामृदुहृदयः श्रुतवानप्यगर्व्वितः कान्तोपि प्रशमी स्थिरसौहृदय्योपि निरसिता दोषवतामुदयसमयसमुपजनितजनतानुराग परिपिहितभुव नसमर्त्थितप्रथित बालादित्यद्वितीय नामा परममाहेश्वरः श्रीध्रुवसेनङ्कशली सव्वनिव यथासम्बध्यमानकास माज्ञापयत्यस्तु वस्संविदितं यथा मया मातापित्रो पुण्याप्ययनायोदुम्बरगह्वरविनिर्ग्गतागस्तिकाग्रहारा निवासिउच्चमानचातुर्व्वि द्यसामान्यपाराशरसगोत्रवाजसनेय सब्रह्मचारिब्राह्मण कुमारस्वामिपुत्र ब्राह्मणअग्निस्वामिने तथा जम्बूसरविनिर्ग्गता यानकाग्राहारनिवासि उच्चमानतचातुर्व्विद्यसामान्यकौशिकसगोत्रवाजसनेय सब्रह्मचारि ब्राह्मणमहेश्वर पुत्रब्राह्मणसंगरवये मालवके उच्चमानभुक्तौ नवग्रामकग्रामपूर्व्वसीम्नि भक्तीशतं

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यस्याघाटनानि पूर्व्वतः वराहोटकग्रामकङ्कटः दक्षिणतो नदी अपरतः लक्ष्मण पट्टिका उत्तरतः पुलिन्दानकग्रामकङ्कटः एवमेतच्चतुराघाटन विशुद्दं भक्तीशतं सोद्रङ्गं सोपरिकरं सभूतवातप्रत्यायं सधान्यहिरण्यादेयं सदशापराधं सोत्पद्यमानविष्टिकं सर्व्वराजकीयानामहस्तप्रक्षेपणीयं पूर्व्वप्रत्तदेवब्रह्मदेय ब्राह्मणविंशतिरहितं भूमिच्छिद्रन्यायेनाचन्द्रार्क्कार्णर्व्वक्षितिसरित्पर्व्वतसमकालीनं पुत्रपौत्रान्वयभोग्यं उदकातिसर्ग्गेण धर्म्मदायो निसृष्टः यतोनयोरुचितया ब्रह्मदेयस्थित्या भुञ्जतोः कृषतोः कर्षयतोः प्रदिशतोर्व्वा न कैश्चिद्व्यासेधे वर्त्तितव्यमागामिभद्रनृपतिभिरप्यस्मद्वंश जैरन्यैर्व्वा अनित्यान्यैश्वर्य्याण्यस्थिरं मानुष्यं सामान्यञ्च भूमिदानफलमवगच्छद्भिरयमस्मद्दायोनुमन्तव्यः परिपालयितव्य श्चेत्युक्तञ्च ॥

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥

यानीह दारिद्रचभयान्नरेन्द्रैर्द्धनानि धर्म्मायतनीकृतानि ।
निर्भुक्तमाल्यप्रतिमानि तानि को नाम साधुः पुनराददीत ॥

षष्टिवर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेदिति ॥

दूतकोत्र राजपुत्रश्रीखरग्रहः लिखितमिदं सन्धिविग्रहाधिकृतदिविरपति वत्रभट्टिपुत्रदिविरपतिस्कन्दभटेन ॥ स ३०० २० भाद्रपद ब ५ स्वहस्तो मम ॥

## Translation

(The genealogy of the king prefaced to the charter is a reproduction of that found in the Bōṭāḍ plates of the king dealt with above.)

That Paramamāhēśvara srī-Dhruvasēna who has the secondary name Bālāditya, being at Valabhi and well, orders all concerned thus : Be it known to you. By me, for the augmentation of merit to my parents, one hundred *bhaktīs*[1] of land in the eastern boundary of the village Navagrāmaka[2] in Uchchamāna[3] -bhukti in Mālavaka, which area of land is bounded on the east by the *kaṅkaṭa*[4] of the village Varāhōṭaka,[5] the river on the south, the lakshmaṇa-paṭṭikā on the west and the *kaṅkaṭa* of the village Pulindānaka[5] on the north, has been granted as

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*dharmmadāya*,[6] with the libation of water along with *udraṅga, uparikara, bhūtavātapratyāya*, entitlement to the levies in paddy, gold and benvolence *(ādēya)*, with *daśāparādha*, with the right to get free labour as due, with the freedom from the interference from all royal officials, with the exception of (lands) already granted to (temples of) Gods and as *brahmadēyam* and the twentieth part of (allocated to) *brāhmaṇas*,[7] in accordance with the rule of *bhūmi-chhidrā*[8] with the guarantee that the gift will last as long as the moon, Sun, oceans, earth, and streams exist, and that the gift could be enjoyed hereditarily in the line of sons, grandsons,

to the brāhmin Agnisvāmin, son of *brāhmaṇa* Kumārasvāmi a *brahmachāri* of Vājasanēya- (śākhā - white Yajurvēda) belonging to Parāśara-gōtra and who is of Uchchamāna - chāturvidya - sāmānya[9] resident in Agastikāgrahāra[10] having emigrated from Udumbara-gahvara and to *brāhmaṇa* Saṅgaravi, son of *brāhmaṇa* Mahēśvara, a *brahmachārī* of Vājasanēya - (śākhā) belonging to Kauśika-sagōtra and who is of Uchchamāna-chāturvidya-sāmānya, who is resident in Āyānakāgrahāra[10] having emigrated from Jambūsara[10]

While (these two donees) enjoy (the land granted) to them either by tilling it (on their own) or by having it tilled or by giving it away (on lease ?), in accordance with its status as a (with the rights pertaining to) *brahmadēyam* none should obstruct them.

(This is followed by a request to future good rulers to approve and protect this grant and three of the usual verses (without attribution))

Here the *dūtaka* is *rājaputra* - śrī - Kharagraha. This has been written by *divirapati* Skanda-bhaṭa, son of *sandhi vigrahādhikṛita divirapati* Vatra-bhaṭṭi.

Saṁ 320 Bhādrapada ba.5. This is my hand.

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## Notes

1. *Bhakti* as a measure of the area of land is peculiar to this region. Its exact extent is not ascertainable (cf. Sircar, D.C., *Ind.Ep.Gloss.*, p.49).

2. Navagrāmaka, the village involved in the grant has been identified with Nōgāwā, wherein this grant was discovered (*EI*, VIII, p.189).

3. Hultzsch read this as *Uchyamāna*, meaning " the said" and stated that this referred to Mālavaka just mentioned before, that is, the *Uchyamāna-bhukti* was Mālavaka-bhukti. But the prefix specifying the name of the *bhukti* seems to read Uchchamāna on the plate (cf. *Chcha in cnēvam-ēta- chchaturāghāṭana-viśuddham* in line 43 on the plate). Hence it is to be understood that there was one *Uchchamāna-bhukti* in Mālavaka, Uchchamāna having been the name of a place, which was the headquarters of the *bhukti* or a territorial division (cf. Sircar, D.C., *Ind.Ep.Gloss.*, p.57), in Mālavaka (cf. Virjee, K.K., op.cit., p.274). There are at present village named, Uchha, Uchawad, and Uchmat in and around the Mālava region. (*Gazetteer of India and Pakistan*, p.1285) (See *EI*, VIII, p.189). Uchachamāna might have been the ancient name of one of these places. One village, Uchchāpadraka situated in Puṇyānakasthalī is also mentioned in a C.P. Grant of Śīlāditya I from Vala (*JBBRAS*, XI, (1875), p.361, text line, second plate line 3).

4. *kaṅkaṭa* has been understood as meaning "boundary" (Sircar, D.C., *op.cit.*, p.143) If interpreted in the light of the meaning of the word "mail, defensive armour" (MW, *SED*, p.194 col.2), *kaṅkaṭa* as referred to in this record might have also been the wall raised at the boundary of the village to protect it from depradators both animal and human.

5. Varāhōṭaka has been identified with Bhārōḍa, the modern village to the east of Nōgāwā and Pulindānaka with the modern village Paldūnā to the north (*EI*, VIII, p. 189).

6. Here *dharmmadāya*, a gift made in accordance with *dharmma* is equated with *brahmadēya* as subsequently the record says that the beneficiary brahmins should not be hindered while they enjoyed the land granted, in accordance with the rights of a *brahmadēyam*.

7. In the phrase *pūrvva - pratta - dēva - brahmadēya - brāhmaṇa - viṁśati - rahitam* (i.e. excepting such land which had already been granted to *dēva* (temples of Gods), as *brahmadeyam* and

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as *brāhmana-viṁśati*), the last, *brāhmaṇa-viṁśati*, seems to indicate that in villages in this area *(Surāshṭra)* there was a practice of setting apart one twentieth of the area of the land in the village or one twentieth of the produce of the land in the village for the enjoyment of brahmins without however, any entitlement to *brahmadēyam* rights. However this phrase was meaningless in the context of this charter, as here, only a specified and limited extent of land, hundred *bhuktis* in extent was granted to the brahmins as *dharmma - dāya/brahmadēyam*.

8. *Bhūmi-chhidra-nyāya* referred to the rule whereby land which was freshly brought under cultivation through the efforts of an enterprising person, which was granted exemption from or liberal concessions in the land tax. However, in the context of this charter where a bloc of land had been granted with entitlement to the rights of *brahmadēyam* which implied entitlement to or exemption from taxes and to several other privileges any such concessional assessment of land on the land granted could not have had any relevence. Either the introduction of these phrases in these charters was due to the scribe's copying the format of the text from some model, where these claims had relevence or at least this clause was deliberately included to impress on the grantee / grantees that he / they should continuously keep the land granted under cultivation, failing which the rights granted would be forfeited.

9. The phrase *Uchchamāna - chātur - vidya - sāmānya* is to be understood as referring to the antecedents of the brahmin donees of the charters. It might have indicated that the brahmins were the products of an institution giving instruction in all the four *Vēdas* situated at the place, *Uchchamāna* (the chief town or village of the *bhukti* of the same name - See n.3 above). It might have also indicated that Agastikāgrahāra as well as Āyanakāgrahara, wherein the two brahmins were respectively residing were situated in Uchchamāna - bhukti and that these two brahmins were well-known scholars in Vājasanēya-sākhā among the group of brahmins in Uchchamāna-bhukti, who were well-versed in one or the other of or in all the four Vēdas belonging to Uchchamāna-bhukti. It is also possible that as this phrase, just precedes the mention of Parāśara or Kauśika-sagōtra, these *gōtrins* are indicated to be found among the adherents of all the four *Vēdas* hailing from the place Uchchamāna.

10. Āgastikā-grahāra and Āyanakāgrahāra have not been identified. Uḍumbara-gahvara also occurs in a plate of Dharasēna IV (*IA*, XV, p.335). Here Buhler, G., had analysed the significance of the name Uḍumbara-gahvara but had not identified that place (Ibid., p.336). Jambūsara is stated to be known by the same

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name even today and it is the headquarters of the Jambūsara Taluk of the Broach District (Virjee, K.K., *op.cit.,* p.302).

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## No.103

## HOSUR PLATES OF SATYASRAYA (PULAKESIN II)

| | | |
|---|---|---|
| Location | : | Hosur, Goribindnur Taluk, Kolar District. |
| Date | : | C.640 A.D.[1] |
| Script | : | Early Kannaḍa |
| Language | : | Sanskrit |
| King | : | Satyāśraya (Pulakēśin II) |
| Dynasty | : | Chāḷukya of Bādāmi |
| Reference | : | Rice, Lewis, *EC*, X, Gd.48; *IA*, VIII, p.89, 96-97; IX, p.304. |

स्वस्ति श्रीमानव्यसगोत्राणां हारितीपुत्राणां मातृगणसम्वर्द्धितानाम् स्वामिमहासेन पादानुध्यातानामिव चलुक्यानां समृद्धिमद्राज्यपरम्परायाग तवंशतिलकोश्वमेधावभृथस्नानपवित्रीकृतोत्तमाङ्गः पौलिकेशीत्यभि ख्यातनामधेयो रणविक्रमद्वितीय नामधेयः तदनन्तरम् हर्षवर्द्धन जितसत्याश्रयम् स्वप्रियसुता स्वभाषया अम्बेरेत्या विज्ञापित सन्महामाघपौर्णमास्यायां संगमतीर्थे सोमग्रहणे सहिरण्यसोदकम् आत्रेयगोत्रेभ्यो त्रयोदशेभ्यः कौशिकगोत्रेभ्यो पञ्चेभ्यः काश्यपगोत्रेभ्यस्त्रिभ्यः कौंडिन्यगोत्रेत्रिः कौशिकगोत्रेभ्यस्त्रिभ्यः सावर्णिकगोत्राभ्यां द्वाभ्यां भारद्वाजगोत्र एक शौनकगोत्र एकः एतेभ्यो महाब्रह्मणेभ्यः विदितवेदविद्भ्यः षट्कर्म्मनिरतेभ्यः एकत्रिंशद्भ्यो ब्राह्मणेभ्यः कोणिकल्विषयि स्वभाषया पेरियाळनामग्रामम् दत्तं मनुगीतौश्लौकौ उदाहरन्ति

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ।
षष्टिर्व्वर्ष सहस्राणि विष्ठायां जायते क्रिमिः ॥

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## Translation

Well being! Of those Chalukyas belonging to śrī - Mānavya - sagōtra, who were the sons (descendants) of Hāritī, who had been fostered by the (group of) mothers, who meditated at the feet of Svāmi Mahāsēna, there was the one renowned by the name Palukēśi who had a second name, Raṇavikrama. He shone as the foreheadmark of that well-established and glorious family wherein the succession to the rulership was proper and regular. His head had been purified by the *avabhṛitha* bath after the performance of *aśvamēdha*.[2]

After him[3] was Satyāśraya, who had gained victory over Harsha-varddhana.

He, having been supplicated by his dear daugter, Ambēreṭī,[4] on the day of the fullmoon in the month Mahā-Magha, on the occasion of a lunar eclipse, at the holy spot of Saṅgama (confluence),[5] granted with oblation of water and accompanying gold,[6] the village named (in *svabhāshā*), Pēriyāḷa;[7] in Kōṇikal-vishaya[8] to thirty one great brahmins, who were well-known scholars in the Vēdas and who were engrossed in the (daily) performance of the ordained six-fold rituals, as listed below:

Thirteen brahmins of Ātrēya-gōtra, five brahmins of Kauśika-gōtra, three brahmins of Kāśyapa-gōtra (three brahmins of Kau [ṇḍi]nya-gōtra[9]

Three brahmins of Kauśika-gōtra, two brahmins of Śāvaṇṇika-gōtra, one brahmin of Bhāradvāja-gōtra and one brahmin of Śaunaka - gōtra.[10]

(Here) are quoted the verses sung by Manu[11] (Then are given two of the verses usually cited in this context)

## Notes

1. This date had been allotted to this undated record in accordance with the original editor (*EC*, X, p.xiv-xv), Ramesh, K.V., doubts the genuniness of this recrod, (*op.cit.*, p.34).

2. This statement was meant to indicate that Polakēśin I had performed the *aśvamēdha* sacrifice.

3. The drafter of this record who had abridged the genealogical account is seen here to have skipped the rule of two sovereigns between Pulakēśin I and Pulakēśin II Satyāśraya, (i.e.) Kīrttivarman

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I, father of Satyāśrāya and Maṅgalēśa, uncle of Satyāśraya. He Pulakēśin II is referred to only by the title Satyāśraya, whicl was invariably incorporated in their string of titles by his successors.

4. The name of the daughter of Pulakēśin II, can be understood to have been Aṁbērētī. The term *svabhāshyā* prefixed to her name seems to have been parenthetical to indicate that the name was according to her (or local) language. It can be seen that the name of the village granted, Periyāḷa is also stated to be couched in *svabhāshā*.

5. *Saṅgam* refers to the spot of the confluence of rivers and some of these spots are considered very sacred. It is not possible to identify the spot mentioned here.

6. It is customary to add a coin to the water, when it is poured to signify a religious grant. It is anybody's guess if in the present instance the water with the gold coin was poured into the hand of each one of the thirtyone brahmins or the water with the gold coin was poured generally once on the ground.

7. The Pallava charters refer to Periyāḷa as one of the places where Narasiṁhavarma I fought the Chāḷukya (Pulakēśin). It seems likely that the Periyāḷa of the present record was that battle field of Pallava-Chāḷukya conflict, and that this charter was issued just prior to that battle, by Pulakēśin when he was encamped there awaiting the Pallava and his army. Pēriyāḷa could have been the old name of a village in the neighbourhood of the modern Hōsur, the findspot of this record.

8. Kōṇikal-vishaya has not been identified.

9. The text reads only *"Kauṁḍinya-gōtrēṛih"*

10. It is noteworthy that these thirtyone brahmins who had been identified by their *gōtras* alone, have not been named. Possibly as they were present before the king to receive the grant, it was found unnecessary to give their names in detail.

11. These same verses are sometimes attributed to Vyāsa, sometimes to Manu or to Dharma-śastra (See Sircar, D.C., *Indain Epigraphy*, p.171).

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# No.104

## CHIPLUN PLATES OF PULAKESI II

| | | |
|---|---|---|
| Location | : | Chiplūn, Ratnagiri District, Maharashtra |
| Date | : | C.640 A.D.[1] |
| Script | : | Early Kannaḍa |
| Language | : | Sanskrit |
| King | : | Pulakēśin II |
| Dynasty | : | Chāḷukya of Bādāmi |
| Reference | : | Fleet, J.F., *EI*, III, p.50-53 and plate. |

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**Meters :** Verse 1) *Āryā* 2) to 7), 9) *Anushṭubh* 8) *Indravajra*

जयति जगतां विधातुस्त्रिविक्रमाक्रान्तसकलभुवनस्य
नतन UUU ण UUU णनखांशुजटिलं पदं विष्णोः ॥१॥

मानव्यसगोत्राणां हारितिपुत्राणां चलुक्यानामन्ववाये वाताप्याः प्रथमविधातुरनेकाद्ध्वरावभृथस्नानसमार्द्रीकृतपुण्यमूर्त्तेः । सर्व्वमङ्गलायतनस्य वल्लभनृपतेः कीर्त्त्या युक्तस्य कीर्त्तिवर्म्मणः पुत्रः समनुष्ठितपतिदेवताव्रतकमलालयाविपुल पयोधरविलुप्तचन्दनालेपः सुरेन्द्रमन्दिरगतकिन्नराङ्गनापगीयमानविमलकीर्त्तिः स्वरदनकुलिशविभिन्नरिपुहृदयोद्गतरुधिरधारास्नपितमस्तकमत्तमातङ्गोदय पर्व्वततरुणरविः निगृहीतदुष्टजनः परिगृहीतविद्वत्सखोनुगृहीतभृत्यवर्ग्गः करगतखड्गोत्तृत्तपरनृपदन्तिदन्तोत्थितवह्निशिखोद्दीपितरणभूमिर्व्वरयुवतिनयन सायकैकलक्षो विविधशास्त्रार्त्थतत्त्वविचारक्षमसूक्ष्मबुद्धिश्चलुक्यकुलतिलकः सर्व्वसद्गुणाश्रयो रिपुदरिद्रश्श्रीसत्याश्रयो नाम ।

यः पदं न्यस्य शत्रूणां शौर्य्येणोपरि पार्त्थिवः । प्रकृत्या पुंश्चलीं लक्ष्मीं सतीव्रतमशिक्षयत् ॥२॥

स महीपतिरवरेतिकाविषयवासिनस्समाज्ञापयति यथायं मम मातुलस्समधिगतार्य्यमार्ग्गोन्मार्ग्गः स्वविक्रमक्रयक्रीतविशालकीर्त्तिविताननद्धसर्व्वदिगन्तरः सेन्द्रकाणां तिलकभूतः परममाहेश्वरश्श्रीवल्लभसेनानन्दराजस्तेन राज्ञा मातापित्रोरात्मनश्च पुण्योपचयार्थं आत्रेयसगोत्राय कृष्णस्वामिसूनवे

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महेश्वरायेष्टयज्ञाय आम्रवटवकग्रामो तथा चारुबेन्नायां अवञ्चपल्यां विंशतिश्चाटभटदूतराज पुरुषाणांमप्रवेशनीयं द्वयमेतत्प्रादात् ।

विदितास्सन्तु राजानस्सर्व्वे मद्वंशसंभवाः।
अन्ये च पृथिवीपालास्सामन्ताश्च महीतले ॥३॥
यःकश्चित्पृथिवीपालो भोगमस्य निवारयेत्
महतां पातकानान्तु कर्त्तुस्तस्य फलं भवेत् ॥३श्ल॥

उकृञ्च

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥४॥

षष्टिं वर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥५॥

पूर्व्वदत्तां द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठिर ।
महीं महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनं ॥६॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
स विष्ठायां क्रिमिर्भूत्वा पितृभिस्सह पच्यते ॥७॥

यानीह दत्तानि पुरा नरेन्द्रैर्दानानि धर्मार्त्थयशस्कराणि
निर्भुक्तमाल्यप्रतिमानि तानि को नाम साधुः पुनराददीत ॥८॥

फालकृष्टां महीं दद्यात्सबीजां सस्यमालिनीं
यावत्सूर्य्यकृता लोकास्तावत् स्वर्ग्गे महीयते ॥९॥

स्वस्त्यस्तु लेखकवाचकश्रोतृभ्यः ॥ॐ॥

## Translation

**Verse 1** Victorious are the feet of (God) Vishṇu, the creator of the universe, who had overrun all the worlds in three steps, the glamour of the nails of which feet ..... (of those that) prostrate (at those feet)

**Prose** There is this crest-jewel of the Chaḷukya dynasty, by name Satyāśraya;[2]

the besmeared sandal paste on whose body has been rubbed off by the bulky breasts of Kamalālayā (Goddess Lakshmī - the Goddess of wealth and fortune)

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on Her embracsing him to fulfill her austere vow of chastity (ie.) loyalty towards one husband[3]

Whose pure fame is being sung by the *kinnara* ladies on going to the abode of Surēndra[4]

Who is the young Sun who had just risen out of the rising (eastern) mountain, the head of his elephant, which has been bathed in the flow of blood gushing out of the hearts of his enemies rent by the thunderblot that were its tusks[5], resembling that mountain which is bathed with the red glow of the rising Sun

Who has dislodged wicked people, but has patronised learned people and those who befriended him, who is benevolent to the host of his servants

Who has lighted up the field/fields of battle by the flames that are the sparkees emitted by the tusks of enemy elephants on their being smitten by the sword in his hand.[6]

Who is the sole target for the arrowlike coquestish look of the eyes of choice young damsels.

Who has a keen intellect which has analysed and divined the innermost meaning and import of the various sciences.

Who is endowed with all good qualities and who is impoverished of enemies[7]

Who is the king who on the strength of his valour has placed his foot on the head of his enemies and thus has conjured the Goddess Lakshmi who by nature is inclined to resort to anyone with manliness, to reside with him permanently and has educated Her in the observance of chastity[8]

Who is the son of Kīrttivarman, the inheritor of the fame of Vallabha-nṛipati, the original founder of Vātāpi (as the capital),[9] whose person had been sanctified by getting (constantly) bathed by the waters of the ceremonial baths (at the conclusion) of many

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sacrifices, who was the resort of everything pure and auspicious, who was born in the lineage of Chalukyas, who are the sons of Hāriti, and who belong to Mānavya-sagōtra.[10]

That king (Satyāśraya) orders the residents of Avarētikā-vishaya[11] (as follows)

This is my maternal uncle, Śrīvallabha - Sēnā-nandara-ja[12] who is throughly conversant with (what is) noble conduct and (what is) the wrong path that is to be avoided, who has spread upto the end of the quarters the canopy of his vast fame purchased (acquired) by paying the price of his own valour, who is the crest-jewel of the (dynasty of) Sēndrakas, and is the devout worshipper of Īśvara,

by that ruler,[13] for the increase of the merit of his parents as well as of his own

The two, one the village - Āmravaṭavaka[14] and the other twenty (*nivarttanas* ?)[15] in Avañchapali[14] situated on (the bank of) (the river) Chārubennā,[16] which have been declared as out of bounds for *chāṭa, bhaṭa*, messengers and royal officers,

have been granted to Mahēśvara, who has performed sacrifices, son of Kṛishṇasvāmi belonging to Ātrēya - sagōtra

**Verse 2&3** Let it be known to all the kings born in my family as also to other rulers and feudal chiefs, and such controllers of land, that if they obstruct and interfere with the enjoyment of this (grant), they will reap the consequences of committing the great sins.

[Then there are six of the usual verses which are not attributed to any author.]

May there by well-being for writer, reader and hearers (of the text of this charter). OM

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## Notes

1. The record is not dated. However in view of the statement in the record (1.7) that by that time of the issue of this record Pulakēśin II has been left no more enemies to overcome a date late in his reign has been assigned (See Ramesh, K.V., *Chāḷukyas of Vātāpi*, p.90).

2. Satyāśraya is known to have been the title of Pulakēśin (II), son of Kīrttivarman. This is another instance where that king was referred to only by this title.

3. In effect, the author of this text stresses how the Goddess, of wealth and fortune has got firmly attached to Pulakēśin as if he was her husband and protector and had tightly embraced him (See below).

4. *kinnaras* are a group of celestial musicians and choristers in the service of Kubēra, the (mini) - God of riches and treasures. Here they are stated to have carried the praise of Pulakēśin (II) to the court of the lord of the celestials.

5. The elephant on which the king was seated in the battle-field is compared to the eastern mountain out of which the Sun rises in the morning. The red glow of the sky at dawn as well as of the rising mountain (reflecting that glow) are here pictured to be represented by the blood splashed on the head of the king's elephant from the heart of the enemies gored by the tusks of that elephant. The king seated above that head was like the Sun rising out of the eastern mountain.

6. The tusks of the elephants of his enemies being hard seems to have been pictured as having emitted sparks which flared up into flames when struck hard by the hard iron-sword of Satyāśraya.

7. This statement has led to the conjecture that the inscription belongs to a late period in the king's reign when he had no more enemies left to be vanquished (See note above).

8. The king has demonstrated to Goddess Laxmī (the Goddess of fotrune, beauty and victory) that he was the only man of valour by placing his foot on the other rulers and as such he was Her lord by right and that she had no business flirting about to other men (rulers) (See note No.3 above).

9. This interpretation in preference to that of the original editor (Fleet) is in view of the reasoning of K.V. Ramesh, (See Ramesh, K.V., *Chāḷukyas of Vātāpi*, p.38-39. He has pointed out that

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Vallabha was a title assumed by Pulakēśin I who founded the Chāḷukya kingship to signify his attainment of overlordship over the rulers of the region, and that in subsequent times the rulers in Deccan came to be referred to as Vallabhas, in general (*Ibid.*, p.44).

10. For the identification of Hārīti and Mānavya see above.

11. Avarētikā-vishaya has not been identified.

12. *Śrī-vallabha* prefixed to the name of Sēnānandarāja was the title of his Chāḷukya sovereign and as such this affixing of this title to his name by Sēnānandarāja very well indicated that he was a feudal chief under the Chāḷukyas. As his sister was married to Kīrttivarman I, who also had this title Śrīvallabha he might have adopted this title from him to show his subservience to him.

13. After the mention of Sēnānandarājaḥ, in the text, there is the word *tēna* meaning "by him" thus reflecting that the grant was made by Sēnānandarājaḥ. But immediately after *tēna* there are the words *sa rājña*, which throw in doubt, the identity of the grantor of the charter, whether it was Sēnānandarājaḥ or the king Satyāśraya. But as the fact of the grant is couched in the passive voice with a *dattam*, given, at the end, it seems that the subject of this verb, *dattam was tēna* (Sēnānandarājaḥ). However, it is possible that *Vijñāpitēna after tēna* was missed by the scribe. In that case, it can be construed that *sa rājña* that king (Satyāśraya) made the grant on being supplicated by Sēnānandarāja.

14. Neither Āmravaṭavaka, the village granted nor Avañchapali, the village, where the land, twenty (*nivarttanas* ?) in extent, was granted have been identified.

15. Only *vimśah* meaning twenty is given in the text. Apparently it referred to *nivarttanas*, which was the standard area-measure in this region and that is why its mention was suppressed here as superfluous.

16. The first letter in the word is damaged. It could be *Chā* or *Vā*. The suffix *bennā* has been taken as a corrupt or derived form of *vēṇī or veṇṇā*, which denotes a braid of hair or river. This river on which Avanchapali was situated may be one of the tributaries or distributaries of river Vasishṭī or Shāstrī flowing through the Chipḷun Taluk of Kṛishṇa Vennāi the river Kṛishṇṇā.

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# No.105

## NOGAWA PLATES OF DHRUVASENA II - B

| | | |
|---|---|---|
| Location | : | Nogāwā (Naugāma), Ratlam District |
| Date | : | (Gupta) Samvat 321 = 640-41 A.D. |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Dhruvasēna II |
| Dynasty | : | Maitrakas of Valabhī |
| Reference | : | Hultzsch, E., *AR ASI,* 1902-03, p.232 f; *EI,* VIII, p.194 f. |

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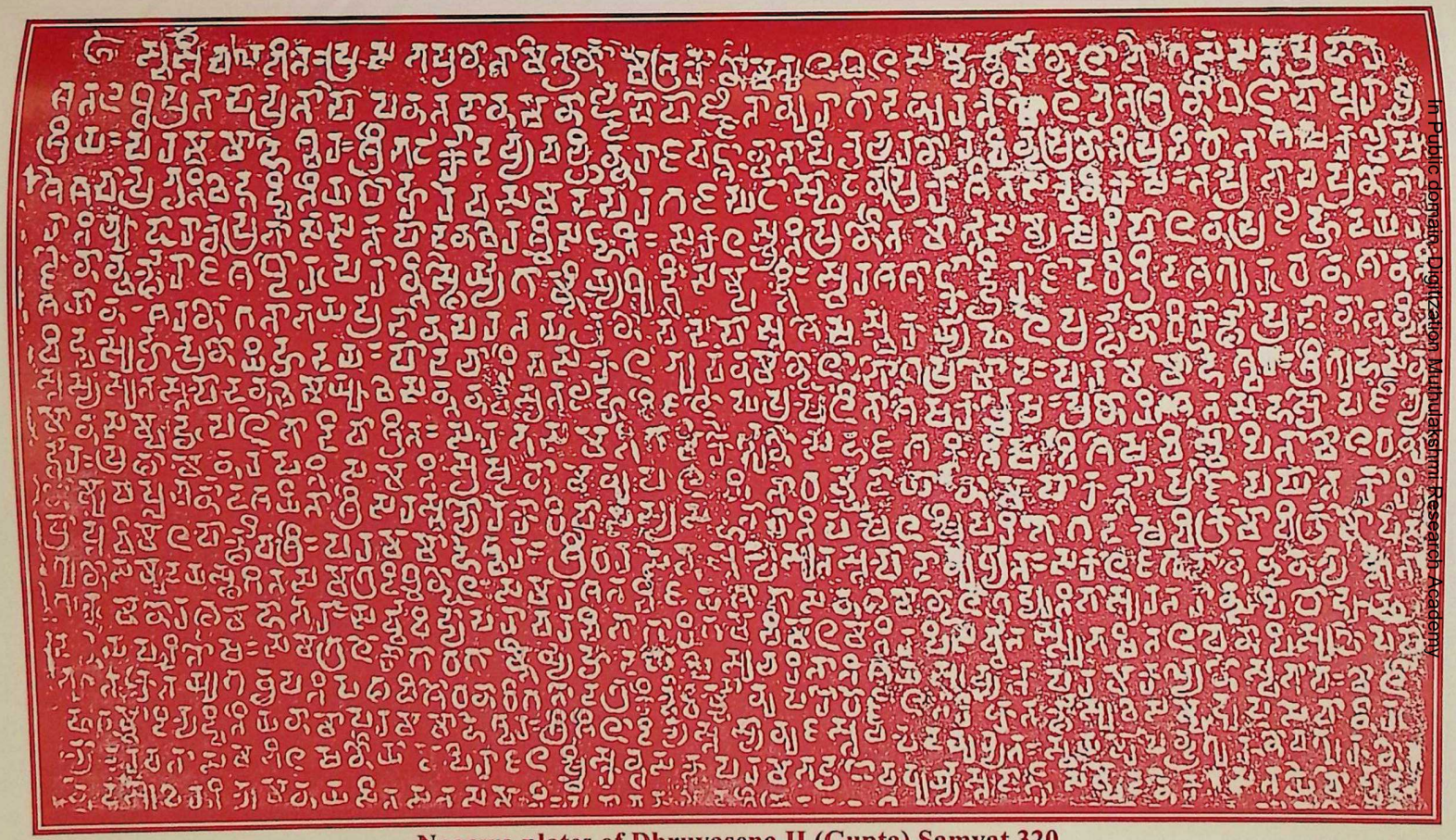
ॐ स्वस्ति ॥ विजयस्कन्धावाराद्वन्दितपल्लीवासकात्प्रसभप्रणतामित्राणां मैत्रकाणामतुलसम्पन्नमण्डलाभोगसंसक्तप्रहारशतलब्धप्रतापात्प्रतापोपन तदानमानार्द्धवोपार्द्धितानुरागादनुरक्तमौलभृतश्रेणीबलावाप्तराज्यश्रियः परममाहेश्वर श्रीभटार्क्कादव्यवच्छिन्नरा जवंशान्मातापितृचरणारविन्द प्रणतिप्रविधौताशेषकल्मषः शैशवात्प्रभृति खड्गद्वितीयबाहुरेव समदपरगज घटास्फोटन प्रकाशितसत्वनिकषः तत्प्रभावप्रणतारातिचू डारत्नप्रभासंसक्त पादनखरश्मिसंहतिः सकलस्मृतिप्रणी तमार्ग्गसम्यक्परिपालन प्रजाहृदयरञ्जनान्वर्त्थ राजशब्दो रूपकान्तिस्थैर्य्यगाम्भीर्य्यबुद्धिसम्पद्भिः स्मरशशाङ्काद्रिराजोदधि त्रिदशगुरुधनेशानतिशयानः शरणागताभय प्रदानपरतया तृणवदापास्ताशेष स्वकार्य्यफलप्रार्त्थनाधिकार्त्थप्रदानानन्दितविद्वत्सुहृद्प्रणयिदयः पादचारीव सकलभुवन मण्डलाभोग प्रमोदः परममाहेश्वरः श्रीगुहसेनस्तस्य सुतस्तत्पादनखमयूख सन्तानविसृत जाह्नवीजलौघप्रक्षालिताशेषकल्मषः प्रणयिशतसहस्रोपजीव्यमान सम्पद्रूपलोभादिवाश्रितः सरभसमाभिगामिकैर्गुणैः सहजशक्ति शिक्षाविशेषवि स्मापिताखिल धनुर्द्धरः प्रथमनरपतिसमतिसृष्टा नामनुपालयिता धर्म्मदायानामपाकर्त्ता प्रजोपघातकारि णामुपप्लवानां दर्शयिता श्रीसरस्वत्योरे काधिवासस्य संहतारातिपक्षलक्ष्मी परिभोगदक्षविक्रमो विक्रमोप संप्राप्त विमलपार्त्थिवश्रीः परममाहेश्वरः श्रीधरसेनस्तस्य सुतस्तत्पादानुध्यातः सकलजगदानन्द नात्यद्भुतगुणसमुद यस्थगितसमग्रदिङ्मण्डलः समरशत विजयशोभासनाथमण्डा लाग्रद्युतिभा सुरतरांसपी ठोदूढगुरुमनोर थमहाभारः सर्व्वविद्यापरावरवि भागाधिगमवि मलमतिरपि सर्व्वतस्सुभाषित लवेनापि



Nogawa plates of Dhruvasena II (Gupta) Samvat 320

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सुखोपपाद नीयपरितोषः समग्रलोकागाध गाम्भीर्य्यहृदयोपि सुचरिताति
शयससुव्यक्त परमकल्याणस्वभावः खिलीभूतकृतयुगनृपतिप थविशोधनाधिगतोदग्र
कीर्त्तिर्द्धर्म्मानु परोधोज्ज्वल तरीकृतार्त्थसुखसम्पदुपसे वानिरूढधर्म्मा दित्यद्वितीय
नामा परममाहेश्वरः श्रीशीलादित्यस्तस्यानु जस्तत्पादानुध्यातः स्वयमुपेन्द्र गुरुणेव
गुरुणात्यादरवता समभिलषणीयामपि राजलक्ष्मीं स्कन्धासक्तां परमभद्र इव
धुर्य्यस्तदाज्ञासम्पाद नैकरसतयैवोद्वहन्खेदसुखरति भ्यामनायासितसत्त्वसंपत्तिः
प्रभावसम्पद्वशीकृतनृपतिशतशिरोरत्नच्छायोपगूढपादपीठोपि परावज्ञाभिमान
रसानालिङ्गितमनोवृत्तिः प्रणतिमेकां परित्यज्य प्रख्यातपौरुषाभिमानै
रप्यरातिभिरनासादितप्रतिक्रियोपायः कृतनिखिलभुवनामोदविमल गुणसंहतिप्रसभ
विघटित सकलकलिविलसितगतिर्न्नीचजनाधिरोहिभिरशेषैर्द्वौ षैरनामृष्टात्युन्नतहृदयः
प्रख्यातपौरुषास्त्रकौशलातिशयगणतिथविपक्षक्षितिपति लक्ष्मीस्वयंग्रहप्रकाशित
प्रवीरपुरुषप्रथमसंख्याधिगमः परममाहेश्वरः श्रीखरग्रहस्तस्य तनयस्तत्पादानुध्यातः
सकलविद्याधिगमविहितनिखिल विद्वज्जनमनः परितोषातिशयः
सत्त्वसम्पदात्यागौदार्य्येण च विगतानुसन्धानाश माहितारा तिपक्षमनोरथाक्षभङ्गः
सम्यगुपलक्षितानेकशास्त्रकलालोक चरितगह्वरविभागोपि परमभद्रप्रकृतिरकृ
त्रिमप्रश्रयविनयशोभाविभूषणः समरशतजयपताकाहरण प्रत्यलोदग्रबाहुदण्डवि
ध्वंसितनिखिल प्रतिपक्षदर्प्पोदयः स्वधनुः प्रभावपरिभूतास्त्रकौश
लाभिमानसकलनृपति मण्डलाभिनन्दितशासनः परममाहेश्वरः श्रीधरसेनः
तस्यानुजस्तत्पादानुध्यातः सच्चरितातिशयित सकलपूर्व्वनरपतिरतिदु स्साधानामपि
प्रसाधयिता विषयाणां मूर्त्तिमानिव पुरुषकारः परिवृद्धगुणानुरागनिर्ब्भर
चित्तवृत्तिभिर्म्मनुरिव स्वयमभ्युपपन्नः प्रकृतिभिर धिगतकलाकलापः
कान्तिमान्निर्वृतिहेतुरकलङ्कः कुमुदनाथः प्राज्यप्रतापस्थ गितदिगन्तरालप्रध्वंसित
ध्वान्तराशिः सततोदितस्सविता प्रकृतिभ्यः परं प्रत्ययमर्त्थवन्तमतिबहु
तिथप्रयोजनानुबन्धमागमपरिपूर्णं विदधानः सन्धिविग्रहसमासनिश्चयनिपुणः
स्थानेनुरूपमादेशं ददद्गुणवृद्धिविधान जनितसंस्कारस्साधूनां राज्यशालातुरीय
तन्त्रयोरुभयोरपि निष्णातः प्रकृष्टविक्रमोपि करुणामृदुहृदयः श्रुतवानप्यगर्व्वितः
कान्तोपि प्रशमी स्थिरसौहृदय्योपि निरसिता दोषवतामुदयसमयसमुपज
नितजनतानुरागपरि पिहितभुवनसमर्त्थित प्रथितबालादित्य द्वितीयनामा
परममाहेश्वरः श्रीध्रुवसेनःकुशली सव्वनिव यथासम्बध्यमानका न्समाज्ञापयत्यस्तु
वस्संविदितं यथा मया मातापित्रोः पुण्याप्यायनाय उदुम्बरगह्वरवि निर्गतायान
काग्राहारनि वासिदशपुरत्रैविद्य सामान्यपारा शरसगोत्रमा ध्यन्दिनवाजसने
यसब्रह्मचारि ब्राह्मणबुधस्वामि पुत्रब्राह्मणदत्तस्वामि तथागस्तिकाग्र हारनिवासि
उच्चमानचातुर्व्विद्य सामान्यपाराशर सगोत्रवाजसनेय सब्रह्मचारि ब्राह्मण

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बुधस्वामि पुत्रब्राह्मण कुमारस्वामि भ्यामालवके उच्यमानविषये चन्द्रपुत्रकग्रामे दक्षिणसीम्नि भक्तीशतप्रमाणक्षेत्रं यस्याघाटनानि पूर्व्वतः धम्मणहड्डिकाग्रामकङ्कटः दक्षिणतो देवकुलपाटकग्रामकङ्कटः अपरतः वीरतरमण्डलिमहत्तर क्षेत्रमर्य्यादा उत्तरपश्चिमकोणे निर्ग्गण्डीतडाकिका उत्तरतः वीरतरमण्डली एवमेतच्चतुराघाटन विशुद्धं भक्तीशतप्रमाणक्षेत्रं सोद्रङ्गं सोपरिकरं सभूतवातप्रत्यायं सधान्यहिरण्यादेयं सदशापराधं सोत्पद्यमानविष्टिकं सर्व्वराजकीयानामहस्तप्रक्षेपणीयं पूर्व्वप्रत्तदेव ब्रह्मदेयब्राह्मणविंशतिरहितं भूमिच्छिद्रन्यायेनाचन्द्रार्क्कार्ण्णवक्षितिसरित्पर्व्वत समकालीनं पुत्रपौत्रान्वयभोग्यं उदकातिसर्ग्गेण धर्म्मदायो निसृष्टः यतोनयोरुचितया ब्रह्मदेयस्थित्या भुञ्जतोः कृषतोः कर्षयतोः प्रदिशतोर्व्वा न कैश्चिद्व्यासेधे वर्त्तितव्यमागामिभद्रनृपतिभिरप्यस्मद्वंशजैरन्यैर्व्वा अनित्यान्यैश्वर्य्याण्यस्थिरं मानुष्यं सामान्यञ्च भूमिदानफलमवगच्छद्भिरयमस्मद्दायोनुमन्तव्यः परिपालयितव्य श्चेत्युक्तञ्च ॥

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥

यानीह दारिद्र्यभयान्नरेन्द्रैर्द्धनानि धर्म्मायतनीकृतानि ।

निर्भुक्तमाल्यप्रतिमानि तानि को नाम साधु*पुनराददीत ॥

षष्टिवर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेदिति ।

दूतकोत्र राजपुत्रश्रीखरग्रहः लिखितमिदं सन्धिविग्रहाधिकृत दिविरपतिवत्र भट्टिपुत्रदिविरपतिस्कन्दभटेन ॥ सं ३०० २० १ चैत्र ब ३ स्वहस्तो मम ॥

## Summary

The format of this charter is identical with that of the other charter of this king from the same place Nogāwā, dated saṁ 320 dealt with above. However whereas the charter of this king other was issued from Valabhī this present charter is stated to have been issued from his victorious camp at Vanditapallī.[1] It records the royal grant of land to the extant of 100 *bhaktis* in the southern quarter of the village Chandraputraka[2] in *uchchamāna*[3] - vishaya in Mālavaka as bounded on the east by the *kaṅkaṭa* of the village Dhamaṇahaḍḍikā,[4] on the south by the *kaṅkaṭa* of the village Dēvakulapāṭaka;[5] on the

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west the limit of the land of the *mahattara* of Viratara - maṇḍalī,[6] on the north west corner by the *taḍākikā* (tank) of Nirgganḍī, on the north the land Maharrara Vīratara-maṇḍalī,[6] to (1) *brāhmaṇa* Datta-svāmi, son of brāhmaṇa Budhasvāmi,[7] a *brahmachāri* (the adherent-follower) of *mādhyandina* - Vājasanēya (school of Yajur-vēda) belonging to Parāśara-sagōtra, and to Daśapura - traividya - sāmānya,[8] a resident of Ānakāgrahāra having emigrated from Udumbara-gahvara and (2) to *brāhmaṇa* Kumārasvāmi, son of Budhasvāmi, a *brahmachāri* of Vājasanēya (school)[7] belonging to Parāśara-sagōtra, and to Uchchamāna - chaturvidya - sāmanya,[8] a resident of Agastikāgrahāra

Here the *dūtaka* was *rājaputra* Kharagraha

This was written by *divirapati* Skandabhaṭa, son of *sandhivigrahādhikṛita* - *Divirapati* Vatrabhaṭṭi[9]

Saṁ 321 Chaitra ba.3

Authenticated by his own hand by the king.[10]

## Notes

1. The village Vandıtapalli has not been identified.

2. The village, Chandraputraka has been identified with Chadolia, the modern village situated to the south-west of Nogāwā (*EI*, VIII, p.195).

3. See n.3 under Nogawa plates - A

4. The village Dammanahaḍḍikā was identified with the village Dhamnar near Maṇḍasor in Madhya Pradesh (*EI*, VIII, p.195). But this place is too far away from Nogawa. Hence the other identification with the village Dhamnōḍ, south-west of Nogāwā seems to be the correct one (*Ibid.*, Virjee, K.K., *op.cit.*, p.299).

5. The identification of the village Dēvakulapāṭaka with Dilauda, four miles West - South - West of Dhamnār (*EI.*, VIII, p.195) is not correct. Its identification with Divel Khēḍi, South - West of Nōgāwā must be correct (Virjee, K.K., *op.cit.*, p.299).

6. Virataramaṇḍalī seems to have been a corporate body of probably veterans of wars, the president of which body seems to have been known as *mahattara* or elder who was in possession of land in the village. It is possible that the body itself was

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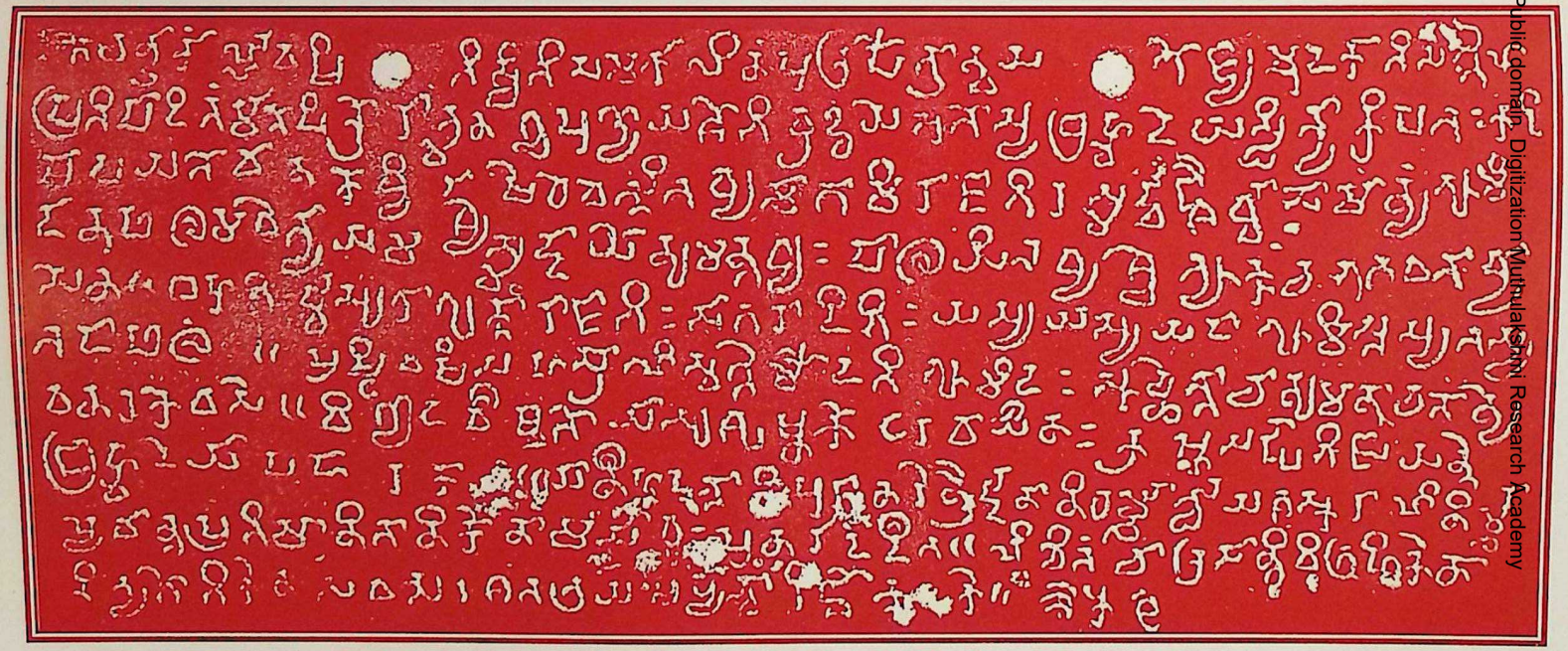
in possession of the said land on the northern boundary of the 100 *bhaktis* granted as per this record. *Nirggaṇḍī* was possibly the Jain monastic order. It seems to have owned a *taḍākikā* (tank) on the boundary of the village granted.

7. Buddhasvāmi, the father of Dattasvāmi, the first donee and Budhasvāmi, father of Kumārasvāmi, the second donee were different persons, as the former was an adherent of *mādhyandina* Vājasanēya school, resident in Ānakāgrahāra and *Daśapura - traividya - sāmanya* (possibly a product of the institution imparting instruction in three Vēdas - (See n.9 under Nōgāwā Plates - A), whereas the latter was an adherent of Vājasanēya school (the omission of the attribute *māddhayandina* in the latter case was accidential), belonging to *Uchchamāna-chaturvidya-sāmānya* (cf. *Ibid.*, p.195) resident in Agastik-āgrahāra.

8. Daśapura is stated to have been the important town in Māḷava, identifiable with Maṇḍasor, situated to the west of Ujjain (Virjee, K.K., *op.cit.*, p. 298).

9. The *dūtaka* and the writer for this charter may be seen to have been the same as mentioned in the other charter from Nōgāwā dealt with above.

10. The expression *sva-hasto mama* "This is my own hand" at the end of these charters must have given to indicate that on the original document (probably written on palm leaves or bhūrja-patra) the king had affixed his signature to authenticate it and the text of that charter was copied on copper-plates for long preservation to be given to the donee/donees or for lodging in the record office. It may be seen that the (Tamil) inscriptions at Chidambaram (Tamilnāḍu) belonging to the 12th-13th century refer to a *tirukkai-oṭṭi* or depository wherein the original documents duly authenticated by the signature or sign-manual of the issuer of the charter were directed to be deposited. The prefix of the term *tirukkai* was the Tamil equivalent of *sva-hastō* (See EI, XL, p.221 and n.1).



**Sankheda Copperplate Grant of Dadda III. Ch. Sam 346 (2nd plate).**

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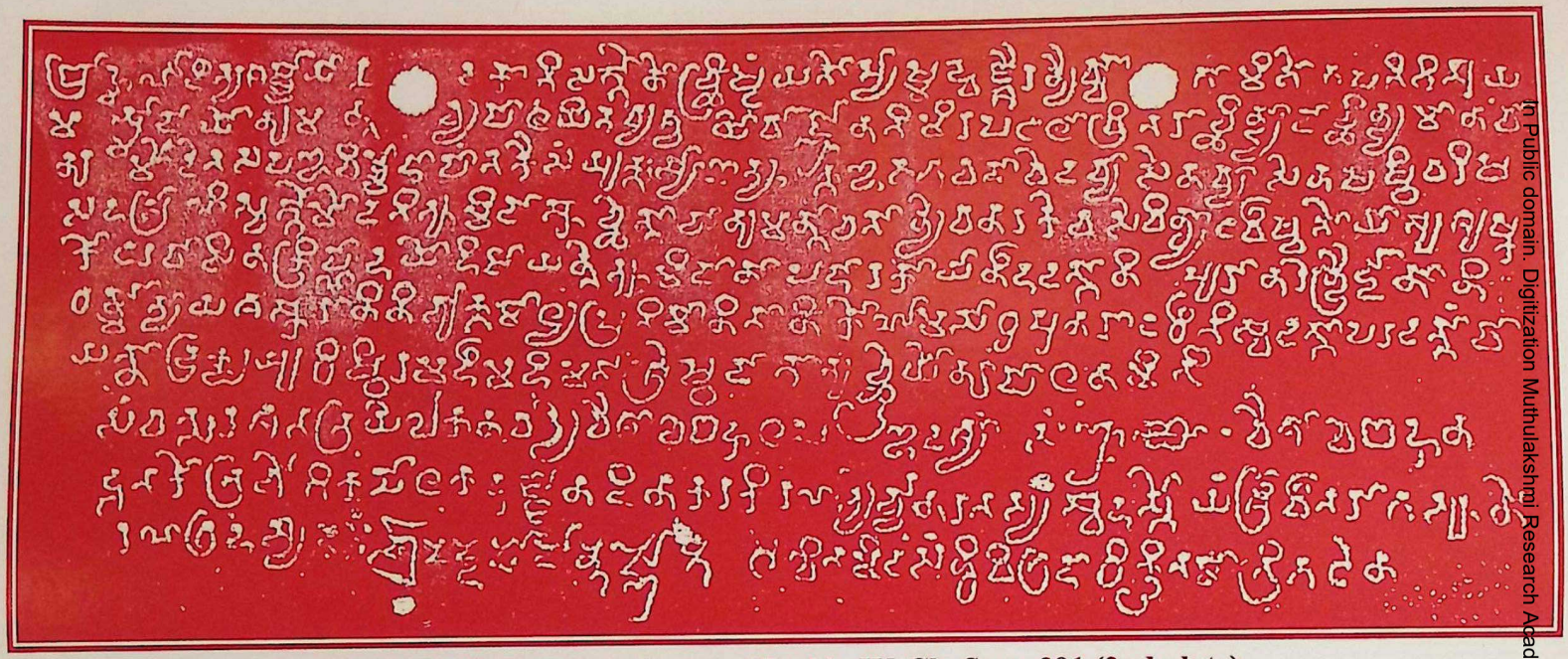

Sankheda Copperplate Grant of Dadda IV. Ch. Sam. 391 (2nd plate).

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# No.106

## SANKHEDA PLATE OF RANAGRAHA (KALACHURI) 391=641 A.D.

| | | |
|---|---|---|
| Location | : | Sankhēḍā, Baroda District |
| Date | : | Kalachuri 391=641 A.D. |
| Script | : | Southern Brāhmī |
| Language | : | Sanskrit |
| King | : | ..... |
| Dynasty | : | Early Gūrjara |
| Reference | : | Dhruva, H.H., *EI.*, II, p.20-21; Mirashi, V.V., *CII.*, IV, p.72 f. |

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**Meters:** Verses 1, 2, 4 *Anushṭubh* 3 *Indravajra* 4 *Anushṭubh*

ब्राह्मणादित्यशर्म्मणो उदकातिसर्ग्गेणोत्सृष्टम् । यतोस्मद्वंश्यैरन्यैर्व्वागामि भोगपतिभिः अयमस्मद्दायोनुमन्तव्यः पालयितव्यश्च । यो वाज्ञानतिमिरपटलावृत मतिराच्छिन्द्यादाच्छिद्यमानं वानुमोदेत स पञ्चभिर्म्महापातकैः संयुक्तः स्यादिति उक्तश्च भगवता वेदव्यासेन व्यासेन ।

षष्टिं वर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥१॥

विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः ।
कृष्णाहयो हि जायन्ते भूमिदानापहारकाः ॥२॥

यनीह दत्तानि पुरा नरेन्द्रैर्द्दानानि धर्म्मार्त्थयशस्कराणि ।
निर्भुक्तमाल्यप्रतिमानि तानि को नाम साधुः पनराददीत ॥३॥

स्वदत्तां परदत्तां वा यत्नाद्रक्ष युधिष्ठिर ।
महीं महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥४॥ इति

संवत्सरशतत्रये एकनवत्यधिके वैशाखबहुलपञ्चदश्यां सं ३०० ९० १ वैशाख ब १० ५ । दूतकोत्र भोगिकपालकदुज्ञानः । दिनकरकिरणाभ्यर्च्चनरतस्य स्वहस्तोयं श्रीवीतरागसूनो रणग्रहस्य । श्रीदद्दपादानुज्ञातेन लिखितमिदं सन्धिविग्रहाधिकरणाधिकृतमातृभटेन ॥

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## Translation

[1]Granted with libation of water to *brāhmaṇa* Āditya-śarmman.

(The above statement is followed by the usual requests, exhortation and admonition to future rulers of the area to ensure protection of the grant and four verses attributed to worshipful Vyāsa, the coordinator of the Vēdas.)

In the year 391 Vaiśākha ba. 15[2]

Here the *dūtaka* (is) *bhōgika-pālaka*[3] Dujjāna. This is my signature, of Raṇagraha, son śrī-Vītarāga, absorbed in the worship of the rays of Dinakara (Sun)[4]

This (charter) as ordered by śrī-Daddapāda,[4] has been written by Mātṛi-bhaṭa, the authorised official of the *sandhī - vigrahādhikaraṇa*.

## Notes

1. Only the last plate of the charter is available and it starts with the mention that the grant had been made to Āditya-śarmman.

2. These details of date though insufficient for verification, have been tentatively equated to 641 A.D., May 15 (*CII*, IV, p.73; also see *Ibid.*, n.2).

3. *Bhōgika-pālaka* was probably the officer-administrator supervising the fief-holders (*bhōgika* - one who was granted land for his enjoyment as fee for service) (Cf. Sircar, D.C., *Ind.Ep.Gloss.*, p.55. He has explained the term as referring to the "Superintendent of the jāgīrs and cess collector").

4. Śrī-Vītarāga, who is stated to have been the father of Raṇagraha, was evidently the same as the Jayabhaṭa (I) Vītarāga, who was the father of Dadda (II) in the lineage of Gūrjara kings (See *CII*, IV, p.63-66). But this Dadda (II), is understood to have had the title Praśāntarāga as revealed in the sign-manual of the charters issued by him. It is possible that the present fragmentary charter enlightens that he had another title Raṇagraha as surmised by Bhandarkar, D.R., (Bhandarkar's List, p.161, n.3). It is also possible the Raṇagraha was a brother of Dadda (II), who had been placed in charge of a part of the Gūrjara kingdom, with the status of a feudatory. If the latter was the case, it has to be surmised that though Raṇagraha issued the present charter, this charter had to be approved by his over-lord brother

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Dadda II on whose direction only Matṛibhaṭa wrote this record (*CII*, IV, p.73). It may be significant that whereas in the charters of that Dadda (II) himself, the signatory was referred to only as Praśāntarāga, which is understood to have been a title of Dadda (II), the signatory of the present charter is referred to as *Raṇagraha* and the writer of this charter is stated to have been directed by Daddapāda or the revered Dadda, which fact suggests that Dadda was the sovereign-lord (of Raṇagraha).

❋ ❋ ❋

## No.107

## SANKHEDA PLATES OF DADDA II - A & B

| | | |
|---|---|---|
| Location | : | Sankhēḍā, Baroda District |
| Date | : | (Kalachuri) 392 = 642 A.D. |
| Script | : | Southern Brāhmī |
| Language | : | Sanskrit |
| King | : | Dadda II |
| Dynasty | : | Early Gūrjara |
| Reference | : | Buhler, G, *EI*, V, p.37 f; Mirashi, V.V., *CII*, IV, p.75 f. |

**Metres:** Verses 1,3,5 *Anushṭubh* (4) *Indravajrā*

सिद्धम् स्वस्ति ॥ नान्दीपुरात्सजलघनपटलनिर्ग्गतरजनिकरकराव बोधितकुमुद धवलयशः प्रतानास्थगितनभोमण्डलोनेकसमरसंकटप्रमुखागत निहतशत्रु सामन्तकुलवधूप्र भातसमयरुदितच्छलोद्गीयमानविमलनिस्त्रिंशप्रतापो देवद्विजातिगुरु चरणकमलप्रणा मोद्घृष्टवज्रमणिकोटिरुचिरदीधितिविराजित मकुटोद्भासितशिरा दीनानाथातुराभ्यागतार्त्थिज नाक्लिष्टपरिपूरित विभवमनोरथोपचीय मानत्रिविष्टपैकसहायधर्म्मसंचयः प्रणयपरिकुपित मानिनीजनप्रणामपूर्व्व मधुरवचनोपपादित प्रसादप्रकाशीकृत विदग्धनागरकस्वभा वोविमलगुणकिरणपंज राक्षिप्तबहलकलिति मिरनिचयः समधिगतपञ्च महाशब्दश्रीदद्दः कुशली सर्व्वनिव राजसामन्तभोगिक विषयपतिराष्ट्रग्राममह त्तराधिकारि कादीन्समनुवर्ण्य बोधयति । अस्तु वो विदितमस्माभिः सङ्गमखेटकविषयान्तर्ग्ग तसुवर्ण्णारपल्लिग्रामे पूर्व्वसीम्नि तद्विषयमानेन व्रीहिपिटकवापं क्षेत्रं यस्याघाटनानि पूर्व्वतः क्षीरसरग्रामसीमा सन्धिरुत्तरतः कुक्कुटवल्लिकाग्रा मसीमासन्धिः अपरतः

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ब्रह्मदेयक्षेत्रं वटवृक्षस्तलाइका च । दक्षिणतः सुवर्ण्णारपल्लिग्रामगामीपन्थाः अटवीपाटकग्रामसन्धिश्च ॥ एवमेतच्चतुराघाटनविशुद्धं क्षेत्रं सोद्रङ्गं सोपरिकरं सर्व्वादानसंग्राह्यं सर्व्वदित्यविष्टिप्राति भेदिकापरिहीणं भूमिच्छिद्रन्या येनाचाटभट प्रावेश्यमान्द्राक्कार्ण्ण वक्षितिस्थितिसमकालीनं पुत्रपौत्रान्वयभोग्यं दशपुरविनिर्ग्गत क्षीरसरग्रामवास्तव्यभरद्वाजसगोत्र वाजसनेयमाध्यन्दिन सब्रह्मचारि ब्राह्मणसूर्य्याय बलिचरुवैश्वदे वाग्निहोत्रपञ्चमहा यज्ञादिक्रियोत्सर्प्पणार्थं मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धयेद्य वैशाखशुद्धपञ्चद श्यामुदकातिसर्ग्गेणा तिसृष्टम् । यतोस्यास्मद्वं श्यैरन्यैर्व्वागा मिभोगपतिभिः प्रबलपवनप्रेरि तोदधिजलतरङ्गचञ्चलं जीवलोकमभावानुगतान सारान्विभवान्दीर्घ्घ कालस्थेयसश्च गुणानाकलय्य सामान्यभोगभूप्रदानफलेप्सुभिः शशिकररुचिरं यशश्चिराय चिचीषुभिरय मस्मद्वायोनुमन्तव्यः पालयितव्यश्च । यो वाज्ञानतिमिरपटलावृतमतिराच्छिन्द्या दाच्छिद्यमानकं वानुमोदेत स पञ्चभिर्म्महापातकैः संयुक्तः स्यादिति । उक्तञ्च भगवता वेदव्यासेन व्यासेन ।

षष्टिं वर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥१॥

विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः ।
कृष्णाहयो हि जायन्ते भूमिदायं हरन्ति ये ॥२॥

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूतिस्तस्य तस्य तदा फलम् ॥३॥

यानीह दत्तानि पुरा नरेन्द्रैर्द्दानानि धर्म्मार्त्थयशस्कराणि ।
निर्भ्युक्तमाल्यप्रतिमानि तानि को नाम साधुः पुनराददीत ॥४॥

स्वदत्तां परदत्तां वा यत्नाद्रक्ष युधिष्ठिर ।
महीं महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥५॥ इति

संवत्सरशतत्रये द्विनवत्यधिके वैशाखशुद्धपञ्चदश्यां स्वमुखाज्ञया लिखितमिदं सन्धिविग्रहकरणाधिकृतरेवेण सं ३०० ९० २ वैशाख शु १० ५ । दिनकरचरणार्च्चनरतस्य श्रीवीतरागसूनोः स्वहस्तोयं श्रीप्रशान्तरागस्य ॥

## B

सिद्धम् स्वस्ति । .....अस्तुवो विदितमस्माभिः सङ्गमखेटक विषयान्तर्ग्गतक्षीरसरग्रामापरदक्षिणसीम्नि बृहन्मानेन व्रीहिदशप्रस्थवापं क्षेत्रं यस्य पूर्व्वतस्सन्धौ अङ्कोल्लवृक्षः उत्तरतः शाकवृक्षः वटवृक्षश्च ॥ अपरतः

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खदिरबदरीवृक्षौ । दक्षिणतः शल्मली भूतवटश्चैवमेतच्चतुराघाटनविशुद्धं सशीबरं सोद्रङ्गसोपरिकरं सर्व्वादानसंग्राह्यं सर्व्वीदत्यविष्टिप्रातिभेदिकापरिहीणं भूमिच्छिद्रन्यायेनाचाटभटप्रावेश्यमाचन्द्रार्क्कार्ण्णवक्षितिस्थितिसमकालीनं पुत्रपौत्रान्वयभोग्यं दशपुरविनिर्गतक्षीरसरनिवासि भरद्वाजसगोत्र वाजसनेय माध्यन्दिन सब्रह्मचारि ब्राह्मण सूर्य्याय बलिचरुवैश्वदेवाग्निहोत्र हवनपञ्चमहायज्ञा दिक्रियोत्सर्प्पणार्त्थं मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये वैशाखपौर्ण्णमास्यामुद कातिसर्ग्गेणातिसृष्टम् । यतोस्यास्मद्वंश्यैरन्यै र्व्वागामिभोग पतिभिः प्रबलपवनप्रेरितो दधिजलतरंगचञ्चलं जीवलोकमभावानु गतानसारान्विभ वान्दीर्ग्घकालस्थेयसश्च गुणानाकलय्य सामान्यभोग भूप्रदानफलेप्सुभिः शशिकररुचिरं यशश्चिराय चिचीषुभिरयमस्मद्दायोनुमन्तव्यः पालयितव्यश्च । यो वाज्ञानतिमिरपटलावृतमतिराच्छिन्द्यादाच्छिद्यमानकं वानुमोदेत स पञ्चभिर्म्महापातकैस्सं युक्तस्स्यादित्युक्तञ्च भगवता वेदव्यासेन व्यासेन ।

षष्टिवर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥१॥

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥२॥

यानीह दत्तानि पुरा नरेन्द्रैर्द्दानानि धर्म्मार्त्थयशस्कराणि ।
निर्भुक्तमाल्यप्रतिमानि तानि को नाम साधुः पुनराददीत ॥३॥

स्वदत्तां परदत्तां वा यत्नाद्रक्ष युधिष्ठिर ।
महीं महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥४॥ इति ॥

सवंत्सरशतत्रये द्विनवत्यधिके वैशाखपौर्ण्णमास्यां भोगिकपालक कर्क्कदूतकं लिखितं सान्धिविग्रहिकरेवेण स्वमुखाज्ञयेति ॥ सं ३०० ९० २ वैशाख शु १० ५॥ दिनकरचरणार्च्चनरतस्य श्रीवीतरागसूनोः स्वहस्तोयं श्रीप्रशान्तरागस्य॥

## A

### Summary

Accomplished! Well being! From Nāndīpura.[1]

(This record starts with the eulogy of the king-issuer of the charter beginning with *sajala-ghana-paṭala*, which is identical with that given in the Kaira plates of the

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same king dealt with above. Further the text concerning the king's address to the officials regarding the grant is also identical with the relevant portion in the Kaira plates).

This charter records the grant with the usual libation of water, of the field sowable with a *piṭaka*[2] of paddy, the *piṭaka*, as per the standard measure of the *vishaya*, in the eastern quarter of Suvaṛṇṇārapalli village[3] included in the Saṅgama-khēṭaka-vishaya[3] - the field as bounded by the junction of the boundary with the village Kshīrasara[3] in the east, the junction of the boundary with the village Kukkuṭavallikā[3] in the north, the *brahmadēya* field, banyan tree and talāïkā[3] to the west, the pathway leading into Suvarṇṇārapalli, and the junction with the boundary of the village Aṭavīpāṭaka[3] to the south,

this field clearly and unmistakably demarcated (with the usual rights and privileges as listed here being identical with that found in the Kaira plates)

to *brāhmaṇa* - Sūryya, a student of Vājasanēya mādhyandina - (śākhā) belonging to Bhāradvāja - sagōtra, hailing from the village Kshīrasara,[3] having originally migrated from Daśapura,[4] for the due observance of the *pañcha-mathā yajna* rituals, *bali, charu, vaiśvadēva, agnihōtra* etc.

for the sake of increase in the merit and fame of (his) parents as well as of his own, by the king on the day of the fifteenth phase (of the moon) in the bright fortnight of the month Vaiśākha.

(The grant is followed by the usual exhortation and admonition to future rulers of the area to ensure the protection to the grant and five of the usual verses in this regard attributed to Bhagavān Vyāsa, the coordinator of the Vēdas)

This was written as per oral orders of the king on the day of the fifteenth phase of the moon in the bright fortnight of the month Vaiśākha in the year three hundred and ninetytwo,[5] by Rēva in charge of the department of *sandhi-vigraha-karaṃa.*

The grant was authenticated by the sign-manual of Praśāntarāga, the son of śrī-Vītarāga, absorbed in worshipping the feet of Dinakara (Sun)

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## Notes

1. This place was spelt as Nāndīpurī in the Kaira plates. It has been identified with Nāndēd in Broach District. (CII, IV, P.59).

2. *Piṭaka* must have been the standard measure of grain used in the Gujarat region in ancient times (Sircar, D.C. *Ind.Ep.Gloss*, p.251).

3. Saṅgama-Khēṭaka, the chief village of the *vishaya* named after it, was the ancient name of Saṅkhēḍā, the findspot of the record.(Saṅgama-khēṭaka, the village at the confluence (i.e.) of the two rivers Unchh and Or.) (*Ibid.*, p.76)

Kukkuṭa-vallikā might have been the old name of the modern Kudaḍ, about 8 miles west-south west of Saṅkhēḍā. Kshīrasara can possibly be identified with Khshiākuā, about a mile east of Kukaḍ. *(Ibid.,)*

Daśapura is known to have been the ancient name of the present-day town Mandasor, which is the headquarters of the district named after it in Madhya Pradesh. *Ibid.,*

Suvarṇṇārapalli and Aṭavīpāṭaka have not been identified. (*CII*, IV, p.76).

4. *Daśapura-vinirgaata-kshīrasara-grāma-vastavya* can also mean, hailing from Kshīrasara, which had been separated from Daśapura.

5. Though the details of date given are insufficient for verification, they have been tentatively equated to 642 A.D., April 20. (*Ibid.*)

## B

The text of this record is almost identical with that of *A* except that the grant to the same donee as in *A*, was of a plot of land as described below in a different village (i.e.) Kshīrasara, which here is stated to have been the place of his residence instead of the *vāstavya* (which term is - usually interpreted as indicating the place wherefrom one hailed) of the donee Sūryya.[1]

The field granted was such that was capable of being sown with ten *prasthas*[2] of paddy as measured by the big measure, in the south-west of the village Kshīrasara included in the Saṅgama-khēṭaka-vishaya, (the field), of which in the east, at the junction (of the boundary) was the *ankōlla* tree, on the north the *śāka* tree and banyan-tree, on the west, the *Khadira* and *badari* trees and on the south, the *śalmalī*-tree as well as the banyan-tree with the ghost[3], the boundaries having been thus fixed.

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Whereas the privileges and exemptions accompanying this grant are identical with those mentioned in "*A*" as well as in the Kaira plates dealt with above here, there is an addition, *sa-śībaram* (i.e.) along with *śībara*[4] among the right conferred.

While the procedural details regarding the grant as given here are identical with those found in "A", here the *dūtaka, Bhōgikapālaka* Karkka as the dutaka is found added[5].

**B**

1. Considering that the grantee brahmin was resident in Kshīrasara-village, it would appear that this grant was in addition to what was granted in 'A'. It is also possible, that the brahmin preferred to be granted land in his own village rather than elsewhere and that the grant of land in Survarṇṇāra-pallikā as recorded in 'A' was cancelled, though it is not stated so, and the present grant (as in 'B') was made.

2. *Prastha* is "a mesaure of capacity often regarded as one sixteenth of a *drōṇa*" )Sircar, D.C., *Ind.Ep.Gloss,* p.257). As per Mirashi, this term referred to a measure of capacity "being equal to four *kuḍavas* (*CII,* IV, p.81 n.4)

This term *kuḍava* must have been a local term. The capacity of this measure is not known. It may be seen that in the cognate charter "A" given above, a measure of capacity, *piṭaka,* is referred to as the standard measure of the *vishaya,* that is, the territorial division named Saṅgama-khēṭaka. The villages Suvarṇṇārapalli, and Kshīrasara, wherein land was granted as per 'A' and 'B' respectively, lay in that above stated *vishaya.* So the measures *piṭaka* and *prastha* must have been related. Probably the latter was a subdivisional measure of the former (ten prasthas made one *piṭaka*) (CII, IV, p.81).

3. The trees mentioned as marking the boundaries must have been topographical features cognisible to the people of the village at the time of the grant. As the grant was meant to last forever, these impermanent features might have been replaced with marked stones subsequently.

4. *Śībara* is not satisfactorily explained. The Pālitana plates of Dhurvasēna I (*EI,* XVII, p.107) refers to the same right as "*sa-śaibaram*". Both these versions of the term might have been derived from "*śivira*" which is stated to refer to "a camp; a royal camp, royal residence; an intrenchment for the protection of an army; a sort of grain (MW, *SED,* (I Edn.), p.1009, col.1) and as such might have indicated that the grant of land was made to the brahmin Sūryya, with a provision for his residence also (see *CII,* IV, p.80 n.1). As the charter says that this donee

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was already a resident in the village granted, Kshīrasara, it can be interpreted that he did not own a residential accommodation there and that this charter made a provision for the same. (For a different interpretation, see *USVAE*, III, p.639).

## No.108

## SRIKAKULAM PLATES OF INDRAVARMAN - YEAR 146

| | | |
|---|---|---|
| Location | : | Śrīkākuḷam,[1] Ganjam District |
| Date | : | Gaṅga year 146 = 642 A.D. |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Indravarman[2] |
| Dynasty | : | Early Gaṅga |
| Reference | : | Fleet, J.F., *IA, XIII, p.122-124* |

स्वस्ति । जलधिजलतरङ्गकरपल्लवालिङ्गितसकल-कलिङ्गावनितलतिलकायमानाद्विजयकलिङ्गनगरात्सकलभुवननिर्म्माणैकसूत्रधारस्य सकलशशाङ्कचूडामणेर्म्महाहिभोगपरिकरस्य महेन्द्राचलशिखरनिवासिनो * गोकर्ण्णस्वामिनो नवरतप्रणामाद्विगतकलिकलङ्कः सहजविनयापास्तारिषड्वर्ग्गोदयः * शक्तित्रयप्रकर्षावनतसमस्तसामन्तशिरोमुकुटमणिप्रभापल्लवितचरणाम्भोजयुगलः स्वधिगतानेकविद्याकलाकलापप्रसादावाप्ताचार्य्यकः * प्रथितविपुलामलगाङ्गान्वयाम्बरसकलशरच्छशाङ्को * मातापितृपादानुध्यातः परममाहेश्वरः श्रीमहाराजेन्द्रवर्म्मा कोरोसोटकपश्चाल्यां तालमूलग्रामे सर्व्वान् समवेतान्कुटुम्बिनः समाज्ञापयत्यस्ति । परिगतमस्तु भवद्भिर्यथायं ग्रामः सर्व्वकरभारैः परिहृत्यान्द्रार्क्कप्रतिष्ठमग्रहारं कृत्वा मातापित्रोरात्मनश्च पुण्याभिवृद्ध्यर्त्थमवरेङ्गकलिङ्गनगरोभयस्थान वास्तव्यभ्यां कौत्सकगोत्राभ्यां च्छन्दोगसब्रह्मचारिभ्यां स्कन्दशर्म्म ललितशर्म्मभ्यां माघसप्तम्यामुदकपूर्व्वमस्माभिः सम्प्रत्तस्तदेवं बुद्धवा यथोचितं भागभोगमुपनयन्तः सुखं प्रतिवसतेति । भविष्यद्राजभिश्चायं दानधर्म्मोनुपालनीयो ।। व्यासगीताश्चात्र श्लोका भवन्ति।

बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता ।

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यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥

स्वदत्तां परदत्तां वा यत्नाद्रक्ष युधिष्ठिर
महीं महीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥

षष्टि वर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेदिति ॥

प्रवर्द्धमानविजयराज्यसंवत्सराः 100 40 6 माघ दि दशमः ॥

आज्ञा महामहत्तरगौरिशर्म्मा । लिखितमिदममात्यकींकदेसूनुना सवदत्तेनो त्कीर्णमाक्षशालिकभोगिकेनेति ॥

## Translation

Well-being! From the victorious Kaliṅganagara, which shines as the forehead mark of the whole Kaliṅga country, which is embraced by the tender hands that are the waves of the waters of the ocean.

Śrī-mahārāja Indravarmman[2], who has rid himself of the stains of the Kali (age) by constant prostration before Gōkarṇṇa-svāmin, who resides on the summit of the Mahēndra mountain, who is the stage-manager for (the drama that is) the creation of the whole world, who wears the moon with all his digits, as his crest-jewel, who has the great serpent as his girdle;

(Indravarmman) who has set at naught the attempt of the six types of enemies[3] to raise their heads by his inborn moral conduct, whose pair of lotus-like feet are being embellished by the glitter of the jewels on the crowns of all the feudatories who had got attracted to him due to (his possession of) the three-fold power,[4] who has attained the eminence of a teacher due to the clarity (of his mind) on his mastering the group of many sciences and arts, who is the full-moon (*sa-kala*) of the Śarad season in the sky of the famous, pure and vast dynasty of the Gaṅgas, who meditates at the feet of his parents and who is a great devotee of *Mahēśvara*[2] orders all the *kuṭumbins* in the village Tālamūla[5] in Kōrōsōṭaka-pañchālī[5] (thus): May it be known to you that this village, after freeing it from all tax burdens and making it into

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an *agrahāra* to last till the moon and Sun last, has been granted with due oblation of water, for the increase of the religious merit of my parents and self to Skanda-śarmman and Lalita-śarmman, the adherent-students of the Chhandōga (branch of the Vēdas) who belong to Kautsaka-gōtra[6] who hailed from Avarēṅga[7] and Kalinga-nagara (respectively ?), on the day of the seventh phase of the moon in the month of Māgha. Knowing this, and remitting the *bhōga* (in the produce) and all other items *bhōga* (which they are entitled to enjoy) (to the donees) (you all) live happily. By the future rulers also this religious gift should be protected. Here there are also verses composed by Vyāsa (Then follow three of the usual verses)

The ever-growing victorious year of the kingship, 146 Māgha day 10

*Ājñā*[8]*-mahāmahattara* Gauri-śarmmā

Written by Savadatta, son of the minister/secretary *(amātya)* Akīṁka dē(va); Inscribed by *ākshaśālika* Bhōgika.

## Notes

1. This charter is deposited in the Government Museum, Chennai (*IA*, XIII, p.122).

2. Apparently this Indravarmman is identical with the Indravarmman, whose charter dated year 128 has been dealt with above. It is observable that between the yeaers 128 and 146, his eulogy had expanded.

3. The *ari-shaḍvargga*, (the six-fold enemies) are stated to be the six inner foes or faults of men - *kāma* (sensuous desires), *krōdha* (anger), *lōbha* (greed, cupidity), *harsha*(inordinate pleasure-/lustfulness) *māna* (pride), *mada* (conceit) (MW, *SED*, p.1109, col.2)

4. The meaning of *śakti-traya* (three fold power) has been given above.

5. Whereas the town or village Kōrōsōtaka in the name of the territorial division (?), *pañchālī* named after it, has been identified doubtfully with Koroshaṇḍa near Parlakimēḍi (Ganguly, D, *Op.cit*, p.18, there is also a village Kōrasvāda in the same neighbourhood). It has not been explained which type of division was designated as *pañchālī*. The village Tālamūla has not been identified.

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6. Kautsaka-gōtra is apparently the same as Kautsa-gōtra for which the lineage is traced through the *ṛishis*, Āṅgirasa, Āmbarīsha, and Yauvanāśva (Brough, John, *op.cit., p.121-122). One gōtra-pravartaka-ṛishi*, Kautsa. is also mentioned in *Matsya-purāna*, according to which those *gōtrins* also have the same three *ṛishi-pravara. They are said to follow Āpastamba school for rituals, whereas the former are stated to have adopted the Baudhāyana school (Ibid.*, p.133). Some Kautsa-gōtrins seem to cite the three-*ṛishi-pravara*, Māndhātra, Ambarīsha, Yauvanāśva. (*Ibid.*, p.27).

7. Avarēṅga has not been identified.

8. This *ājñā* stands for *ājñapti* (officer in charge of the execution of the order) as met with in other charters.

## No.109

## SAKRAI STONE INSCRIPTION V.S. 699

| | | |
|---|---|---|
| Location | : | SakrāiC[1] Jaipur, Rājasthān |
| Date | : | V.S. 699[2] = 643 A.D. |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | ... |
| Dynasty | : | ... |
| Reference | : | Chhabra, B.Ch. *EI*, XXVII, p.27-33 |

**Meters :** Verse (1) *Prithivī* (2) *Sragdharā* (3) *Mahini* (4) *Śārdūlavikrīḍita* (6,8-14) *Anushṭubh* (7) *Upajāti of Śālinī & Vaiśvadēvī*

ॐ रणद्रदनदारणद्रुतसुमेरुरेणूद्भटंसुगन्धिमदिरामदप्रमुदितालिझंकारितम् ।
अनेकरणदुन्दभिध्वनिविभिन्नगण्डस्थलं महागणपतेर्म्मुखं दिशतु भूरिभद्राणि वः ॥१॥

नृत्यन्त्यास्सांगहारं चरणभरपरिक्षोभितक्ष्मातलायाः प्रभ्रष्टेन्दुप्रभायां निशि विसृतनखोद्योतभिन्नान्धकाराः ।

ये लीलोद्वेल्लिताग्रा विदधति विततताम्भोजपूजा इवाशास्ते हस्ता स्सम्पदं वो ददतु विदलितद्वेषिणश्चण्डिकायाः ॥२॥

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मधुमदजनुदृष्टिः स्पष्टनीलोत्पलाभो मुकुटमणिमयूखैः रञ्जितः पीतवासाः।
जलधर इव विद्युच्छाक्रचापानुविद्धो भवतु धनदनामा वृद्धिदो वः सुयक्षः ॥३॥

आसीद्धर्म्मपरायणेति महति प्रोद्दामकीर्त्युज्ज्वले वंशे धूसरसंज्ञके गुणवति ख्यातो यशोवर्द्धनः।

यस्यास्ताखिलदोष उन्नतभुजः पुत्रोभवत्सत्यवाग्रामः श्रेष्ठिवरो बभूव च यतः श्रेष्ठी सुतो मण्डनः ॥४॥

आशीच्चामले प्रकाशयशसि श्रीमत्युदारे शुचौ वंशे धर्क्कटनामनि प्रतिदिनं शक्रर्द्धिविस्पर्द्धिनि ।

उच्छैर्म्मण्डितमादरान्निजकुलं येनोदयं गच्छता श्रेष्ठी मण्डननामकस्सम भवच्छ्रेष्ठी यतो मद्वनः ॥५॥

तस्याप्यभूत्सुतः श्रेष्ठी गर्ग्गो धर्म्मपरायणः ।
कुलीनः शीलसम्पन्नस्सततं प्रियदर्शनः ॥६॥

श्रेष्ठः श्रेष्ठी मण्डनाख्यः प्रभूतां प्राप्नोत्वत्यर्थं गर्ग्गनामा च लक्ष्मीं ।
यौ श्रेष्ठित्वं सर्व्वसत्त्वानुकम्पां सम्यक्कुर्व्वाणौ नीतवन्तौ समाप्तिं ॥७॥

तथा भट्टियकश्चासीद्वणिग्धर्क्कटवंशजः ।
सूनुस्तस्याप्यभूद्धीमान् वर्द्धनः ख्यातसद्गुणः ॥८॥

तस्य पुत्रौ महात्मानौ सत्यशौचार्ज्जवान्वितौ ।
बभूवतुर्ग्गणादित्यदेवल्लाख्यावनिन्दितौ ॥९॥

तथा वणिक्शिवश्चासीत्तत्तपुत्रो जितेन्द्रियः ।
शंकरो विष्णुवाकस्य तथासीत्तनयः शुचिः ॥१०॥

आदित्यवर्द्धनसुतो मण्डुबाकोभवत्सुधीः ।
वोद्दस्यादित्यनागाख्यः पुत्र आसीन्महाद्युतिः ॥११॥

भद्राख्यो नद्धकस्याभूत्पुत्रो मतिमतां वरः ।
तथोद्योतनसंज्ञश्च जेउल्लस्याभवत्सुतः ॥१२॥

शंकरः शोन्धकाख्यस्य सूनुरासीदकल्मषः ।
शुश्रूषानन्यमनसा पित्रोर्येनासकृत्कृता ॥१३॥

तैरयं गौष्ठिकैर्भूत्वा सुराणां मण्डपोत्तमः ।
कारितः शंकरादेव्याः पुरतः पुण्यवृद्धये ॥१४॥

संवत् ६९९ द्विराषाढ़ शु दिः

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## Translation

Ōm!

**Verse 1** May the face of Mahāgāṇapati, which is covered with the dust of (the mountain) Sumēru on its being scratched by the tusks (flanking that face)[3], the region of which is resonant with the humming of the bees which are (swarming around that face attracted and inebriated by and are) jubilant with the fragrant intoxicating rut (exuding from that face), the cheeks of which (face) are pounded by the uproarious noise of the drums (*dundubhi*) beaten (to announce the victories) in the many battles (won by the celestials and others) through God Gaṇēśa's grace which removes (obstacles) grant you bounteous benefits.

**Verse 2** May those hands of Chaṇḍikā, who agitates the world by the pounding of Her feet while dancing with gesticulations, the glitter splashed from whose nails (are sample enough) to dispel the darkness of the night devoid of the moon-light, the ends of which hands being spread out beating time, make it appear as if well-blossomed lotus flowers are being bestowed in worship and which are in the pose of benediction, confer wealth to you with the enemies crushed.[4]

**Verse 3** May that auspicious *yaksha* named Dhanada whose look produces the intoxication of liquor, who wears the yellow robe, whose body is resplendent like the blue lily and is interspersed by the rays from the gems studded into his crown, putting on the splendour of the cloud interlaced with the splashes of lightning and the colour of the rainbow (*chakra-chāpa*), confer on you prosperity.

**Verse 4** In the very great, virtuous lineage named Dhūsara[5] (of which the members were) engrossed in (executing deeds as directed by) *dharmma* (codes of conduct and behaviour), which has earned resplendent fame, there was the reputed Yaśōvarddhana. His son was Rāma, an excellent *śrēshṭhi* (trader/merchant or leading member of a trading guild), who was free from all

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faults, whose arms were uplifted and high and who was true to his word. His son was *śrēshṭhi* Maṇḍana.

**Verse 5** In the lineage named Dharkkaṭa[6] which is without any blemish, whose reputation is well spread, which is prosperous, munificent, chaste and constantly vying with Śakra (Indra) in prosperity, there was the *śrēshṭhi* named Maṇḍana, who by his birth and by earning respect (by his behaviour and actions) had highly adorned his own family. From him (was born) *śrēshṭhī* Madvana.

**Verse 6** And there was his son *śrēshṭhī* Gargga, devoted to his duties, respectable, of unimpeacheable conduct and always pleasant in disposition.

**Verse 7** (There was) the eminent *śrēshṭhī* by name Maṇḍana who had amassed great wealth as also the one named Gargga who had also acquired wealth (Lakshmī), both of whom, by exhibiting great compassion (to their fellow-creatures) and by doing their duties properly had attained great distinction.

**Verse 8** In the same way there was Bhaṭṭiyaka, a merchant born in the Dharkkaṭa family. His son was the intelligent Varddhana, who was reputed for his good qualities.

**Verse 9** His sons were those named Gaṇāditya and Dēvalla, who were great souls, who had no faults, were truthful, chaste and straightforward.

**Verse 10** Again, there were the merchant, Śiva, the son of Tatta, who had controlled his impulses and Śaṅkara, son of Vishṇuvāka, who was of austere (character)

**Verse 11** The intelligent Maṇḍubāka was the son of Ādityavarddhana. The brilliant Ādityanāga was the son of Vodda.

**Verse 12** The best among the intellectuals, Bhaḍra was the son of Naddhaka, In the same way there was the one named Udyōtana, son of Jeulla.

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**Verse 13** The blemishless Śaṅkara was the son of one named Śōndhaka, and he was steadfast in mind and was constantly engaged in the service of his parents.

**Verse 14** By all (the above) forming a trust,[7] this excellent pavilion, for the celestials has been erected in front of Śaṅkarādēvī,[8] for the increase of religious merit.

Saṁvat 699 the second Āshāḍha śu...

## Notes

1. The village, Sakrāī is stated to have been located in the Śākhāvāṭi province of the erstwhile native state of Jaipur (*EI*, XXVII, p.27).

2. Dr. Chhabra has explained in detail, why the symbols denoting the year in the date given at the end of the inscription, are only to be read as 699 (of Vikrama - samvat) (*Ibid.*, p.29-31).

3. This statement in this verse and the dating of the record in the month Āshāḍha forcefully bring to mind the latter half of the second verse in the Pūruvabhōga *Mēghasandēśam* of Kālidāsa *(Āshāḍhasya prathamadivasē mēgham = āślishṭa-sānum Vapra-krīḍā - pariṇata - gaja - prēkshaṇīyam dadarśa)*

4. This verse seeking the blessings of Goddess Chaṇḍikā, the fierce form of Goddess Pārvatī as prefaced to this record which refers to the erection of a pavilion in front of (the shrine of) Śaṅkarādēvī, is fitting enough and its placing in between the two verses invoking the blessings of Mahāgaṇapati and Dhanada - Kubēra respectively leads to the plausible speculation that here too as in the temple of Piplād - *mātā* in Osiā, the image of Śaṅkarādēvī (Mahīshāsuramardinī in Osia) must have had the images of Gaṇapati and Kubēra flanking it, though they are now missing here (See Dr. Bhandarkar's observations in *PRASIWC* for the year ending 31st March, 1910, p.56-57 as quoted by Dr. Chhabra - *EI*, XXVII, p.29). This adoration of Kubēra is very apt here as this inscription records the benefaction by *śrēshṭhis* who are generally understood as of the trading community.

5. Dr. Bhandarkar (*op.cit.*) has remarked that the surname Dhūsara is still well known in the Jaipur State, but that "persons bearing this surname call themselves Bhārgava *Brāhmaṇas*, though they are suspected by the people to have been originally *banias*"

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(Ibid.). In this connection, reference can be made to the Copper plate charter of *mahārājādhirāja*, śrī - Dēvapāladēva from Bhinmal, Jalore district, Rājasthān (*A.R.Ep.*, 1957-58, A 53) which records a charter given by the king to three śrī - māla - brāhmaṇas, who are described as distinguished brāhmaṇas belonging to Śāṇḍilya - gōtra and as those who had taken up the trading profession (*vaiśyabhūta*). This may suggest that those who now claim Dhūsara lineage are no doubt *brāhmaṇas* as claimed by them but had become *śrēshṭhīs* by profession. It may be significant that the present inscription is also from Rājasthan. It seems possible that in that region, it was not unusual for brahmins to adopt the trading profession.

6. Dr. Bhandarkar has also pointed out that this family name Dhārkkaṭa of ancient times has survived in the "slightly altered form Dhākaḍ, a sub-division of Ōsvāls" (*EI*, XVII, p.29)

7. Dr.Bhandarkar (*op.cit.*) has interpreted the phrase *gōshṭhikair = bhūtvā* as "members of the temple supervision committee". It is also possible that all those members of the trading community had formed themselves into a committee *ad hoc* for contributing for and erection of the said pavilion (See *EI*, XXVIII, p.28, 33).

8. It has been rightly pointed out that this original name of the deity Śāṅkarā, had evolved into Śarkarā, to lend the name to the rivulet flowing near the findspot of this inscription, Sakrai, The present name of the deity Śākambharī, in the temple, in the corridor in front of which, this inscription is found, also must be the modern amended form of the name, Śaṅkarā (*EI*, XXVII. p.28-29).

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# No.110

# KAIRA PLATES OF VIJAYARAJA

| | | |
|---|---|---|
| Location | : | Kairā, Kaira District, Gujarat |
| Date | : | Śaka 394 = 643-44 A.D.[1] |
| Script | : | Southern Brāhmī |
| Language | : | Sanskrit |
| King | : | Vijayarāja |
| Dynasty | : | Chālukya |
| Reference | : | Dowson, J, Jl. of the R.A.S. (New Series), I (1865), p.247 f; Fleet, J.F., IA, VII, p.241 f; CII, IV, p.165-7 |

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**Metres :** *Ślōkas* (1-4) *Anushṭubh* (5) *Indravajrā*

सिद्धम् । स्वस्ति । विजयस्कन्धावारात् विजयपुरवासकात् शरदुपगम प्रसन्नगगनतलविमलविपुले विविधपुरुषरत्नगुणनि करावभासिते महासत्त्वापाश्रयदुर्लंघ्ये गांभीर्यवति स्थित्यनुपालनपरे महोदधाविव मानव्यसगोत्राणां हारीतिपुत्राणां स्वामिमहासेनपा दानुध्यातानां चलुक्यानामन्वये व्यपगतसजलजलधरपट लव्योमतलगतशरदिन्दु किरणधवलतर यशोवितानलंघितांभोधिः श्रीजयसिंहराजः । तस्य सुतः प्रबलरिपुतिमिर पटलभिदुरः सततमुदयस्थो नक्तन्दिवमव्यखण्डितप्रतापो दिवाकर इव वल्लभरणविक्रान्त श्रीबुद्धवर्म्मराजः । तस्य सूनुः पृथिव्यामप्रतिरथः चतुरुदधिसलिला स्वादितयशो धनदवरुणेन्द्रान्त कसमप्रभावः स्वबाहुबलो पात्तोर्जित राज्यश्रीः प्रतापातिशयोपन तसमग्रसामन्तमण्डलः परस्परापीडितध र्म्मार्थकामनिषेवी प्रणतिमात्रसुपरितोषगं भीरोन्नतहृदयः सम्यक्प्रजापाल नाधिगतभूरिद्र विणविश्राणनावाप्तधर्मक्रियः दीनान्धकृपणशरणागतवत्सलः यथाभिलषितफलप्रदो मातापितृपादानुध्यातः श्रीविजयराजस्सव्वनिव विषयपतिराष्ट्रग्राममहत्तरा धिकारिकादीन्समनुदर्शयति अस्तु वस्संविदितम स्माभिर्यथाका शाकुलविषयान्तर्गत सन्धियरपूर्व्वेण परियय एष ग्रामः सोद्रंगः सोपरिकरः सर्व्वादित्यविष्टिप्रा तिभेदिकापरिहीणः भूमिच्छिद्रन्यायेना चाटभटप्रावेश्यः जंबूसरसामान्य वाजसनेयकाण्वाध्वर्य्यु सब्रह्मचारिभ्यो ब्राह्मणेभ्यो मातापित्रो रात्मनश्च पुण्ययशोभिवृद्धये वैशाखपूर्णमा स्यामुदकातिसर्गेण

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प्रतिपादितः भरद्वाजसगोत्रादित्यरवेः पत्तिके द्वे इन्द्रशूराय पत्तिका ताविशूराय द्व्यर्धपत्तिका ईश्वरस्यार्धपत्तिका दामाय पत्तिका द्रोणाय अर्द्धपत्तिका अत्तस्वामिनेर्द्धपत्तिका मैलायार्द्धपत्तिका षष्ठिदेवायार्द्धपत्तिका सोमायार्धपत्तिका रामशर्म्मणेर्द्धपत्तिका भाय्यायार्धपत्तिका द्रोणधरायार्धपत्तिका । धूम्रायण सगोत्रावुकाय द्व्यर्धपत्तिका शूरायार्धपत्तिका ॥ दौण्डकीयसगोत्रभट्टेः पत्तिका समुद्राय द्व्यर्धपत्तिका द्रोणाय पाट्टिकात्रयं ताविशर्म्मणे पत्तिके द्वे भट्टिनेर्द्धपत्तिका । वत्राय पत्तिका द्रोणशर्म्मणेर्द्धपत्तिका द्वितीयद्रोणशर्म्मणेर्द्धपत्तिका ॥ काश्यपसगोत्रवप्पस्वामिने तिस्रः पट्टिका दुर्ग्गशर्म्मणेर्धपत्तिका दत्तायायार्धपत्तिका । कौण्डिन्यसगोत्रवादाय द्व्यर्धपत्तिका सेलाय पत्तिका द्रोणाय पत्तिका सोमायार्धपत्तिका सेलायार्धपत्तिका वत्रशर्म्मणेर्धपत्तिका भायिस्वामिनेर्धपत्तिका ॥ माठरसगोत्रविशाखाय पत्तिका धराय पत्तिका नन्दिने पत्तिका कुमाराय पत्तिका रामाय पत्तिका बाश्रायार्धपत्तिका गणायार्धपत्तिका कोर्द्धवायार्धपत्तिका भायिभट्टायार्धपत्तिका नर्म्मणेर्धपत्तिका रामशर्म्मणेर्धपत्तिका । हारितसगोत्रधर्म्मधराय द्व्यर्धपत्तिका ॥ वैष्णवसगोत्रभट्टिने पत्तिका ॥ गौतमसगोत्रधरायार्धपत्तिका अम्मधरायार्धपत्तिका सेलायार्धपत्तिका ॥ शाण्डिलसगोत्र दामायार्धपत्तिका लक्ष्मणसगोत्रकार्क्कस्य पत्तिका । वत्ससगोत्रगोपादित्याय पत्तिका विशाखायार्धपत्तिका शूरायार्धपत्तिका भायिस्वामिनेर्धपत्तिका यक्षशर्मणेर्धपत्तिका ताविशूराय पत्तिका कर्कस्यार्धपत्तिका ताविशर्म्मणेर्धपत्तिका शर्म्मणेर्धपत्तिका कुमारायार्धपत्तिका मात्रीश्वरायार्धपत्तिका बाटलायार्धपत्तिका ॥ एतेभ्यः सर्व्वेभ्यः बलिचरुवैश्वदेवाग्निहोत्रादिक्रियोत्सर्प्पणार्थं आचन्द्रार्कार्णवक्षितिस्थितिसमकालीनः पुत्रपौत्रान्वयभोग्यः । यतोस्मद्वंश्यैरन्यैर्वागामिभोगपतिभिस्सामान्यभूप्रदानफलेप्सुभिः नलवेणुकदलिसारं संसारमुदधिजलवीचीचपलांश्च भोगान् प्रबलपवनाहताश्वत्थ पत्रचंचलां च श्रियं कुसुमितशिरीषकुसुमसट्टशापायं च यौवनमाकलय्य अयमस्मद्वायोनुमन्तव्यः पालयितव्यश्च । यो वाज्ञानतिमिर पटलावृतमतिराच्छिन्द्यादाच्छिद्यमानं वानुमोदेत स पञ्चभिर्म्महापातकैस्संयुक्तः स्यात् । उक्तं च भगवता वेदव्यासेन व्यासेन ।

षष्टिं वर्षसहस्राणि स्वर्ग्गे वसति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥१॥

विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः ।
कृष्णाहयो हि जायन्ते भूमिदायं हरन्ति ये ॥२॥

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।

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यस्य यस्य यदा भूमिः तस्य तस्य तदा फलं ॥३॥

पूर्व्वदत्तां द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठिर ।
महीं महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनं ॥४॥

यानीह दत्तानि पुरा नरेन्द्रैः दानानि धर्म्मार्थ्ययशस्कराणि ।
निर्व्वान्तिमाल्यप्रतिमानि तानि को नाम साधु * पुनराददीत ॥५॥

संवत्सरशतत्रये चतुर्नवत्यधिके वैशाखपौर्णमास्यां नन्नवासापकदूतकं लिखितं महासन्धिविग्रहाधिकृतेन खुड्ड स्वामिना ॥ संवत्सर ॥ ३०० ९० ४ वैशाख शु १० ५ ॥ क्षत्रियमातृसिंहेनोत्कीर्ण्णम् ॥

## Translation

Accomplished ! Well - being ! From the residence/victorious camp, at Vijayapura[2]

In the dynasty of Chālukyas,[3] which is vast and clear like the sky on the onset of autumn (*śarad*), which is resplendent having been embellished by the succession of various excellent men in the line with outstanding qualities, which like the great oceans has been the refuge of men of integrity and spirit, (the ocean is inhabited by great creatures), who cannot be countermanded (the ocean is very difficult to cross), who possess great grandeur and who are scrupulous in keeping themselves within the limits (of propriety) (the ocean keeps itself restricted within the limits), who belong to Mānavya - sagōtra, are descendants of Hārīti and who meditate on the feet of svāmi - Mahāsēna

(There was) Jayasiṁharāja, whose fame was white and clear like the rays of the cool-rayed (moon) ascendant in the sky devoid of the water-laden clouds.

His son was śrī-Buddhavarmma-rāja (entitled) vallabha and Raṇavikrānta, who like the Sun had dispelled the enveloping darkness that were his mighty foes, who was always in a rising mood, whose energy remained undiminished both during day and night.

His son, Vijayarāja, who has none to match him on the earth, whose fame has been tasted in the waters of all the four oceans (girdling the earth), whose power and potency is comparable to that of Dhanada (Kubēra,

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the regent of the northern quarter), Varuṇa (the regent of the western quarter), Indra (the regent of the eastern quarter) and Antaka (Yama - the regent of the southern quarter) (thus the king is the protector of the whole earth with the potency of all the guardians of the quarters), whose royal stature has been acquired and stabilised by the might of his arms, who has drawn towards himself the whole circle of feudatories by his marvellous power, whose pursuit of rectitude, wealth and pleasure never comes into conflict with each other, whose great and noble heart gets pleased with the mere bowing (submission) to him, who is engrossed in proper governance of his subjects, who is very dear to the downtrodden, blind, (those who have been led into wrong ways) and niggardly persons who take refuge in him, who bestows the desired fruit / wishes and who meditates on the feet of his parents.

addresses the *vishayapati*, the elders of the *rāshṭra* (organised group of villages) and villages and such officials thus:

May it be known to you (that)

The village Pariyaya[4] to the east of Sandhiyara[4] included in Kāśākula - vishaya[4] along with (the right to) *udraṅga, uparikara* and exemption from all donations (*ditya*), (liabilities to render) free labour and *pratibhēdikā* (measures to counter assaults on the village?), in accordance with the rule of (pertaining to) cutting the ground afresh (for cultivation) with (guaranteed) prohibition of the entry of *chāṭas and bhaṭas*[5] (into the granted village), has been granted with oblation of water for the increase in merit and fame of my parents and self, on the day of the full-moon in the month of Vaiśākha, to the following good *adhvaryyus* (priests engaged for specific duties in a sacrifice) belonging to the Kāṇva branch of the Vajasanēya (while Yajurvēda) (branch of the Vedas) usually resident *(Sāmaya)* in Jambūsara[4].

* Āditya Ravi of Bhāradvāja - sagōtra - 2 *pattikās*[6]
* Indraśūra (do ?) - (one) *pattikā*
* Tāviśūra (do ?) - two and half *pattikās*

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* Īśvara (do ?) - half a *pattikā*
* Dāma (do ?) - (one) *pattikā*
+ Drōṇa (do?) - half a *pattikā* each
Atta-svāmin (do ?) - half a *pattika*
Māyila (do ?) - half a *pattika*
Shashṭidēva (do ?) - half a *pattika*
Sōma (do ?) - half a *pattika*
Rāmaśarmman (do ?) - half a *pattika*
Bhāyya (do ?) - half a *pattika*
Drōṇadhara (do ?) - half a *pattika*
* Āvuka of Dhūmrāyaṇa - sagōtra[7] - two and a half *pattikā*
Śūra (do ?) - half *pattikā*
Bhaṭṭa of Dauṇḍakīya - sagōtra[8] - (one) *pattikā*
Samudra (do ?) - Two and a half *pattikā*
Drōṇa (do ?) - Three *pattikā*
+ Tāvi - śarmman (do ?) - Two *pattikā*
* Bhaṭṭi (do ?) - half a *pattikā*
Vatra (do ?) - (one) *pattikā*
* Drōṇa - śarmman (do ?) - half a *pattikā*
Drōṇa - śarmman II (do ?) - half a *pattika*
Bappa-svāmin of Kāśyapa - sagōtra - Three *paṭṭikā*
Durgga-śarmman (do ?) -
Datta (do ?) - half a *pattika*
Vāda of Kauṇḍinya - sagōtra - two and a half *pattikā*
+ Sēla (do ?) - (one) *pattikā*
Drōṇa (do ?) - half a *pattika*
Sōma (do ?) - half a *pattikā*
Sēla (do ?) - half a *pattika*

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+ Vatra-śarmman (do ?) - half a *pattika*

Bhāyi-svāmin (do ?) - half a *pattika*

• Vaiśākha - of Māṭhara-sagōtra[9] (one) *pattikā*

• Dhara (do ?) - half a *pattika*

• Nandin - (do ?) - half a *pattika*

Kumāra - (do ?) - half a *pattika*

+ Rāma - (do ?) - half a *pattika*

Bāśra - (do ?) - half a *pattika*

Gaṇa - (do ?) - half a *pattika*

Kōruva - (do ?) - half a *pattika*

Bhāyi-bhaṭṭa - (do ?) - half a *pattika*

Narmman - (do ?) - half a *pattika*

Rāma-śarmman (do ?) - half a *pattika*

• Dharmma-dhara of Hārita-sagōtra - Two and a half *pattikā*

Bhaṭṭin of Vaishṇava-sagōtra[10] - (one) *pattikā*

Dhara of Gautama-sagōtra - half a *pattikā*

Amma-dhara (do ?) - half a *pattika*

Sēla (do ?) - half a *pattika*

Dāma of Śāṇḍila-sagōtra - half a *pattika*

Kārkka of Lakshmaṇa-sagōtra[11] - (one) *pattikā*

• Gōpāditya of Vatsa-sagōtra - half a *pattika*

• Viśākha (do ?) - half a *pattika*

Śūra (do ?) - half a *pattika*

Bhāyi-svāmin (do ?) - half a *pattika*

Yaksha-śarman (do ?) - half a *pattika*

Tāvi-śūra (do ?) - half a *pattika*

Karka (do ?) - half a *pattika*

Tāvi-śarmman (do ?) - half a *pattika*

Śarmman (name inadvertently omitted ?) (do ?) - half a *pattika*

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Kūmāra (do ?) - half a *pattika*

Mātrīśvara (do ?) - half a *pattika*

Bāṭala (do ?) - half a *pattika*

to all these (brāhmaṇas)[12] for the due performance of the (prescribed daily routine) rituals, viz., *bali, charu, vaiśvadēva, agnihōtra* etc.[13] (the above village has been granted with a guarantee that it) will last as long as the moon, Sun, oceans, and earth last (and with the authorisation that it) could be enjoyed in the family (of each) hereditarily in the line of sons and grandsons

(The grant is followed by the usual exhortation and admonition and four of the usual verses in this regard attributed to worshipful Vyāsa)

On the day of the full moon in the month, Vaiśākha in the year three hundred and ninetyfour, (with) Nanna - *vāsāpaka*[14] as the *dūtaka*. (This has been) written by *mahāsāndhivigrahādhikṛita* Khudda-svāmin (and) inscribed by *kshatriya*[15] Mātṛi-siṁha.

## Notes

1. The year cited in this record (i.e.) 394 was at first ascribed to the Śaka era by Fleet (*IA*, VII, p.242). Ramesh K.V. also stressed that this year could be ascribed to the Śaka era (*op.cit.*, p.29 and also p. 26). However, Fleet revised his opinion later and chose to ascribe the year to the Kalachuri-chedi era which is understood to have been reckoned from 248-49 A.D. (*IA*, XII, p.292 n.10). It must be noted that the present set of plates was found along with three others, two of which were issued by the early Gurjara king Dadda II Prasāntarāga, (the details about the third are not known - *IA*, VII, p.241) in the same place Kairā, the year cited in which, viz. 380, and 385 have been ascribed to the Kalachuri-chēdī era (*CII*, IV, p.59, 67). Further the names of as many as twelve of the donees of the present charter are common with the list of the donees figuring in the two charters of Dadda II (See Ibid., p.168). Further it is stated that there is a cancelled inscription on the back of the present plates commencing on the second plate (*IA*, VII, p.251 and f) which bears the same date as the present record wherein again there is a list of brahmin donees, many of whom bore the same names as in the uncancelled records (also see *CII*, IV, p.168 n.7). This feature indicates that all the three records, as available from Kairā plus the cancelled record were interlinked. In the light of this, it appears that the ascription

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of the date of the present record to the Kalachuri era, is sustainable. (About the reservations of V.V. Mirashi in this regard See *CII*, IV, p.167-168. He was inclined to treat the present charter as spurious).

2. In the light of the discussion in n.1 above it appears that this family of Chalukyas, of which Jayasiṁha, his son, Buddhavarmman and the latter's son Viijayarāja who figure in this record was a splinter of the main family of Chalukyas, which was lingering in the region of Kaira District. Vijayarāja might have found an opportunity to raise his head as a ruler, when Dadda II, Praśāntarāja of the family of the Early Gūrjaras who was ruling in this region was eclipsed around Kalachuri year 392 (641-42 A.D.) caught in between the conflict of with Pulikēśin II of the main Chāḷukya family of Bādāmi Harshavarddhana. As the charter opens with the statement that it was issued from the victorious camp at Vijayapura, Vijayarāja might as well have defeated the otherwise shattered Dadda (II) and acceded to the rulership. It may also be pointed out that the contents of the description of the background of Vijayarāja, as found in this charter, though it is not set forth in the stereo-typed form found in the records of Maṅgalarāja and his successors, also points to the record belonging to a period not earlier than the seventh century A.D. (*CII*, IV, p.lili, 167-168, cf. Ramesh, K.V., *op.cit.*, p.26-29).

3. Vijayapura is stated to be identifiable either with Vijāpur in the Panch Mahāls or the headquarters of the Vijāpur sub-division in the Baroda District, Gujarat (*CII*, IV, p.167).

4. The granted village Pariyāya has been identified with the modern Pariyā, seven miles east of Olpāḍ, Olpaḍ taluk, Surat District *(Ibid.,)*.

Sandhiyara must have been the modern Sandhiyar, two miles to the west of Pariyā Kāśākula, the place after which the *vishaya* was named has been identified with the modern Kachchōl, four miles to the south west of Olpāḍ *(Ibid.,)*.

Jambūsara is still known by the same name and is situated about thirty miles north of Broach (*Ibid.*)

5. The interpretation of the terms *chāṭa and bhaṭa* has been given above.

6. From the context of the occurrence of this word, it can be understood that *pattikā or paṭṭikā* (the latter form is seen to have been used in two instances - *CII*, IV, p.172 n.3) denoted a share (Sircar, D.C., *Ind.Ep.Gloss.*, p.247; also see *CII*, IV, p.166 n.5). The share might have been of the land or of the produce from the village.

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7. Dhūmrāyaṇa-gōtra, belongs to the Kāśyapa branch. Brahmins belonging to this *gōtra* follow either the Baudhāyana or Āpastamba school for rituals. All of them cite a three *ṛishi pravara viz.*, *Kāśyapa, Āvatsāra, Naidhruva (Brough, John, op.cit.*, p.158, 160, 164-66). According to *Matsya-purāṇa*, the three *ṛishi-pravara* runs as Avatsāra, Kaśyapa and Nidhruva (*Ibid.*, p.169).

8. The *ṛishi* Dāṇḍakīya as mentioned here appears to be the same as Dāṇḍakaya, a *ṛishi* of the Lōhita sect of the Viśvāmitra branch, whose *gōtrins* follow the Baudhāyana school for rituals. They have a three *ṛishi-pravara*, viz., Vaiśvāmitra, Āshṭaka, Lauhita (*Ibid.*, p. 147).

9. Probably the same as Mathura-sagōtra as Māṭhara. They, sagōtra have the three *ṛishi-pravara*, Kaśyapa, Āvatsāra, Naidhruva. (*Ibid.*, p.158, 163, 166).

10. The *ṛishi* Vaishṇava as mentioned here is probably the same as Vaishṇuvṛuddhi. This *ṛishi* is found classed under Kēvala-Aṅgirasa. Following the Āpastamba school, the brahmins of this *gōtra* cite the three - *ṛishi-pravara*, Āṅgirasa, Paurukutsa, Trāsadasyava (*Ibid.*, p.128.)

11. Lakshmaṇa as such is not found to have been a *ṛishi* that started a *gōtra*. However, there was a Lākshmaṇiḥ whose *gōtrins*, like the Māṭharas have the three *ṛishi-pravara*, Kaśyapa, Āvatsāra, Naidhruva. They follow the Āpastamba school for rituals (*Ibid.*, p.174). It may be mentioned that according to *Matsya-purāṇa* there was a *ṛishi* named naya-Lakshaṇa, belonging to the Kaśyapa-clan who was the founder of a *gōtra*. Brahmins belonging to this *gōtra* have a three *ṛishi pravara*, viz. Avatsāra, Kaśyapa, Nidhruva (*Ibid.*, p.168-169).

12. Of the 63 brahmin donees listed here the names of twelve, here marked with an asterix also figure in the two other Kaira charters issued by Dadda II dated (Kalachuri) samvat 380 and 385 respectively. Further the names of six more brahmins, against whose names a cross has been marked here are possibly the same as found in the list of brahmin-donees given in the two other plates of Dadda II mentioned above with a slightly altered spelling. This feature also indicates the nearness of the period of rule of Vijayarāja with that of Dadda II. However it may be pointed out that whereas in the charter of Dadda II dated (Kalachuri) samvat 380, there were forty *brahmaṇas* including those belonging to all the four *charaṇas* (Vēdas) and in the charter of the same ruler dated (Kalachuri) samvat 385 the grant was restricted to thirtyfour *brāhmaṇas* belonging to Kāṇva

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school, the present charter was issued in favour of sixtythree *brāhmaṇas* belonging to Kāṇva school (See *CII*, IV, p.168 n.6)

13. These are the first four of the five great rituals (*pañcha-mahāyajñas*) prescribed to be routinely performed by a religious person (*brāhmaṇa* ?). The fifth of this set of five rituals, *ātithya*, entertainment of guests is often left unspecified. This ritual seems to have been covered by the word *ādi*, (etc) suffixed to the phrase.

14. Vāsāpaka might have been an officer whose duty was to regulate the settlement of people or quartering officers (*CII*, IV, p.173 n.1). But it may be seen that it has been used as a surname here. To officiate as a *dūtaka* for this charter he must have been a high ranking official.

15. *Kshatriya* usually means, "a member of the warrior or ruling caste." However, as used here, the term can be understood to have been an altered form of the word *Kshaṭṛi*, which referred to a group of such people, who were the offsprings of a *kshatriya* woman from a Śūdra male. They are stated to have been employed as Chamberlains (Sircar D.C., *Ind.Ep.Gloss.*, p.163). But it is to be noted that Mātṛisiṁha, who bore that appellation, inscribed the present record on the copper-plates, which action was the job of a specialist trained in that art.

## 111

## DABOK INSCRIPTION OF DHAVALAPPADEVA

| | | |
|---|---|---|
| Location | : | Dabok[1], Udaypur, Mewad |
| Date | : | (V) sam. 701[2] = 644 A.D. |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Dhavalappadēva[3]<br>(Dhanika)[4] |
| Dynasty | : | ...[3]<br>(Guhilot)[4] |
| Reference | : | Halder, R.R., *EI*, XX, p.122-125 |

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ॐ नमः शिवाय ॥ सं १०० ७ भाद्रपदशुदि ३ अस्मिन्दिवसे परमभट्टारक महाराजाधिराजपरमेश्वरश्रीधवलप्पदेवप्रवर्द्धमानराज्ये । गुहिलपुत्राणां श्रीधनिकस्योपभुज्यमानायां धवगर्त्तायां वास्तव्य वैद्यगीयक नागदामपुत्र नैगमजात्यः श्रीमद्वणिक्पौरसामान्य देवदायत्वेन अक्षयनीवीं प्रयच्छति आत्मीयस्वकारितदेवद्रोणी प्रतिष्ठापितस्य देवाधिदेवमहामहेश्वरस्य । तथा च पूर्व्वतरवैद्ययशोदेवकारित देवद्रोणी प्रतिष्ठापिताया घट्टवासिनीनामश्रीदुग्गदिव्या अर्द्धार्द्धतः । आत्मीयस्ववीर्योत्पन्ना शारद्यग्रैष्मिकक्षेत्रादि पूर्व्वभुक्त भुज्यमाना अचाटभटप्रवेश्या स्वपुत्राणां श्रीचच्चदाया । धवगर्त्तापूर्व्वतः शारद्यग्रैष्मिकक्षेत्रं । यस्याघाटनानि पूर्व्वतः साबटक्षेत्रं वकटा च । दक्षिणतो राजकीयक्षेत्रं । पश्चिमतः पहुणप्पकपाली । उत्तरतो वर्त्म । तथा नागादित्यभटस्य चाग्रतः शारद्यग्रैष्मिकक्षेत्रं । पूर्व्वतो ब्रह्मसोमबाउटकक्षेत्रं वकटा च । दक्षिणतः तटाकोदकं ॥ उत्तरतो मर्म्मकभवकक्षेत्रं ॥ तथा धवगर्ता दक्षिणतो वाहियालीनाम अरहदृक्षेत्रं । पूर्व्वतो गर्त्ता वर्त्म च ॥ दक्षिणतो राजकीय क्षेत्रं । पश्चिमतः पुष्करिणीघाली ॥ उत्तरतो वर्त्म ॥ ततो कर्क्कतटाकस्य चाग्रतोऽरहट्ट क्षेत्रं । पूर्व्वतो गर्त्ता । दक्षिणतो राजकीया अरहट्टकुल्या । पश्चिमतो वकटा । उत्तरतो राजकीयक्षेत्रं । तथा अगारघट्टवकटाकस्य पृष्ठतः काश्यपेयक्षेत्रं । पूर्व्वतो विष्णुसोमक्षेत्रं । दक्षिणतः पश्चिमतो - राजकीयक्षेत्रं । उत्तरतो गोग्गक्षेत्रं ॥ तथा हट्टमध्ये वीथी द्वे दक्षिणाभिमुखे ॥ पूर्व्वतः पश्चिमतः साउल्लवीथी । दक्षिणतो हट्टमार्गः । उत्तरतः प्रणाली..... ॥ एवं चतुराघाटनोपलक्षितं । तथापरमपि शारद्यक्षेत्रादि यत्किमपि तत्समस्तमत्र गुग्गुलदीपतैलार्थे खण्डस्फुटितसमारोपणार्थे च मातापित्रोरात्मनश्च पुण्ययशोभिवृद्ध्यर्थमाचंद्रार्क्कार्ण्णवग्रहनक्षत्रक्षितिस्थिति समकालीनतया पुत्रपौत्रान्वयक्रमभोग्यतया च देवदायत्वेन अक्षयनीविकाचारेण प्रतिष्ठापितं ॥ अनाधेयविधया मम पुत्रपौत्रात्मजैः ग्रैष्मिकक्षेत्रादिः सप्तमविभागेन कर्षणीयः ॥ शारद्यक्षेत्रादिः सप्तद्रमीणकहलकुटकेन कर्षणीयः । द्वावपि ..... चतुर्द्रमीणको मासि दातव्यः ॥ अपरकृषकैः यथोपरिलिखितभागो दातव्य इति ॥ मदीयगोत्रजैरन्यतरैर्व्वा कालान्तरेष्वपि न कैश्चित् प्रतिषैध्यो न च ..... व्यः ॥

यानीह संसारभयान्नरेन्द्रैर्द्धनानि धर्म्मायतनीकृतानि ।
निर्म्माल्यवान्तप्रतिमानि तानि को नाम साधुः पुनराददीत ॥

विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः ।
कृष्णसर्पाहि जायन्ते देवदायं हरन्ति ये ॥

उत्कीर्ण्णेयं भिषरक्गीयकसूनुना वृद्धिनागेन प्रशस्तिरिति ॥

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## Translation

Ōṁ ! Obeisance to God Śiva !

Saṁvat 701 Bhādrapada śu.di 8. On this day, in the ever progressing kingdom of *Paramabhaṭṭāraka mahārājā - dhirāja paramēśvara* srī-DDhavalappadēva

In Dhavagarttā,[5] being enjoyed by śrī-Dhanika among the Guhilaputras,

*vāstavya-vaidya*[6] Gīyaka, son of Nāgadāma, belonging to the caste (group) of *Naigamas* (merchant caste ?)[6] grants as a never-diminishing capital (*akshayanīvi*) the lands as detailed below with the (tenure of) *dēvadāya* of (of the special) the usual type pertinent to *srīmad - vaṇik - paura.*[7] (to) (God) Dēvādhidēva - Mahā - Mahēśvara consecrated in the *dēvadrōṇī* [8] (temple ?) constructed by his own self and in the same way to the Goddess Śrī - Durggā - dēvī (here) named as Ghaṭṭavāsinī consecrated in the *dēvadrōṇī* constructed by *pūrvvatara* (?) *vaidya*[5] - Yaśōdēva, (the proceeds to be enjoyed) in the proportion of half-half.

The plots of land *śāradya-graishmika*[9] etc. developed and brought under cultivation by his own (*vaidya* - Gīyaka's ?) efforts and which had been enjoyed before and is being enjoyed now, with a prohibition of the entry therein of the *chāṭas* and *bhaṭas* and which has been given to the charge of śrī-Chachcha, (one of) our sons,[10] are as follows:

a) The land *śāradya-graishmika* to the east of Dhavagarttā of which the boundaries are: on the east, the field *sābaṭa*[11] and *vakaṭā*,[11] on the south the royal land[12], on the west Pahuṇappaka - pālī,[11] on the north, the path

b) In the same way, the *sāradya-graishmika* field, in front of the (field of) Nāgāditya-bhaṭa, (of which) on the east, there is the bavuṭaka[11] - field of Brahma-Sōma and *vakaṭā*,[11] on the south, the water of the *taṭāka*[13] and on the north the land of marmmaka-bhavaka[11]

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c) In the same way the *arahaṭṭa* - field[14] named Vāhiyālī of which on the east there is the *garttā*[15] and the path, on the south the royal land, on the west the *pushkariṇī-ghālī*,[16] on the north, the path

d) In the same way the *arahaṭṭa* - field, beginning from (*ādyato*) Karkka-taṭāka, (of which) on the east there is the *garttā*, on the south the *arahaṭṭa - kulyā* [17] belonging to the king, on the west, *vakaṭā*, on the north, the royal land

e) In the same way the kāśyapēya - field behind *agāraghaṭṭa vakaṭāka* (of which) on the east there is the field of Vishṇusōma, on the south and west royal land, on the north the field of Gogga

f) In the same way two streets[18] in the middle of the market (*haṭṭa*), facing south, (of which) on the east and west there is Sāvulla-street, on the south the *haṭṭa-mārga*, on the north *praṇālī*[19]

Thus, these lands with the boundaries on the four sides marked (as detailed above), as also other *śāradya*[9] - lands, (all these)

have been granted with the status of *dēvadāya*, and as an undiminishing capital for the provision of incense[20] and oil for the lamps and for the carrying out of repairs and maintenance (of the premises of the temples), for securing augmentation of merit as also fame for (our ?) parents and self with the guarantee of its lasting till the moon, Sun, oceans, planets, stars and earth exist, for the enjoyment hereditarily in the line of sons and grandsons,[21] with the stipulation that the lands cannot be mortgaged,

By my son(s) grandsons and their progeny the successive generations, the *graishmika* land[9] etc. should be tilled on the condition that one seventh of the produce (should be remitted) to the temple,[22], The *śāradya* land etc. should be tilled on the condition that seven *dramīṇakas*[23] (per) *hala-kuṭaka* (plough)[24] should be paid (to the temples) and again two .... four *dramīṇakas* have to be given per

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month; by the other tillers (also) remittances at the above stated rates should be made (to the temples).

By those born in my *gōtra* (descendants)[25] or by others succeeding in subsequent times no obstruction (to the operation of the above benefaction) should be done.

(Then follow two of the usual verses). This eulogy or charter has been inscribed by Vṛiddhi-nāga, son of *bhishak* Gīyaka[26]

## Notes

1. This inscription is engraved on a large stone which has lying in a field in the village Ḍabōk eight miles to the east of Udaypur, Mewar. Now it is deposited in the Udaypur Museum. Apparently it is this same inscription which has been referred to as Dhōḍ inscription by Bhandarkar, D.R. on the basis of the identification of Dhavagartā mentioned in the inscription with Dhōd, Udaipur District. (*EI*, XX, p.122; *Ibid.*, XII, p.12; B.L. No.1371).

2. Though Halder read the date as samvat 207, Sircar, D.C. was definite that the year in the date reads 701 and that the *samvat* or era to which it belonged was Vikrama. (*The Guhilas of Kishkindhā*, p.33).

3. Dhavalappadēva is cited in the inscription as the supreme ruler with high sounding titles, However the dynasty to which he belonged is not indicated. There are many speculations by scholars. Dr.Bhandārkar speculated that he might have been identical with king Dhavala mentioned in an inscription from Kaṇasva dated samvat 795 (B.L.No.18) on the strength of his attributing this year quoted in that inscription as belonging to the Vikrama era and of his reading the date (year) in the Dabok inscription as dealt with above, as 407 and attributing it to the Gupta era. (See *Ibid.*, p.187 and n.1; see Sircar, D.C. *The Guhilas of Kishkindhā*, p.33).

4. Śrī-Dhanika is stated to have been one of the Guhila-putras and to have been enjoying Dhavagarttā (the letter *dha* is invariably written as *ddha* in the inscription). It appears that he was a feudatory holding the fief Dhavagartā, from his sovereign Dhavalappadēva.

5. Dhavagarttā which has been identified with the modern Dhoḍ in Jahazpur District of Udaypur State (See n.1 above), seems to have been the headquarters of the fief held as his maintenance by Guhilaputra-Dhanika.

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6. Gīyaka, son of Nāgadāma who made the grant as recorded in the charter, is stated to have been *vāstavya-vaidya* and to have belonged to the Naigama - class *(jāti)*. *Vaidya* actually means a medical doctor. (It is also stated that this record was incised by Nāgabhaṭa, the son of *bhishak* Gīyaka - See n.17 below). If that meaning of the word is indicated here the phrase might have meant that Gīyaka was the Doctor at the place to which he belonged and where possibly he constructed the temple of Dēvādhidēva - Mahā - Mahēśvara and *pūrvatara vaidya* Yaśōdēva had constructed the temple of Ghaṭṭavāsinī. However as he is also stated to have belonged to the *naigama-jāti* (i.e. the class of merchants or townsmen - Sircar, D.C., *Ind.Ep.Gloss*, p.210; MW, *SED*, p.545 col.3, 4. Cf. *nagarattār* of the Tamilnāḍu inscriptions where the term signified the corporate body of merchants), it would appear that though originally a *vaidya* he had adopted the profession of a tradesman. In the Vēlvikkuḍi Grant of Neḍuñjaḍaiyan (*EI*, XVII, p.291-309) one *vaidya-śikhāmaṇi* is stated to have been the commander of the king's forces as also the confidant of the king. On this analogy, it can be surmised that the attribute *vaidya* attached to the name of Gīyaka of the present inscription was a family name. Yaśōdēva who had constructed the temple for the Goddess Ghaṭṭavāsinī is referred to as *pūrvvatara-vaidya* i.e. a *vaidya* who had been there before (predecessor of *vāstavya vaidya* Gīyaka).

7. The meaning of the phrase, *Śrīmad - vaṇik - paura - samānyādēva - dāyatvēna* is not clear. *Vaṇik-paura* obviously means "pertaining to a mercantile town"; *sāmānya* means "which was characteristic", and *dēva-dāyatva* refers to what has been granted to a God or temples. On the basis of this analysis, it would appear that there was a special type of *dēvadāyatva* peculiar to the mercantile towns. Apparently this referred to the type of grant of land as illustrated in this charter. (See n.21 below).

8. The word *dēvdrōṇī* does not find mention in Sanskrit dictionaries. From the context we can understand that it referred to a "temple"

9. The phrase, *Śāradyad-graishnmika* which is given as an attribute of land has been interpreted as land that could be cultivated both in the *śarad* (the autumnal season) and *grīshma* (summer) (*EI*, XX, p.123). There are also subsequent references to *graishmika and śāradya* lands separately. *Graishmaka* refers to land sown in summer (MW, *SED*, I edn., p.305, col.2) and *śārada* to grain/fruit ripening in the autum (? *Ibid.*, p.1001, Col.3).

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10. The phrase *svaputrāṇām śrī-chachcha-dāyā* could be interpreted as "that which has been given by śrī-Chachcha among our sons" But later the record says that the plots of land granted were to be cultivated by "our son/s, grandsons and their progeny." This indicates that the plots of land granted were given to the charge of the donor's (*vaidya* Gīyaka's) son/sons for agricultural management. They were ordered to remit (to the temples) the stipulated portion of the produce as detailed, in respect of those plots. It is also possible that the land-bloc in which the plots of land were situated was in that portion of the fief of *vaidya*-Gīyaka which he had allotted even earlier to his son(s) for management.

11. The terms, *sabaṭa, vakaṭā, vavuṭaka and bhavaka* seem to have referred to types of land. The significance of these terms has not been explained. *Pālī* is stated to refer to "an embankmment or a bridge" (Sircar, D.C., *Ind.Ep.Gloss,* p.227).

12. It is anybody's guess as to what was meant by *rājakīya-kshētram* whether it was land owned by the sovereign Dhavalappadēva or by the feudatory Dhanika.

13. The mention of *taṭāk-ōdakam,* the water of the tank as forming the boundary of a plot of land is enigmatic.

14. *Arahaṭṭa,* also known as *araghaṭṭa,* was a well fitted with a wheel for drawing water from the well (*Ibid.*, p.26). *Arahaṭṭa - kshētram* might have referred to the fields irrigated with the help of the *arahaṭṭa.* This feature seems to have been peculiar to the western region of India especially Rājputāna.

15. *Garttā* referred to a trench or pit, a boundary trench, a pit or valley (*Ibid.*, p.112).

16. *Ghālī* has not been explained. As the term is associated with a *pushkariṇī* (pond or lake) it might have referred to an embankment.

17. *kulyā* referred to a channel for irrigation (*Ibid.*, p.165). Here the reference is to an irrigation - channel taking off from an *arahaṭṭa.*

18. This mention of the grant of two streets in the middle of the bazaar (*haṭṭa*) seems to enlighten on the reference to *naigama-jātya* and *śrīmad - vaṇik - paura - sāmānya* respectively which describe the grantor of the charter and the land that was granted. Obviously the grant of the said two streets meant that the temples were entitled to the cesses and levies due to the king or the fief-holder from the traders doing business in those two streets.

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19. *Praṇālī* referred to a conduit, a channel, or irrigation channel (*Ibid.*, p.256). In the instant case it must have referred to a conduit flanking the merchant-quarter.

20. *Guggula* is resin (bdellium) burnt as incense in temples.

21. The grant as per this charter was made the services for carrying out and providing incense, oil for the lamps etc. for the temples mentioned. Hence the statement that the grant was made with the stipulation that it could be enjoyed hereditarily and that it would not undergo any dimunition by passage of time (*putra-pautra-ānvaya - krama-bhōgyatayā* coupled with *dēva-dāyatvēna and akshaya-nīvik - āchārēṇa*) when connected with the subsequent reference to the contributions that were stipulated to be made after tilling the lands by the donor's (*mama*) sons, grandsons etc., implied that the lands described were retained by the grantor for management (*karshaṇīya*) and making the stipulated contributions to the temples. The grantor also bound his progeny to carry out the same duties. There was a prohibition against mortgaging the land. It is to be noted that some plots of land as had been granted seem to have been in the possession of persons other than the grantor or his sons. Possibly the privilege of hereditary enjoyment of the land and the duty of making the stipulated contributions to the temple applied to them also. Apparently it was this special characteristic of the grant which was referred to as *vaṇik-paura-sāmānya*.

22. See above. The stipulation *saptama-vibhāgēna* could have also meant that the holders of the land granted could retain only the seventh part of the produce as the fee for their labours and remit the remaining six of the seven parts to the temples. The lands cultivable in *śarad* (autumn i.e. the period immediately following the rainy season) seem to have been obliged to pay seven *dramiṇakas* per plough (this is the plausible interpretation of *sapta-dramīṇaka - hala - kuṭṭakēna*), Here certainly the reference was to what had to be paid to the temples. Possibly the produce of this type of land was only dry crops (cf. In Tamilnāḍu, during the medieval period, it is seen 'that the tax entitlement of the king from wet - *nañjey* - land was assessed in quantities of paddy to save the cultiivators from incurring loss in the disposal of paddy during the glut and dry crops land was assessed to pay in gold/cash).

23. *Dramīṇaka* seems to have been a coin in local currency in the Rājputāna region during the period when this charter was issued. Obviously it was related to the Greek coin *drachma* (See *Ibid.*, p.100).

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24. *kuṭaka* is stated to refer to a plough without a pole (MW, *SED*, I edn., p.233 col.1). Hence *hala-kuṭaka* as mentioned here could have referred to such an implement used for preparing the *śāradya* (dry-crop land ?) for agriculture. In the context of its use here it seems to have denoted a definite area that was prepared for agriculture with one such implement. Seven *dramīṇakas* were stipulated to be paid by each such plot of *śāradya* land.

25. When here *madīya-gōtrajaiḥ* is mentioned, the person represented by *madīya* was possibly the Guhila Dhanika, who was in control of the area.

26. Gīyaka, who is referred to as *bhishak* here was apparently the same as the Gīyaka with the appellation *vaidya*, who constructed one of the temples and made grants of land to the same. *Bhishak* is synonymous with *vaidya*. This seems to indicate that Gīyaka belonged to a family of medicine-men.

## 112

## NIDUPARU GRANT OF JAYASIMHA I

| | | |
|---|---|---|
| Loacation | : | Chennai[1] |
| Date | : | C. 645 A.D.[2] |
| Script | : | Early Telugu |
| Language | : | Sanskrit |
| King | : | Jayasimha I |
| Dynasty | : | Eastern Chālukya |
| Reference | : | Hultzsch, E, *EI*, XVIII, p.55-58. |

स्वस्ति ॥ श्रीमदसनपुरवासकात् स्वामिमहासेनपादानुध्यातानां हारीतीपुत्राणां मानव्यसगोत्राणां मातृगणपरिपालितानामश्वमेधयाजिनां चलुक्यानां विशुद्धवंशोदयगिरिशिखरोदितक्षितिपत्यहिमदीधितेः सकलजगदार्त्तिहरकर्मणः श्रीकीर्तिवर्मणः प्रियनप्ता शशलाञ्छनस्येव सकलजगन्मनोनयना नन्दनकरस्य स्वरूपलावण्या वजितमकरध्वजस्य मकरध्वजापरनाम्मः श्रीमदैदंयुगी नविष्णोर्विष्णु वर्द्धनमहाराजस्य प्रियतनयः प्रवर्द्धमानोदयप्रता पोपनतसमस्त सामन्तमकुटतट घटितमणिमयूखमञ्जरीपुंजपिंजरि तचरणारविन्दयुगलो

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निजगुणदीधिति कलापेन कलियुगध्वान्तं निराकरिष्णुराखण्डल इवाखण्डितपौरुषः परमबह्मण्यो मातापितृपादानुध्यातः श्रीजयसिंहवल्लभ महाराजो गण्डेरुवाट्यां व्याघ्रनद्याश्चोत्तरतो वन्नेरुनद्याश्च तीरे गण्डेरुराजधान्याः पूर्वदिग्विभागे गव्यूतिद्वये निडुबरुना मग्राममधिवसतः कुटुम्बिनः समवेतानाज्ञापयति विदितमस्तु वो यथासनपुरस्थान निवासिनो घटिकासामान्यस्य सपदक्रमानुक्र माधीतवेदद्वयस्य सकल्पोपनिषत्पुराणे तिहासानेकधर्मशास्त्रविदो मण्डशर्मणः पौत्राय स्वपितु रधिकगुणसम्प द्गणोपार्जितनिर्मलयशोवि शेषेणात्मनोन्वयमलमलं करिष्णोरग्निष्टोमयाजिनः शिवरुद्रशर्मणः पुत्राय द्विवेदाध्यायिने यज्ञागमोपनि षन्मन्त्रार्थेति हासपुराणधर्मशा स्त्रविमलीकृत विनीतमतये हारीतसगोत्राय तैत्तिरीयसब्रह्म चारिणे काटिशर्म्मणे कार्तिकपौर्णमास्यां मातापित्रोरात्मनश्च यशः पुण्याभिवृद्धये संप्रत्तोयं निडुपरुनामग्रामः । नास्य बाधा करणीया ॥ आज्ञप्तिरत्रार्य्यमनोभिरामः श्रीवीर्यमात्स... नाश्रयोयं । भूपेन्द्रनीतिविभागदक्षो वेदांगवित्सर्वकलान्तरज्ञः ॥१ ॥ अत्र व्यासगीताः ॥

स्वदत्तां परदत्तां वा यत्नाद्रक्ष युधिष्ठिर ।
महीं महीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनं ॥ 2 ॥

बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ 3 ॥

षष्टिं वर्षसहस्रणि स्वर्गे मोदति भूमिदः ।

आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥ 4 ॥

**seal**

श्रीसर्व्वसिद्धि

**Translation**

Well being. From the residence at the prosperous Asanapura.[3]

Śrī Jayasiṁha-vallabha-mahārāja, whose pair of lotus-like feet are made crimson by the cluster of the brilliant rays radiating from the gems imbedded in the crowns of all the feudatories (who were bowing at those feet) who have been subjugated by him by his ever increasing prowess, the splendour of whose cluster of (excellent) qualities has nullified the darkness of the Kali Age, whose unbridled power is like that of Indra, who is pious and meditates at the feet of his parents,

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who is the son of Vishṇuvarddhana-mahārāja, the taxes *(kara)* levied by whom were (so light) as to gladden the hearts of the whole world (i.e. his subjects) just as the rays (*kara*) of the moon (one whose is marked with the hare) pleases the eyes and gladdens the hearts of all people, who has excelled cupid (*Makaradhvajā*) by the beauty of his visage (and thus) had a secondary name, Makaradhvaja, who was a Vishṇu (the God-preserver/protector) of the present age.

and the grandson of Śrī-Kīrttivarman, who kept warding off the troubles of the whole world and was the one whose rays are clear of frost (Sun) who had arisen out of the rising (eastern) mountain that was the blemishless dynasty of Chalūkyas who (the members of which dynasty) meditate on the feet of Lord Mahāsēna, who are the progeny (descendants) of Hārītī, who belong to Mānavya-sagōtra, who are guided and protected by the Mātṛi-gaṇa and who had performed the *aśvamēdha* (sacrifice)

That Jayasiṁha-vallabha mahārāja orders all the *kuṭumbins* living in the village Niḍubaṛu,[5] which is two *gavyūtis* distant to the east of the capital Gaṇḍēṛu[4], and is situated on the banks of the river Vannēṛu[4], to the north of the river Vyāghra[4] in Gaṇḍēṛuvāṭī[4]. May it be known to you:

This Niḍupaṛu village has been granted for the increase in fame and merit of my parents and self, on (the occasion of) the full-moon (day) in the month of Kārtika to Kāṭiśarman, who has studied two Vēdas, who is modest, though being such an eminent scholar, who is very celar in his mind about the meaning and significance of the (rules regulating) the performance and traditions of the rituals and sacrifices, of the incantations pertaining to those rituals and their significance, of the Upanishads, the *itihāsa* (historical accounts - but here the reference is to the epics, (*Rāmāyaṇam* and *Mahābhāratam), purāṇas,* (legendary the accounts), and law-codes governing the conduct in life, who belongs to Hārīta-gōtra and is an adherent of Taittirīya *(śākhā) (Krishna-Yajus-śākhā).*

who is the son of Śivarudraśarman, who had the special pure reputation of possessing a wealth of great qualities which were even more remarkable than his own father's,

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and thus was an embellishment to his family and who had been regularly performing the *agnishtōma* sacrifice

and the grandson of Maṇḍaśarman, a member of the *ghaṭīkā*[5] and a resident of Asanapura-sthāna,[6] who had studied two *vēdas* in accordance with the graduated methods of *pada, krama* and *anukrama*, who was a scholar in *kalpa* (the code of prescriptions for the performance of rituals - *vidhi), upanishad, purāṇas, itihāsa* and the various *dharmaśāstras.*

No obstruction should be caused (to the donee as above while he is enjoying the grant)

Here the *ājñapt* is śrī-Vīrya-Mātsa... nāśraya, who gladdens the *ārya*[7], who is an expert in interpreting the precepts governing the king's duties and rights, who knows the *vēdāṅgas* and has deep knowledge of the arts.

Here are the verses composed by Vyāsa (then follow three of the usual verses extolling the act of protecting the grants and detailing the fate of one who disturbs grants of land)

Seal : Sarvva-siddhi[7]

## Notes

1. It is stated that the original plates of this charter were sent to the Government Epigraphist for India for examination by M. Ramakrishna Kavi, Oriental Manuscripts Library, Chennai (*EI*, XVIII, p.55; *A.R.Ep.*, 1916-17, App.A. No.7; and p.113). Nothing more is known about the findspot of the plates.

2. This record is not dated. This date has been assigned for historical reasons.

3. The ancient Asanapura might have been the same as the modern village Aśanagūḍem is Kāmavarapukōṭa taluk, (now renamed as Chintalapudi taluk) of West Godavari District (*List of Villages in the Madras Presidency*, p.335).

4. Niḍubaṛu (also spelt as Niḍupaṛu later in the record), the village granted has been identified with the modern Niḍamaṛṛu in the Guntur taluk of Guntur District.

Gaṇḍēṛu has been identified with Kaṇṭēru in the same taluk and district and significantly the modern village, Niḍumaṛu, as

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referred to above is two *gavyūtis* (eight miles) east of the Kaṇṭēru, which fact corroborates the above identifications. It is noteworthy that Gaṇḍērū is stated to have been the *rājadhāni* (capital) of apparently of the Eastern Chālukyas (*EI,* XVIII, p.56). The rivers Vyāghra and Vannēṛu must have been the old names of some minor rivulets of the region.

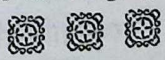
From the manner of mention of Gaṇḍēṛuvāṭī, it can be inferred that the suffix *vāṭī* was also the designation of a territorial division, (Apparently, there was a *vāṭī* or a territorial division with its chief town at the capital Gaṇḍēṛu (See *EI,* XVIII, p.56; cf. Sircar, D.C., *Ind.Ep.Gloss.*, p.368.). It seems that this *vāṭi* evolved into *vāḍi* and Gaṇḍēṛuvāṭi into Kaṃḍeruvāḍi in course of time (See *EI,* VI, p.148; *Ibid.*, XII, p.62).

5. Ghaṭikā was the designation of an educational institution (Sircar, DC, *IEG,*, p.115).

6. From the manner of mention of Asanapura in the context of the description of the attributes of Maṇḍaśarmman, the grandfather of the donee, it would appear that it was there that the *ghaṭikā,* which Maṇḍaśarmman is stated to have frequented or of which he was a member or the product, was situated and that the king had come there on a visit.

7. The attribute, *āryya-manōbhirāma* of the *ājñapti* may indicate that he was dear to the king. (*āryya* refers to a venerable person, master etc. or generally to a person who gladdens the hearts of *āryyas* (i.e.) fellow *brāhmaṇas* and *kshatriyas*). From his other attributes it can be inferred that he was a brāhman, well versed in the *Vēdas* and was probably the product of a *ghaṭikā* (of Asanapura ?) which institution seems to have been a place meant to impart military training, and education in statecraft besides education in the *Vēdas.* See Krishnan, K.G. "cattanam-Madham - its identification", *studies in Sl. History and Epigraphy,* p.31-37). The *ājñapti's* name however has been obscured due to the damage in the relevent place of the inscription.

8. This legend, Sarvva-siddhi, is inscribed between a crescent moon above and a full blown lotus below on the seal. It was a title borne by both Jayasimha I and II (Venkataramaṇayya, N, *The Eastern Chalukyas of Vēṅgī.* p.64, 70).



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# No. 113

## BHAVNAGAR PLATES OF DHARASENA (iv)-A

| | | |
|---|---|---|
| Location | : | Bhavnagar, Gujarat (See note 1 under Bhavnagar plates of Dharasena IV - B dealt with below) |
| Date | : | (Gupta) saṁvat 326 = 645 - 646 A.D. |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Dharasēna IV |
| Dynasty | : | Maitrakas of Valabhī |
| Reference | : | Bhandarkar, Ramakrishna Gopal, JBBRAS, X (1871-74) p.77-80 (Transcript), *IA*, I (1872). p.14-18 (Translation). |

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स्वस्ति । वलभीतः प्रसभप्रणतामित्राणांमैत्रकाणामतुलबलसंपन्नमण्डलाभोग संसक्तप्रहारशतलब्धप्रतापात्प्रतापो पनतदानमानार्ज्जवोपार्ज्जितानुरागादनुरक्त मौलिभृतमित्र श्रेणीबलावाप्तराज्यश्रियः परममाहेश्वर श्रीभट्टादव्यवच्छिन्न राजवंशान्मातापितृचर णारविन्दप्रणति प्रविधौताशेषकल्मषः शैशवात्प्रभृति खड्गद्वितीयबाहुरेव समदपरगजघटास्फोटन प्रकाशितसत्वनिकषः तत्प्रभावप्रणतारा तिचूडारत्नप्र भासंसक्तसव्य पादनखरश्मिसंहतिः सकलस्मृति प्रणीतमार्ग्गसम्य क्परिपा लनप्रजाहृदयरञ्जनाद न्वर्थराजशब्दो रूपकान्तिस्थैस्थैर्य्यगा म्भीर्य्यबुद्धिसंपद्भिः स्मरशशाङ्काद्रिराजोदधित्रि दशगुरुधनेशानतिशयानः शरणागताभयप्रदा नपरतया तृणवदपास्ता शेषस्वकार्यफलः प्रार्थनाधिकार्थप्रदानान न्दितविद्वत्सुहृत्प्रणयिहृदयः पादचारीव सकलभुवनमण्ड लाभोगप्रमोदः परममाहेश्वरः श्रीमहाराजगुहसेनस्तस्य सुतस्तत्पादानखमयूखसंता ननिसृतजान्हवीजलौघप्रक्षा लिताशेषकल्मषः प्रणयिशतसहस्रोप जीव्यभोगसंपद्रूपलो भादिवाश्रितः सरभसमाभिगामिकैर्गुणैः सहजशक्तिशिक्षाविशे षविस्मापि ताखिलधनुर्धरः प्रथमनरपति समतिष्ठानाम नुपालयिता धर्म्मदायानामपकर्त्ता प्रजोपघातकारि णामुपप्लवानां दर्शयिता श्रीसरस्वत्योरे काधिवासस्य संहतारातिपक्षलक्ष्मी परिभोगदक्षविक्र मोपसंप्राप्त विमलपार्थिवश्रीः

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परममाहेश्वरः महाराजश्रीधरसेनस्तस्य सुतस्तत्पादानुध्यातः सकलजगदानन्द नात्यद्भुतगुण समुदयस्थगित समग्रदिङ्मण्डलः समरशतविजयशोभा सनाथमण्डलाग्र द्युतिभासुरत रांसपीठोदृगुरु मनोरथ महाभारः सर्व्वविद्यापरावरविभा गाधिगमविमल मतिरपि सर्व्वतस्सुभाषि तलवेनापि सुखोपपादनीयपरितोषः समग्रलोकागा धगाम्भीर्य्यहृदयोपि सुचरितातिशय सुव्यक्तपरमकल्याणस्वभावः खिलीभूतकृतयुगनृपति पथविशोधनाधिगतो दग्रकीर्तिर्धर्म्मानु परोधोज्ज्वल तरीकृतार्थसुखसम्पदुपसे वानिरूढधर्मादित्य द्वितीयनामा परममाहेश्वरः श्रीशिलादित्यस्यानुजस्त त्पादानुध्यातः स्वयमुपेन्द्रगुरुणेव गुरुणात्यादरवता समभिलषणीयामपि राजलक्ष्मीं स्कन्धा सक्तपरमभद्र इव धुर्यस्तदाज्ञासम्पा दनैकरसतयै वोद्वहन्खेदसुखरतिभ्या मनायासितसत्वसम्पत्तिः प्रभावसम्पद्वशीकृतनृ पतिशतशिरोरत्नच्छायोप गूढपादपीठोपि परावज्ञाभिमानरसा नालिङ्गितमनोवृत्तिः प्रणतिमेकां परित्यज्य प्रख्यातपौरुषोभिमा नैरप्यरातिभिरना सादितप्रतिक्रियोपायः कृतनिखिल भुवनामोदविमलगुणसंह तिप्रसभविघटितसकल कलिविलसितगतिर्न्नीच जनाधिरोहिभिरशेषैर्द्दो षैरनामृष्टात्युन्नतहृदयः प्रख्यातपौरुषास्त्र कौशलातिशयगणतिथवि पक्षक्षितिपतिलक्ष्मीस्वयं ग्राहप्रकाशितप्र वीरपुरुष प्रथमसंख्याधिगमः परममाहेश्वरः श्रीखरग्रहस्तस्य तनयस्तत्पादानुध्यातः सकलविद्याधि गमविहि तनिखिलविद्वज्जनमनः परितोषातिशयः सत्वसम्पदात्या गौदार्य्येण च विगतानुसंधानमाहि तारातिपक्षमनोरथाक्षभङ्गः सम्यगुपलक्षिताने कशास्त्रकला लोकचरितगम्भीरवि भागोवापि परमभद्रप्रकृ तिरकृत्रि मप्रश्रयविनयशो भाविभूषणः समरशतयपता काहरणप्रत्यब लोदग्रबाहुदण्डवि ध्वंसितनिखिलप्र तिपक्षदर्प्पोदयः स्वधनुः प्रभावपरिभूतास्त्रकौश लाभिमानसकलनृपतिमण्ड लाभिनन्दितशासनः परममाहेश्वरः श्रीधरसेनस्तस्यानुज स्तत्पादानुध्यातः सच्चरितातिशयित सकलपूर्वनरपतिर तिदुस्साध्यानामपि प्रसाधयिता विषयाणां मूर्तिमानिव पुरुषकारः परिवृद्धगुणानुरागनिर्ब्भर चित्तवृत्तिभिर्म्मनुरिव स्वयमभ्युपपन्नः प्रकृतिभिरधिगतकलाकलापः कान्तिमान्निर्वृति हेतुरकलङ्क*कुमुदनाथः प्राज्यप्रतापस्थ गितदिगन्तरालप्र ध्वंसितध्वान्तराशिस्सत तोदितस्सविता प्रकृतिभ्यः परं प्रत्ययमर्थवन्तमतिबहुति थप्रयोजनानुबन्धमागमपरिपूर्णं विदधानः सन्धिविग्रहसमा सनिश्चयनिपुणः स्थानेनुरुपमादेशं ददद्गुणवृद्धिवि धानजनित संस्कारस्साधूनां राज्यशालातुरीय तन्त्रयोरुभयोरपि निष्णातः प्रकृष्टविक्रमोपि करुणामृदुहृदयः श्रुतवानप्यगर्व्वितः कान्तोपि प्रशमी स्थिरसौहृदय्योपि निरसिता दोषवतामुदयस मयसमुपजनित

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जनानुरागपरिपीडित भुवनसमर्थित प्रथितबालादित्य द्वितीयनामा परममाहेश्वरः श्रीध्रुवसेनस्तस्य सुतस्तत्पाद कमलप्रणामधरणि कषणजनितकिणलाञ्छन ललाटचन्द्रशकलः शिशुभावएव श्रवणनिहितमौक्तिका लङ्कारविभ्रमामलश्रुतविशेषः प्रदानसलिलक्षलि ताग्रहस्तारविन्दः कन्याया इव मृदुकरग्रहणादमन्दी कृतानन्दविधिर्व्वसुन्धरायाः काम्मुकि धनुर्वेद इव संभाविताशेषलक्ष्यकलापः प्रणतसामन्तमण्डलोत्तमाङ्ग धृतचूडारत्नायमानशासनः परममाहेश्वर परमभट्टारक महाराजाधिराज परमेश्वर चक्रवर्त्ती श्रीअञ्जकपादानुध्यातः श्रीधरसेन कुशली सव्वनिव यथासंबध्यमान कान्समाज्ञापयत्यस्तु वस्संविदितं यथा मया मातापित्रोः पुण्याप्यायनाय सिंहपुरविनिर्ग्गतकिक्कटापुत्रग्रा मनिवासिसिंहपुरचातुर्व्विद्यसा मान्यभारद्वाजसगोत्र छन्दोगसब्रह्मचारि ब्राह्मण गुहाढ्यपुत्र ब्रह्मणार्जुनाय सुराष्ट्रेषु कालापकपथकान्तर्ग्ग तकिक्कटापुत्रग्रा मोपरिवाटकर्श र्करापद्रकूदक्षिण सीम्नि षट्पञ्चात्पादावर्त्त परिमाणक्षत्रखण्डं यस्याघाटनानि पूर्व्वतः विण्हलसत्कवापी दक्षिणतः वत्तकसत्कक्षेत्रं अपरतः कुटुम्बिविण्हलसत्कक्षेत्रं उत्तरतः ब्राह्मणषष्टिभवसत्कक्षेत्रं तथा सिंहपुरविनिर्ग्गतसिंहपुरचातु र्विद्यसामान्यकिक्कटा पुत्रग्रामनि वासिभारद्वाजसगोत्र छन्दोगसब्रह्मचारिब्राह्मण गुहाढ्यपुत्र ब्राह्मण मङ्कस्वामिने सुराष्ट्रेषु कालापकपथकान्तर्ग्ग तकिक्कटापुत्रग्रामे अपरसीम्नि षोडशपादावर्त्त परिसरावापी यस्य आघाटनानि पूर्व्वतश्चत्रसत्कवापी दक्षिणतोपरतश्च कुटुम्बिचन्द्रसत्कक्षेत्रं उत्तरतः महत्तरदासकसत्कक्षेत्रं तथा किक्कटापुत्रग्रामोपरि वाटकशर्क्करापद्रकग्रामे अपरसीम्नि अष्टाविंशतिपादा वर्त्तपरिमाणं क्षेत्रखण्डं यस्याघाटनानि पूर्व्वतः कुटुम्बिबव्यस्थविरकसत्कक्षेत्रं दक्षिणतः आश्विनिक पुत्रग्रामीणकुटुम्बि वराहसत्कक्षेत्रं अपरतः आश्निनिपुत्रकबप्पटी यकसत्कक्षेत्रं उत्तरतो ब्रह्मदायिक भागीयकसत्कक्षेत्रं तथा चतुर्द्दशपादावर्त्तपरिमाणं क्षेत्रखण्डं यस्याघाटनानि पूर्व्वतः बव्यस्थविरकक्षेत्रमेव दक्षिणतः कुटुम्बीश्वरक्षेत्रं अपरतः बप्पटीयकक्षेत्रमेव उत्तरतः ब्रह्मदेयिकबारिलकक्षेत्रं तथा षट् पत्तकाः येषामाघाटनानि पूर्व्वतः विञ्छीयकक्षेत्रं दक्षिणतः कुटुम्बीश्वरक्षेत्रमेव अपरतः कुटुम्बीश्वरक्षेत्रमेव उत्तरतः पटानकग्रामसीमा एवमेतद्विंशत्युत्तरपा दावर्त्तशतप्रमाणं वापीक्षेत्रं सोद्रङ्गं सपरिकरं..... सधान्यहिरण्यदेयं सदशापराधं सोत्पद्यमानविष्टिकं सर्व्वराजकीयानामहस्तप्रक्षेपणीयं पूर्व्वप्रत्तदेवब्रह्मदायवर्ज्य ..... न्यायेनाचन्द्रार्क्कार्ण्णवक्षितिसरित्पर्वतसमकालीनं पुत्रपौत्रान्वयभोग्यं उदकातिसर्ग्गेण धर्म्मदायो निसृष्टः यतोस्योचितया ब्रह्मदायस्थित्या भुञ्जतः कृषतः कर्षयतः

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प्रदिशतो वा न कैश्चिद्वचसेधे वर्तितव्यमागामि भद्रनृपतिभिरस्मद्वंशजैरन्यैर्व्वा अनित्यान्यैश्वर्याण्यस्थिरं मानुष्यं सामान्यंच भूमिदानफलमवगच्छद्भिरय मस्मद्दायोनुमन्तव्यः परिपालयितव्यश्चेत्युक्तं च -

बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥

यानीह दारिद्रभयान्नरेन्द्रैर्धनानि धर्मायतनीकृतानि ।
निर्भुक्तमाल्यप्रतिमानि तानि को नाम साधुः पुनराददीत ॥

षष्टिवर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥

दूतकोत्र राजपुत्रध्रुवसेनः लिखितमिदं संधिविग्रहाधिकृत दिविरपतिवश भटपुत्रदिविरपतिस्कन्दभटेन सं ३२६ आषाढ शुद्ध १० स्वहस्तो मम.

## Translation

The introductory portion of the text describing the genealogy of the king upto the mention of his father, Dhruvasēna (II) Bālāditya agrees with the corresponding portion in the charters of the latter dealt with above and continues:

That Dhruvasēna (II) Bālāditya's son is *paramamāhēśvara paramabhaṭṭāraka maharājādhirāja - paramēśvara - chakravartti*[1] śrī-Dharasēna, who bears on his forehead the mark in the shape of the crescent of the moon which is the scar formed by his rubbing that forehead on the ground while prostrating at his (of his father), lotus-feet who has been acquiring learning avidly even like a eager child and wears that knowledge pure like the pearl (pendent) as the ornament for his ears, whose hands (are always) wet with the water of (poured while making) gifts, who due to his levying light taxes (*kara*) from the subjects is like a virgin damsel whose hands (*kara*) are soft and (the hands of a girl having taken over domestic chores get rough); in archery, he was the science of archery (*dhanur-vēda*) itself incarnate, as he keeps hitting the targets (he has set for himself) without a miss, who is renowned as one who achieves his aims/objectives without fail, whose

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commands are borne on the head (with bowed head) just as if they were jewels, by the circle of his feudatories who keep bowing to him, who meditates at the feet of his *ajjaka* (grandfather ?)[2], is well and orders all who are concerned (as follows). May it be known to you, that for the augmentation of merit of my parents,by me, the following have been granted as *dharmmadāya*.

1. Plot of land 56 *pādāvarttas* in extent as bounded on the east by the stepwell (*vāpi*), which is the *satka*[3] of Viṇhala; on the south by the field which is the *satka* of Bhattaka; on the west, the field, which is the *satka* of *kuṭumbi*[4] Viṇhala; on the north, the field, which is the *satka* of *brāhmaṇa* Shashṭibhava, on the southern boundary of Śarkarāpadraka, the, *uparivaṭaka*[5] of the village Kikkaṭāputra, included in Kālāpaka-pathaka[6] in Surāshṭras, to *brāhmaṇa* Arjuna, the son of *brāhmaṇa* Guhāḍhya who is a *sa-brahmachārī* (adherent - follower) of Chhandōga (school - Sāmavēda branch), belonging to Bhāradvāja-sagotra, who is a product of the institution imparting education in all the four Vēdas at Siṁhapura *(Simhapura - chāturvidyasāmānya)* and who is a resident in the village Kikkaṭāputra having migrated from Siṁhapura[7].

a. In the same way, the well (reservoir - lake)[8] occupying an area of sixteen *pādāvarttas* on the western boundary of the village Kikkaṭāputra included in Kālāpakapathaka in Surāshṭras as bounded, on the east by the stepwell which is the *satka* of Chatra, on the south and west, the field which is the *satka* of *kuṭumbi* (chandra) and on the north the field which is the *satka* of *mahattara* Dāsaka

b. In the same way, a plot of field *(kshētra-khaṇḍam)*[9] measuring twentyeight *pādāvarttas* on the western boundary of the village Sarkkarāpadraka, the *uparivāṭaka* of the village Kikkaṭāputra, as bounded on the east by the field which is the *satka* of *kuṭumbi* Bavyasthaviraka, on the south by the field, which is the *satka* of *kuṭumbi* Vārāha belonging to the village (*grāmīṇa*) Āśvinikaputra, on the west, by the field, which is the *satka* of Bappaṭīyaka. The Āśviniputraka (belonging to the village Āśvinikaputra), on the north by the field, the *satka* of *brahmadāyika*[10] Bhāgīyaka

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c. In the same way, a plot in a field *(kshētra-khaṇḍam)* measuring fourteen *pādāvarttas*[11] as bounded on the east by the same *(ēva)* field (of) Bavyasthaviraka, on the south by the field (of) *kuṭumbi* Īśvara, on the west by the field (of) Bappaṭīyaka, on the north by the field (of) *brahmadēyika* Bārilaka

d. In the same way, six *pattakas,*[12] of which the boundaries are, on the east, the field (of) Vichchhīyaka, on the south and west the same *(ēva)* field (of) *kuṭumbi* Īśvara, on the north, the boundary of the village Paṭānaka,

to the same way to brāhmaṇa Maṅkasvaṁi, the son of *brāhmaña* Guhāḍhya, a *sa-brahmachāri* of Chhandōga (Sāmavēda) belonging to Bhāradvāja-sagōtra, the resident of the village Kikkaṭāputra, a *Siṁhapura-chāturvidya-sāmanya,* and who has migrated from Siṁhapura

thus, the above-stated fields including the step-well *(vāpī-kshētram)* amounting to one hundred and twenty *pādāvarttas*[13] in extent, along with *udraṅga, uparikara,* the contributions of paddy and gold (payable), *daśāparādha, vishṭi* as due, with relief from interference by all royal (officials), with the exception of what had already been granted to *dēvas* (temples of Gods) and brahma *(brāhmaṇas),* in accordance with the rule of *bhūmi-chchhidra,* with the guarantee that the grant would last till moon, Sun, oceans, earth, streams and mountains last and that the gifted land could be bequeathed in the line of sons and grandsons, have been granted as *dharmmadāya* with oblation of water. (This statement of grant is followed by the usual cautioning against disruption of the enjoyment of the fields with the status of *brahmadāya (brahmadāya-sthityā)* (by the donees) and three of the usual verses in this regard without attribution)

The *dūtaka* here is *rājaputra* Dhruvasēna[14]

This is written by *divirapati* Skanda - bhaṭa, the son of *sandhivigrahādhikṛita divirapati* Vaśabhaṭa.[15] Saṁ 326 Āshāḍha śu.10[16] (This is given under) my own hand

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## Notes

1. This title *chakravartti* denoting imperial status is thus seen to have been assumed first by śrī-Dharasēna IV among the Maitrakas of Valabhī

2. *Ajjaka*, at whose feet Dharasēna the king of this charter, is stated to have been meditating (i.e. whom he held in the greatest veneration) has been understood as referring to his grandfather (*IA*, I, p.16). The term *ajjaka* is obviously a Prākṛit form of the Sanskrit word *āryaka* meaning a grandfather or a venerable person. Dharasēna IV's grandfather was Kharagraha. It is not known what prompted Dharasēna (IV) to express his veneration to his grandfather at the end especially after mentioning initially that his forehead bore the mark of prostrating with his head at the feet of his own father.

3. *Satka*, as stated above, seems to have had a technical connotation with reference to a person's association with a piece of land. Usually it is loosely rendered as "(land) in the possession of".

4. *kuṭumbi* is understood as referring to "a cultivator, or an agriculturist householder; a householder or a ryot" (Sircar, D.C., *Ind.Ep.Gloss.*, p.169). The context of occurrence of this term suggests that it referred to an agriculturist-householder holding land without any privileged tenure.

5. *Uparivāṭaka* has been translated by R.G. Bhandarkar (*IA*, I, p.16) as "a district" but in the context, this translation does not suit. It might have referred to "a hamlet" of a bigger village, in the instant case "of Kikkaṭāputra.

6. Whereas Sarkkarāpadraka has not been identified, Kikkaṭāputra has been conjecturally identified with the modern Koṭariya about eight miles to the north of Padana and the village Kālāpaka, the headquarters of the *pathaka* named after it with the modern Kāṭāwāḍ, twentysix miles south-east of Navanagar (Virjee, K.K., *op.cit*, p.303, 304).

7. Simhapura has been identified with Sihōr, the modern village, twelve miles from Vala (*Ibid.*, p.309).

8. The term *vāpī*, usually referred to a step-well, an irigation well (Sircar, D.C., *op.cit*, p.362) but here the *vāpī* occupying an area of 16 *pādāvarttas* could have been only a lake with *ghāts* having steps leading to the water.

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9. *Kshētra-khaṇḍam* (i.e.) a piece of a *kshētram* or field as used here suggests that *kshētram* referred to a plot of land of definite dimensions.

10. *Brahmadāyika* or *brahmadēyika*, obviously referred to the holder of the land under *brahmadēyam* tenure.

11. Whereas the text specifies the area of this plot as "*chaturddaśa-pādāvarttas*", R.G. Bhandarkar has translated this as 28 *paras (IA*, I. p.16). *Pādāvartta* seems to have originally denoted an area of land that could be circumambulated by a man during a fixed period of time, possibly a day. In due course it is stated to have denoted a land measure "an area of 100 *pādāvarttas* being 100 feet each way i.e. 10,000 square feet" (Sircar, D.C., *Ind.Ep.Gloss*, p.225).

12. The meaning of the term *pattaka* is obscure. It seems to have been a term in local parlance. However from the statement of the total area of land including that occupied by the *vāpī* and the 6 *pattakas*, in the charter, as 120 *pādāvaṛttas* it can be understood that *pattaka* was synonymous with *pādāvartta* (cf. *IA*, I, p.16 and n.).

13. Whereas on adding up the measurements of the areas of land(including such as was occupied by the *vāpī* and six *pattakas*), the figure of the total area, granted as given here (i.e.) 120 *pādāvarttas* is found to be correct, it is strange that R.G. Bhandārkar has translated the phrase "*vimśattyuttara - pādāvartta - śata - pramāṇam*" as "the extent of 182 *paras*."

14. This *rajaputra* Dhruvasēna, was apparently the son of Dērabhaṭa and grandson of Śīlāditya I (*BL*, p.394, Virjee, K.K., *op.cit.*, p.) who had been recognised as heir-apparent to Dharasēna IV and who later ascended to the kingship of Valabhī as Dhruvasēna III. (Also see *BL*,p.184 n.1)

15. Skandabhaṭa was only a *divirapati* on the date of this charter probably due to his being junior in the hierarchy and would have been designated additionally as *sandhivigrahādhikṛita* like his father, Vasabhaṭa in due course. This Skandbhaṭa was probably the same as the one who built a *vihāra* in Yōdhāvaka (see No.). However, the mention of one *dīvirapati* Skandabhaṭa, as the son of *sandhivigrahādhikṛita divirapati* Chatrabhaṭṭi (Bhāmōdra - Mohōta plates of Dhurvasēna II Bāläditya dated Gupta year 320 - *JBBRAS*, XX, p.8 f), another as the son of *sandhivigrahādhikṛita divirapati* Vatrabhaṭṭi (Nogawa plates of Dhruvasēna II Bāläditya dated Gupta year 320 - *EI*, VIII, p.190 f) and another, as the son of *sandhivigrahādhikṛita divirapati* Vaśa-bhaṭa (Bhavanagar

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plate of Dharasēna IV dated Gupta year 326 - *IA*, I, p.45) may make it appear that there were different *divirapati* Skandabhaṭas serving as writers of documents within the short period of six years. But this is unreasonable. Apparently, the inscribers of these records had made a mistake or the concerned portion in the plates now available had been damaged or had become indistinct whereby the modern transcribers of the records were misled to read the name of the father differently in each of these records.

16. The date has been read by Bhandarkar as *(Āshāḍha) śuddha* (with the *tithi* unspecified) (JBBRAS, X, p.80). It is clearly śu. 10 (also see BL No.1349).

## No.114

## BHAVNAGAR PLATE OF DHARASENA IV-B

| | | |
|---|---|---|
| Location | : | Bhavnagar[1] |
| Date | : | (Gupta) Saṁvat 326 = 645-646 A.D. |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Dharasēna IV |
| Dynasty | : | Maitrakas of Valabhjī |
| Reference | : | Bhandrakar, Ramakrishna Gopal, *IA*, I. p.45-46; *A.R.Ep.* 1963-64, No.425. |

लपूर्व्वनरपतिरतिदुस्साध ..... साधयिता विषयाणां मूर्तिमानिव पुरुषकारः परिवृद्धगुणानुरागनिर्भरचित्तवृत्तिभिर्म्मनुरिवस्व ..... पपन्नः प्रकृतिभिरधिगतकलाकलापः कान्तिमान्निर्वृतिहेतुरकलंकः कुमुदनाथः प्राज्यप्रताप ..... प्रध्वंसितध्वान्तराशिः सततोदितस्सविता प्रकृतिभ्य*परं प्रत्ययमर्त्थवन्तम ..... बहुतिथप्रयोजनानु बन्धमागमपरिपूस्सविदधान त्सन्धिविग्रहसमासनिश्चय निपुणः स्थानेनुरूपमादेशं ददद्गुणवृद्धिविधानजनितसंस्कारः साधूनां राज्यशालातुरीयतन्त्रयोरुभयोरपि निष्णातः प्रकृष्टविक्रमोपि करुणामृदुहृदयः

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..... प्यगर्वितः कान्तोपि प्रशमी स्थिरसौहृदय्योपि निरसिता दोषवतामुदय समयसमुपजनितजनानुरागपरिपीडितभुवनसमर्थितप्रथितबालादित्य द्वितीयनामा परममाहेश्वरः श्रीध्रुवसेनस्तस्य सुतस्तत्पादकमल प्रणामधरणि कषणजनितकिण लाञ्छनललाटचन्द्रशकलः शिशुभाव एव श्रवणनिहितमौक्तिक कालङ्कारविभ्रमा मलश्रुतविशेषः प्रदानसलिलक्षालिताग्र हस्तारविन्दः कन्याया इव मृदुकरग्रहणादमन्दीकृता नन्दविधिर्व्वसुन्धरायाः कार्म्मुके धनुर्वेद इव संभाविताशेषलक्ष्यकलापः प्रणतसामन्तमण्डलोत्तमाङ्ग धृतचूडारत्नायमानशासनः परममाहेश्वरपरमभट्टारक महाराजाधिराज परमेश्वरचक्रवर्त्ती श्रीअञ्जकपा दानुध्यातः .....श्रीधरसेन*कुशली सर्व्वनिव यथासंबध्यमानकान्स मनुदर्शयत्यस्तु वस्संविदितं मातापित्रोः पुण्याप्ययनाय सुराष्ट्रेषु हस्तवप्राहारे योधावकग्रामे दिविरपतिस्कन्दभट कारितमहायानिकविहार ..... भ्यागतमहायानिकार्य्यभिक्षुसंघावयोधावकग्रामस्यैव चतुर्भागः त्रयं चीवरपिण्डपातशयनासनग्लानप्र त्ययगौषज्याद्युपयोगार्त्थं बुद्धानाञ्चभगवतो पूजास्नपनगन्धधूप पुष्पदीपतैलाद्यर्त्थं विहारस्य च खण्डस्फुटितप्रतिसंस्काराय पादमूल जीवनाय चात्रैव दिविरपतिस्कन्धभटखानिततटाके भूय*खाननोत्कि रणास्फुटितम्प्रतिसंस्काराय योधावकग्रामस्यैव चतुर्थभागः एवमेषग्रामो विहारस्यतटाकस्य च सोद्रङ्गसोपरिकरसभूतवात ..... धान्यहिरण्यादेयस्सद शापराधस्सोत्पद्यमान विष्टिकस्सर्वराजकीया नामहस्तप्रक्षेपणीयः पूर्वदत्त (देव) ब्रह्मदेयरहितः भूमिच्छिद्रन्यायेनाचन्द्रार्क्कार्ण्ण वक्षितिसरित्पर्व्वतसमका लीनोदकातिसर्ग्गेण धर्म्मदायोनिसृष्टो ..... स्योचितया देवाग्रहारस्थित्या महायानिकार्य्यभिक्षुसंघस्य भुञ्जत*कर्षत*कर्षयतः प्रदिशतो वा न कैश्चिद्व्यासेधे ..... भद्रनृपतिभिरप्यस्मद्वङ्शजैरन्यैर्व्वा अनित्यान्यैश्वर्य्याण्यस्थिरं मानुष्यं सामान्यं च भूमिदानफलमवगच्छद्भि रस्मद्दायोनुमन्तव्यः परिपालयितव्यश्चेत्युक्तं च ।

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥

षष्ठिं वर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः ।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥

दूतकोत्र राजपुत्र ध्रुवसेनः ॥ लिखितमिदं सन्धिविग्रहाधिकृतदिविरपति वत्रभट्टिपुत्रस्कन्धभटेन ॥ सं ३२६ माघ ब ५ ॥ स्वहस्तो मम ॥

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## Summary

This second or the last plate of the charter (as has become available) begins in the middle of the eulogy of Dhruvasēna II Bālāditya. and continues to give the *praśasti* of his son, Dharasēna IV, the issuer of this charter. The prasasti is almost identical with that found in 'A' above.

That *chakravartti* Dharasēna (IV) informed all those concerned, that he had granted the village Yōdhāvaka[3] in Hastava-prāhāra[4] in the Surāshṭrāṣ, for the accumulation of merit to his parents, to the *vihāra* of the Buddhist *mahāyānikas* and for the sake of the tank both of which had been built in the same village,[5] Yōdhāvaka, by *divirapati* Skanda-bhaṭa[6]. Three parts of the granted village were meant to cater for the various facilities (the list is identical with that found in the other charters issued by this dynasty of rulers for the benefit of the monks resorting to the Buddhist *vihāras*) to be provided for the *mahāyānika - āryya - bhīkshu - saṅgha* (monks of the Buddhist-*mahāyānika* order) that had congregated in that *vihāra* or were going to be inducted therein, from all the four quarters; for providing the various items, for the worship of Bhagavān Buddha (apparently enshrined in that *vihāra*), for attending to the periodical maintenance of the premises of the *vihāra* and for providing the maintenance of the (priests) engaged for conducting the worship at the feet (of that Buddha). The remaining fourth part was meant for carrying out the (periodical) digging and desilting of the said tank.

The rights, privileges and exceptions attendant on the grant of the village as above were identical with those listed in the other grants of land/village made by this dynasty of rulers. However it is noteworthy that whereas in 'A' above while prohibiting the interference by anyone, with the enjoyment of the granted land by the donees, it is stated that the granted land had been authorised to be enjoyed as a *brahmadēya*, in the present charter. Though the grant of the village Yōdhāvaka had been made for a Buddhist establishment, it is stated that it had been authorised to be enjoyed as a *dēv-āgrahāra*[9]

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While the *dūtaka* for the grant was again *rājaputra* Dhruvasēna as in 'A' above, the writer of this grant *divirapati* Skandabhaṭa is stated to have been the son of *sandhi vigrahādhikṛta divirapati* Vatra-bhaṭṭi unlike in some other plates where the writer's father's name is given as Vaśa-bhaṭa[8]

It is dated saṁvat 326 Māgha ba.5

The record was authenticated by the king under his own signature.

## Notes

1. Apart from the statement that this charter is one of the two copper-plate grants sent to the editor (Jas.Burgess ?) from Bhavnagar, R.G. Bhandrakar has not given any other details on the findspot of the plates (*IA*, I, p.45). The plates are now deposited in the Prince of Wales Museum, Mumbai (*A.R.Ep.*, 1963-64, p.45).

2. R.G. Bhandarkar did not give the text of the charter. Only Virjee K.K. had indicated that the text is available in Acharya, G.V. However there also the text of this charter has not been given. With due courtesy of the Chief Epigraphist the estampages of these plates available with him (numbered as A-25 in the Annual Report for Epigraphy, 1963-64) were procured and transcribed by the editor of this volume. Further Bhandrakar stated that he did not translate the first nine and a half lines of the charter "as the description of the kings in them is in almost every respect the same as in the corresponding portion of the last and other Valabhī grants".

3. The village Yōdhāvaka has not been identified.

4. The name of the territorial division was possibly Hastava - prāhāra (i.e.) a *prāhāra*, a bigger *āhāra* and not Hastavapra-āhāra. Its headquarters Hastava (or Hastavapra as interpreted so far) has been identified with Hāthab in Kōliyat Taluk of Bhavnagar State. It is stated to be 15 miles south-east of Bhāvnagar, 6 miles to the south of Gōghā, two miles to the south of Kōliyak (Kōliyāt ?) (Virjee, K.K., *op.cit.*, p.301).

5. The record does not enlighten on whether the tank was meant for irrigation purposes or for providing water to the Buddhist establishment. In this connection, see some of the inscriptions of Nepal, Bayang (Cambodia) Temple Inscription dealt with below etc.,

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6. It is noteworthy that *divirapati* Skanda-bhaṭa, was apporently a Buddhist of the Mahāyāna sect, ardent enough to construct a *vihāra* and was eminent enough to claim the favour of his king to get a village allotted for the benefit of that *vihāra* by him.

7. The characterisation of the lands granted through the other charter "A", as *brahmadāya* can be understood as a pithy statement referring to the various entitlements, privileges and rights conferred on the donees of that charter. Here the statement that the Buddhist *vihāra*, was authorised to enjoy the village Yōdhāvaka, granted to it as *dēv-āgrahāra* is confusing. Considering that the privileges and rights conferred on the donee *āryya-bhikshu-saṅgha* were exactly the same as were conferred on the donees in 'A' in respect of the lands granted to the donees of that charter, possibly the intention was to stress that the *ārya-bhikshu-saṅgha* was entitled to make the village, Yōdhāvaka, as an exclusive Buddhist village, just as an *agrahāra* was an exclusive brahmin settlement

8. See note 15 under 'A'.

## No.115

## SAMOLI INSCRIPTION OF SILADITYA

| | | |
|---|---|---|
| Location | : | Sāmōli, Bhāmaṭ District, (Mēwar), Rajasthan. |
| | | (now preserved in Rajputana Museum, Ajmēr) |
| Date | : | (Vikrama) 703 = 646 A.D.[1] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Śīlāditya[1] |
| Dynasty | : | Guhila of Mēwād[1] |
| Reference | : | Halder, R.R., *EI*, XX, p.97-99. |

ॐ नमः ॥ पुनातु दिनकृन्मरीचिविच्छुरितपद्मपत्रच्छविदुरितमाशुचण्डि कापादद्वयं ॥ हरः शिखिशिखाभकेसरस्थितमपास्तरजोनूपुरभयाच्छुरित दिग्विभागं सदा । असुरोरः स्थलं शूलविनिर्भिन्न-मुद्गिररुधिरनिवहं । समालोक्य केसरी

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बहति तिरश्चां चापलमप्येव भयमुद्विजन्निव ॥ जयति विजयी रिपूणां देवद्विजगुरुजनानन्दी । श्रीशीलादित्यो नरपतिः स्वकुलाम्बर-चन्द्रमाः पृथिव्याम् ॥ जयति वटनगरविनिर्गतमहाजनो जेन्तक-प्रमुखः । येनास्य लोकजीवनमागरमुत्पादित मारण्यकूपगिरौ । नानादिग्देशागताष्टादशवैतालिकलोकविख्यातं । धनधान्यद्रहृष्टपुष्ट - प्रविष्टजननित्यसंबाधम् ॥ एभिर्गुणैर्युतं तत्र जेन्तकमहत्तरः श्रीअरण्यवासिन्या देवकुलं चक्रे महाजनादिष्टः ॥ देवो च प्रतिष्ठामनुपालयतुं चिरं स च जेन्तकमहत्तरः आस....वैवस्वतदूतान् समवेक्ष्य । देबुवके सिद्धायतने .... ज्वलनं प्रविष्टः ॥ ७०० ३ ॥ कार्त्तिक...

## Translation

Om, Namaḥ

**Verse 1** May the pair of feet of(Goddess) Chaṇḍikā, which has the splendour of the petals of the lotus emblossomed by the rays of the Sun, remove (our) obstacles and distress and purify us.

**Verse 2** The glow of the anklets which are free from dust, though containing deposits of pollen of variegated colours from different types of flowers, that adorn Her feet which are glorious like the plume of the peacock light up all the areas (of the whole earth) till the end of the quarters for all time.

The lion (on which the Goddess rides) seeing the gushing blood from the chests of the *asuras*, on their being pierced and split with Her spear, is tempted to gulp it leaving off all fear.

**Prose** King śrī-Sīlāditya,one who is a conqueror over his enemies and who delights the Gods, brahmins preceptors and elders, and who is the moon on the earth (just as the moon spreads cool rays all around and glorifies the sky) who has brought glory to his own, dynasty, is victorious.

Jēntaka, the merchant (?) (*mahājana*)[2] who is a *pramukha* (leading member ?) who had emigrated from Vaṭanagara is victorious[3]

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He founded an (?) *āgaram* (habitat; settlement)[4] in Araṇyakūpa-giri[5] for the livelihood of the people, on being ordered to do so by the (body of) merchants *(mahājanas)*. Jēntaka, the elder (*mahattara)* constructed a *dēvakulam* (temple) for śrī-Araṇyavāsinī (Goddess Durgā) there, (in the settlement) in Araṇyakūpa-giri which is well-known as a place resorted to by the eighteen *vaitālikas*,[6] who hailed from different countries in various directions and where visitors who are healthy, happy and wealthy congregated.

May Dēva (God or ruler) protect and administer this installation (of the Goddess) for a long time.

The said Jēntaka-mahattara... on seeing the messengers of Vaivasvata (Yama ?) entered fire at the abode of *siddhas* in Dēbūvaka[7]

700 3 Kārttika[1]

## Notes

1. *Narapati* (The lord of people) Śīlāditya cited in this record is just stated to have been a bright luminary in his family. But that famly's name is not mentioned. Possibly on the basis of the findspot of the inscription and the characters in which it is written, this Śīlāditya is conjectured to have been the same as the Śīla mentioned as one born in the lineage of Guhadatta of the Guhila family in an inscription of Śaktikumāra *(samvat* 1034) at Aṭpur (*IA*, XXXIX, p.186 f; Sircar, D.C., the *Guhilas of Kishkindhā*, p.30). The date cited in the record is attributed to the Vikrama era, on the basis of its palaeography which closely resembles that of the Udaipur (Nagda, as per BL 13) Inscription of Aparājita (*EI*, IV, p.29 f) dealt with below where the date cited (i.e.) 718 has been conjecturally attributed to the Vikrama era.

2. *Mahājana* is stated to refer to several types or groups of persons including merchants (See Sircar, D.C., *IEG*, p.177). In the context here Jēntaka is stated to have been a *mahājana* as also a *pramukha* and *mahattara* and that he had been ordered to build the temple by the *mahājana(s)*. The meaning, 'merchant'seems to suit here.

3. Vaṭanagara has been considered the same as Vaṭa (Vaṭapura) which has been identified with Vasantagaḍh, in Sirōhi State about 16 miles from Sāmōlī, the findspot of the inscription

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*(Ibid.; EI,* IX, p.191). But this identification has been considered doubtful as Vasantagadh cannot be derived from Vaṭanagara (*Ibid.*, n.7).

4. *Āgaram* as found written in the record was corrected to *ākaram* by the original editor and was taken to mean a 'mine' (*Ibid.*, XX, p.97). But it has not been elucidated as to what sort of mine it was. Such a mine has not also been located in the neighbourhood of Sāmōlī. *Āgara could be the same as āgāra* which refers to a covered place, dwelling or house (MW, *SED,* I Edn., p.113 col. 3). As Jēntaka is stated to have created or founded the *āgāram* for the livelihood (or living) of the people and to have constructed the temple therein, the meaning "dwelling" or "settlement" or "habitation" seems to have been indicated by that word used in the context of this inscription. In Tamilnādu *agaram* referred to an *agrahāra* or a tax-free brahmin village or quarter.

5. Āranyakūpagiri has not been identified. It might have denoted a territory wherein this hillock or mountain *(giri)* called Āranyakūpagiri was the prominent feature. If the interpretation of *āgaram* as done in n.4 above is correct, the goddess Aranyavasinī for whom the temple was constructed by Jēntaka might have been named so, after the name of this *giri.* May be, the temple was constructed in that hill itself. There is no information on any attempt made to locate this temple in or around Samōli, where this inscription was found.

6. *Vaitālikas,* were bards or panegyrists of a king (whose duty is also to proclaim the time of day). They are also stated to be magicians or conjurers (MW, *SED,* p.1021 col. 3). In the present case, the term might have just referred to bards. Why they assembled at Āraṇyakūpagiri and what *ashṭādaśa* prefixed to the word meant are not clear. This reference might have been meant to indicate that eighteen *vaitālikas* hailing from different places had congregated there (in Araṇyakūpagiri).

7. The portion of the inscription further to this is multilated due to a breakage of the proper left side of the stone. With the help of the words available in this portion the original editor had conjectured that *"Mahattara* Jēntaka having seen the approach of the messengers of Yama *(Vaivasvata)* entered fire (?) *ie* committed suicide at the holy place of Dēbuvaka." (*EI,* XX, p.98). There is not also any information on the identity of this Dēbuvaka.

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# No.116

## PURLE PLATES OF INDRAVARMAN

| | | |
|---|---|---|
| Location | : | Purle (near Pālakoṇḍa), Palakonda Taluk, Visakhapaṭṭinam District. |
| Date | : | (Gaṅga) year 149 = 646 A.D. (?) |
| Script | : | Early Nāgarī (Box-headed) |
| Language | : | Sanskrit |
| King | : | Indravarman |
| Dynasty | : | Early Gaṅga |
| Reference | : | Ramadas, G., *EI*, XIV, p.360-363 |

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ॐ स्वस्ति विजयवतो दन्तपुरवासकान्महेन्द्राचलशि-खरप्रतिष्ठितस्य चराचरगुरोस्सकलभुवननिर्म्माणैकसूत्रधारस्य भगवतो गोकर्णस्वामिनश्चरण कमलयुगलप्रणामा द्विगतकलिकलङ्को गाङ्गामलकुलतिल कस्स्वासिधारा परिस्पन्दाधिगतसकलकलिङ्गाधि-राज्यः प्रविततचतुरुदधिसलिल तरङ्गमेखलावनि तलामलयशाः अनेक समरसंघट्टविजयजनि तजयशष्दप्रतापोपनतस मस्तसामन्तचूढा मणिप्रभामञ्जरीपुञ्जरञ्जितचरणो मातापितृपादानुध्यातः श्रीमद्दानार्णवसूनुः श्रीमान्महाराजेन्द्रवर्म्मा कूरकराष्ट्रे भुक्कुकुरच्छेदकर्षकान्कुटुम्बि नस्समाज्ञापयति । विदितमस्तु वो यथायं च्छेदस्सर्व्वकरभरैः परिहृत्याचन्द्रा र्कप्रतिष्ठं कृत्वा मातापित्रोरात्मनश्च पुण्याभिवृद्धये कार्त्तिकपौर्णमास्यां सलिलपूर्वकं कौशिकसगोत्राय बह्वृचसब्रह्मचारिणे तिरिलिङ्गवास्तव्याय वेदवेदाङ्गपारगाय भवदत्तशर्म्मणे सम्प्रत्तस्तदेवं विदित्वा यथोचितभोगभागमुपनयन्तः सुखं प्रतिवसतेति ॥ सीमालिङ्गानि चात्र प्रदक्षिणक्रमेण बोद्धव्यानि । पूर्व्वेण वल्मीकादारभ्य पुरुषच्छाययार्जुनवृक्षस्ततो वल्मीकस्ततो वल्मीकसहितकरञ्जवृक्षः दक्षिणेन करञ्जवृक्षात्प्रभृति पुरुषच्छायया पाषाण स्त्रयः । पश्चिमेन पाषाणात्प्रभृति पुरुषच्छायया पाषाण एव ततोर्जुनवृक्षस्ततः पाषणः । उत्तरेण पाषाणात्प्रभृति पुरुषच्छायया तिमिरवृक्षस्ततः पाषाणस्ततःक पाटसन्धिक्रमेण पाषाणः ततः पाषाण एव ततो वल्मीक इति ॥

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भविष्यतश्च राज्ञः प्रज्ञापयति । धर्म्मक्रमविक्रमाणामन्यतमयोगादवाप्य महीमनुशासद्भिरयन्दानधर्म्मोनुपालनीयः । व्यासगीताश्चात्र श्लोकाः ।

बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ 1 ॥

स्वदत्तां परदत्तां वा यत्नाद्रक्ष युधिष्ठिर ।
महीम्महीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥ 2 ॥

षष्टिं वर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः ।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥ 3 ॥

आज्ञा महामहत्तरशिवशर्म्मा । प्रवर्द्धमानविजयराज्यसंवत्सरः

१०० ४० ९ पुष्य दि २० लिखितमिदं शासनं

हस्त्यध्यक्षधर्म्मचन्द्रसूनुना सर्व्वाधिकृतेन शाम्बपुरोपाद्ध्याये नोत्कीर्ण्ण मादित्यभोगिकतनयेन खण्डिचन्द्रेणेति ॥

## Translation

Oṁ[1]! Well-being! From the residence at The victorious Dantapura![2] The son of sānārṇṇava, Śrīmān *mahārāja* Indravarmmā, who has rid himself of the blemishes of (that had got attached to him due to his living in) the Kali age by prostrating at the pair of feet of the revered Gōkarṇṇasvāmin, who [is the programme/manager of the creation of all the worlds, the lord of all things, mobile and immobile, who has got established on the summit of the mountain Mahēndra] who is the fore-head-mark of the taintless family of the Gaṅgas, who has acceded to the rulership of all the Kaliṅgas by actively wielding his sword, whose pure fame has spread throughout the world, girdled by the waves of the four oceans (encompassing the world), whose feet are made crimson by the cluster of rays from the jewels on the crowns of the many feudatories who had submitted themselves to that status just by (hearing) the proclamation of his victory in many battles, who meditates on the feet of his parents, orders the *kuṭumbins*, and the cultivators in (the village) Bhukkukurachchhēda[3] in Kūrakarāshṭra[4]; may it be known to you.

This *chchhēda*[3] having been relieved of the burden of all taxes, with a guarantee that the grant will last till

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the moon and Sun last, for the augmentation of merit to my parents and self, has been granted with due oblation of water, on the day of the full-moon in the month Kārttika, to Bhavadattaśarman, an astute scholar in the *Vēdas* and *vēdāṅgas*, who belongs to Kauśika-sagōtra and is a student *(sa-brahmachārin)* of Bahvṛicha (Ṛig-vēda branch of the *Vēdas)* who hails from Tiriliṅga.[5]

Now, having come to know of this, you (are directed to) live happily after remitting to the donee whatever is determined to be enjoyed by him (as the lord of the village) and the assessed due share (from the produce of the village)

The boundaries of the granted *chhēda* as marked, in the clockwise order are to be understood as follows : in the east starting from the ant-hill and proceeding from there to a distance of the shadow of a man[6] (there is) the *arjuna* (tree), then (there is) the ant-hill; then there is the *karañja* tree with the ant-hill; in the south (starting) from the *karañja* tree (at a distance of) the shadow of a man the three stones; in the west (starting) from the stone (at a distance of) the shadow of a man, again stone, then the *arjuna* tree,then stone; in the north from the (above said) stone, the *timira* tree then the stone, then the stone in the form of a hinge for the door, then again the stone, then the ant-hill[7].

And the future rulers (of this area) who might get the rulership (over this area) through rightful inheritance, or through conquest or through other means, are reminded, that this meritorious gift should be protected and preserved.

(Then follow three of the usual verses here stated to have been composed by Vyāsa)

*Ājñā*[8] (order) *mahāmahattara* Śiva-śarmmā

The years of the ever-growing victorious reign 149, Pushya day (20)[9]

this charter has been written by Śāmbapur-ōpādhyāya, the *sarvvādhikṛita*,[10] son of Dharmma-chandra, the *hastya-dhyaksha*[10]

Inscribed by Khaṇḍi-chandra, son of Āditya-bhōgika[11]

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## Notes

1. *Ōṁ* is expressed by the symbol of a spiral.

2. Dantapura, which was the seat of the government of the Gaṅga king Indravarman, at the time of the issue of this grant is probably represented by the area around the fort of Danṭavaktra, near Siddhāntam, Srikakulam Taluk, Ganjam District (See *EI*, XIV, p.361).

3. Bukkukurachchhēda was probably a quarter *(chhēda)* in the village Bukkukur (see Sircar, D.C., *Ind.Ep.Gloss*, 73). That only this quarter was involved in the grant is clarified by the subsequent reference in the record to "this *chhēda*". Bukkukūr has been identified with the modern village Bukkūr (Palakonda Taluk), opposite to Purla on the river (*EI*, XIV, p.361).

4. The place Kūraka, after which the *rāshṭra* (territorial division, - Sircar, D.C., 3op.cit., p.277) was named has been doubtfully identified with Kurchavalsa, four miles to the north west of the above said Siddhantam (*EI*, XIV, p.361). This *rāshṭra* might have been constituted of the area around the modern Pālakoṇḍa Taluk, Visakhapattinam District.

5. Tiriliṅga, (or Triliṅga), the place from which the donee hailed, has been identified with Tirliṅgi in the neighbourhood of Tekkali (Ganguly, D.K., *op.cit*, p.20). But the term Triliṅga might not have been the name of a single place but might have indicated Tri-kaliṅga, the three Kaliṅgas, which together constituted the Kaliṅga country (*Ibid*., p.15-17). It seems also plausible to assume that the donee hailed from the Telugu country (cf.*EI*, XIV, p.361) rather than from a village or town called Tiriliṅga.

6. The expression *purusha-chchhāyayā*, found in the description of the boundaries has been understood to indicate the length of a man's shadow probably on the presupposition of "the position of the Sun at an angle of 45° over the horizon (*EI*, III, p.134 n.1). It appears that just as the 'foot' has been fixed to represent a length of 12 inches though the size of the foot may differ from man to man, in the region of Orissa the length of the shadow of a man at a particular time of the day has been fixed as a standard though the length of the shadow will differ on the basis of the height of the man and the time of day.

7. Apart from the mention of the *purusha-chhāyā* there are mention of several stones and ant-hills on each boundary of the granted block. It can only be remarked that all that must have been found sufficient to demarcate and delimit. This seems to have been a cognisable bloc of land in the Orissa region in ancient days.

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8. This term *ājñā* here obviously stands for the usual term *ājñapti* found in other charters, who is understood to have been the official conveyor of the order or the officer concerned with the duty of seeing to the execution of the order as contained in the charter (Cf. Sircar, D.C., *op.cit.*, p.12-13).

9. Ramdas, G. stated that the grant "was engraved on the 20th day of Pushya in the year 149" while commenting on the text, or translating the text (*EI*, XIV, p.360, 363 respectively) His reading of the day as 30 while giving the text (line 29 on p.362, *Ibid*), seems to be an inadvertent error - See the comments of HKS in f.n.2 on p.362). It is noteworthy that an oral order of the ruler made on the day of the fullmoon of Kārttika was committed to writing two months thence.

10. It is noteworthy here that while the father was a *hastyadhyaksha* (the controlling officer/Superintendent of the elephant stalls, obviously of the king's establishment (Sircar, D.C., *op.cit.*, p.127), his son was the *sarvādhikrita* (chief Secretary ?). If their surnames are any indication, the *ājñā* and the writer were brahmins, who seem to have held very high posts in the administration of the king. This feature may be compared with other charters where princes or heirs-apparent and *sāndhivigrahādhikṛita divirapatis* are stated to have respectively executed these tasks.

11. This surname *bhōgika* seems to be the Sanskrit form of *bhoḷu* etc. as found in some other charters. This has been discussed elsewhere in this volume.

## No.117

## UMETA PLATES OF DADDA II

| | | |
|---|---|---|
| Location | : | Umētā, Kheḍā District, Gujarat |
| Date | : | Śaka (Kalachuri ?) 400 = 648-49 A.D. ?[1] |
| Script | : | Southern Brāhmī (?)[2] |
| Language | : | Sanskrit |
| Author / Authority | : | Dadda (III)[3] |
| Dynasty | : | Early Gūrjara |
| Reference | : | Buhler. G. *IA*, VII, p.61 f. |

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ॐ स्वस्ति विजयविक्षेपात् भरुकच्छप्रद्वारावासकात् सजलघनपटलवि निर्गतरजनिकरकरावबोधितकुमुदधवलयशः प्रतापस्थगितनभोमंडलोने कसमरसंकटप्रमुखागतनिह तशत्रुसामंतकुलबधूप्र भातसमयरूदि तच्छलोद्गीयमानविम लनिस्त्रिंशप्रतापो देबद्विजातिगुरुचर णकमल प्रणामोद्धृष्टवज्रमणिकोटिरुचि रदीधितिवि राजितमुकु टोद्भासितशिराः दीनानाथातुराभ्या गतार्थिजनाक्लिष्टपरिपूरि तविभवमनोर थोपचीयमानत्रिविष्टपैक सहायधर्म्मसंचयः प्रणयपरिकुपितमानिनीज नप्रणामपूर्वमधुरव चनोपपादितप्र सादप्रकाशीकृत विदग्धनागरकस्वभावो विमलगुणपंजराक्षिप्तबहलक लितिमिरनिचय श्रीमदद्दस्तस्य सूनुः समदप्रतिद्वंद्विगजघटा भेदिनिस्त्रिंश बिक्रमप्रकटितमृगप तिकिशोरवीर्यावलेपः पयोनिधीकृतोभयतटप्ररूढवनलेखवि हतनिरंकुशदानप्रवाहप्रवृत्तदिग्द न्तिविभ्रमगुणसमूहः स्फटिककर्पूरपिण्ड पाण्डुरयशश्चन्दनचर्चिताङ्ग समुन्नतगगनलक्ष्मीपयोधरोत्संगः श्रीजयभटस्तस्यात्मज प्रतिहतसकलजगद्व्यापिदोषाधिकारविजृम्भितसंततमोवृत्तिरधिकगुरु स्नेहसंपत्कविमलदिशोद्भासितजीवलोकः परमबोधसमनुगतोविपुलगुर्ज्जरनृपान्मय प्रदीपतामुपगतः समधिगतपंचमहाशब्दमहाराजाधिराज श्रीमद्दद्दः कुशली सव्वनिव राष्ट्रपतिविषयपति ग्रामकूटायुक्तकनियुक्त काधिकमहत्तरादीन्स माज्ञापयति अस्तु वो विदितं यथा मया मातापित्रोरात्मनश्चैवा मुष्मिकपुण्ययशोभिवृद्धये कान्यकुब्जवास्तव्यतच्चा तुर्विद्यसामान्य वसिष्ठसगोत्रबह्वृचसब्रह्मचारि भट्टमहीधरस्तस्य सूनुः भट्टमाधवाय बलिचरूवैश्वदेवाग्निहोत्रप श्चमहायज्ञादिक्रियोत्सर्पणार्थं कमणीयषोडशतभुक्यन्तः पातिनिगुडग्रामोस्या घाटस्थानानि पूर्वस्यां दिशि बघौरिग्रामः दक्षिणस्यां दिशि फलहवद्रग्रामः प्रतीच्यांदिशि विण्हाणग्रामः उतत्तरस्यां दिशि दहिथलिग्रामः एवमयं स्वचतुराघाटनविशुद्धो ग्रामः सोद्रङ्गः सोपरिकरः सधान्यहिरण्यादेयं सोत्पद्यमानविष्टिकं समस्तराजकीयानामप्रवेश्यं आचन्द्रकार्ण्णव क्षितिसरित्पर्वतसमकालीनः पुत्र पौत्रान्वयभोग्यः पूर्व्वप्रत्तदेवब्रह्मदाय वर्ज्जमाभ्यन्तरसिद्धचशकनृपकालातीतसंवत्सरशतचतुष्टये वैशाखपौर्ण्णमास्यां उदकातिसर्गेण प्रतिपादितं यतोस्योचितया ब्रह्मदायस्थित्या कृषतः कर्षयतो भुंजतो भोजयतः प्रतिदिशतो वा न व्यासेधः प्रवर्तितव्यः तथागामिभिरपि नृपतिभिरस्मद्वंश्यैरन्यैर्वा सामान्यं भूमिदानफलमवेत्य बिन्दूल्लोलान्यनित्यान्यैश्वर्याणि तृणाग्रलग्नजलबिन्दुचञ्चलञ्च जीवितमाकलय्य स्वदायनिर्विशेषोयमस्मद्दायोनुमन्तव्यः पालयितव्यश्च तथा चोक्तं बहुभिर्वसुधा भुक्ता राजभिः सगरादिभिः ।

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यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ यश्चाज्ञानतिमिरावृतमतिराच्छिद्यादा च्छिद्यमानमनुमोदेत वा स पञ्चभिर्म्महापातकैश्च उपपातकैश्च संयुक्तः स्यादिति उक्तं च भगवता वेदव्यासेन

षष्टि बर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥

यानीह दत्तानि पुरातनानि दानानि धर्म्मार्थ्ययशस्कराणि ।
निर्भुक्तमाल्यप्रतिमानि तानि को नाम साधुः पुनराददीत ॥

स्वदत्तां परदत्तां वा यत्नाद्रक्ष नराधिप ।
महीं महीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनं ॥

लिखितंचैतत्पदानुजीविश्रीबलाधिकृत गिलकसूनुना माधवभट्टेन स्वहस्तोयं मम श्रीवीतरागसूनोः श्रीप्रशान्तरागस्य

## Translation

Oṁ! Svasti (Well-being)! From the residence in the victorious camp at the entry into Bharukachchha,[4] (Then follows the genealogy of the king of this charter viz. Dadda. It starts with the praśasti, *sakala-ghana-paṭala* etc., of his grandfather also named Dadda, which is also, found in the other charter issued by Dadda II (Kaira plates dealt with above)[5]

His (Dadda's) son was śrī-Jayabhaṭa, who was proud of having had the daring of the lion-cub, which daring became apparent when with the dexterity of wielding his sword he split the temples of the intoxicated enemy elephants (just as the lion-club does), who was the abode of good qualities including unrestricted munificence which was witnessed when the oblatory waters poured at the time of his making gifts assumed oceanic proportions, and as those waters spreading upto the (four) quarters had astounded the elephants there (that hold the earth aloft at the eight points of the compass) which have an incessant flow of ichor and are absorbed in sport on the shores of the oceans, surrounding the earth, whose fame was white like the crystal and a lump of camphor, who has been embraced by Lakshmī with Her breasts smeared

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with sandal-paste adorning his body (with that sandal-paste) by that embracing just like the sky wich is adorned by the clouds.

His son mahārājādhirāja-śrimad-Dadda, who has acguired the titta, *Pañchamataśabla* who has done away with evil ways and thus has dispelled the enveloping darkness (of the Kali age) which has been tightening its grip on the world, who has illuminated the living world by his great devotion towards his elders, by his deep affectionate nature, who has acquired the transendent consciousness/knowledge, who has become the torch (-bearer) for the vast family of the Gūrjjara kings,

is well and orders the lords *(pati)* of the *rāshṭra* and *vishaya*, the *grāma-kūṭa*[6], the commissioner *(āyuktaka)*, those appointed (by him) *(niyuktaka)* and elders *(mahattara)* thus

Let it be known to you (that)

By me, with a view to secure increase in fame and merit of my parents and myself in the other world,

the village Niguḍa,[7] bounded on the east by the village Baghauri,[7] on the south by the village Phalahavadra, on the west by the village Viṇhāṇa and on the north by the village Dahithali,[7] in the *bhukti* (territorial division) Kamaṇīya - 1600,[8] along with (the right to collect and enjoy) *udraṅga, uparikara*, all imposts in the shape of paddy and gold, and all incidental free-labour, after having barred the entry therein of all royal officials, with the guarantee that the grant will be effective till the moon, Sun, oceans, earth, rivers and mountains last, with the authorisation that (the gift) could be enjoyed hereditarily in the regular line of sons and grandsons, with the exception of such gifts already made to Gods (temples) and brahmins, and with the further entitlement to all kinds of rights *(ābhyantarasiddhi)* (pertaining to the ownership of land)[9] has been granted with libation of water, for his performance of the (daily routine) rituals of the five great sacrifices, *(pañcha-mahā-yajña)* (i.e.) *bali, charu, vaiśvadēva, agnihotra*, and such.[10]

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to bhaṭṭa-Mādhava, son of bhaṭṭa Mahīdhara, a scholar adherent of the *bahvṛicha* school, belonging to *chātur-vidya-sāmānya*[11] Kānyakubja,[12] of Vasishṭha-sagōtra who hails from Kānyakubja.

In the year 400 after the Śaka king, on the day of the full-moon in the month Vaiśākha

In view of this (gift) being a regular *brahmadēya,* there should not be any impediment to its enjoyment by the grantee irrespective of whether the land in the gift-village is tilled by the grantee himself or if he gets it tilled by others, and whether the grantee enjoys the gift-village himself or gives it for enjoyment to others or makes it over to others (on tenancy terms ?)

(This is followed by the usual appeal to the future rulers either of his own lineage or others under whose rule this area might pass on, to protect this grant. This is followed by the verse, beginning with *"Bahubhir-vvasudhā bhuktā* etc." whose authoriship is not specified, and three more verses which are specifically attributed to the worshipful Vyāsa).

This has been written by Mādhava-bhaṭṭa, son of *śrī-balādhikṛita* Gilaka, who ekes out his livelihood by service at his (the king's) feet.

This is authenticated by my hand - that - is of śrī-Praśāntarāga, son of Vītarāga

## Notes

1. The record specifically says that the year cited therein "400" was of the Śaka era. The other two records of identical type (Bāgumrā plates and the Ilāō plates of the same king discussed below) also refer the years quoted therein as of the Śaka era. These three are the only three of the early Gūrjaras, which specifically assign the dates in them to Śaka era. All the other records of this family (dealt with above), while giving the year of issue do not ascribe it to any era. However, in the light of the palaeography of the writing and the many synchronisms with the rulers in the Chāḷukya dynasty of Bādāmi, evidenced in the records of this family it has been concluded that the

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dates in these records should be referred to the Kalachuri-Chēdi eta, which commenced in 248-49 A.D. rather than to Śaka era (See *CII*, IV, 0p. if., p.59 etc.) (also see n.5 below).

2. Though the script in these records can be classed under Southern variety of Brāhmī, which was evolving in the course of the centuries, they also exhibit a distinct type which can be designated as the western variety of Southern Brāhmī.

3. It is seen that the first Dadda (the grandfather of the Dadda who issued these three charters) from whom the genealogy is traced in these three charters was invested with the same *praśasti (sa-jala-ghana-paṭala* etc.) as was attributed to Dadda II in the Kaira plates dealt with above. From this it may appear that the Dadda who issueed the three records (Umēta, Bāgumra and Ilao) was the third of that name in the dynasty of Gurjaras. But it is seen that the format of the genealogical account in the Prince of Wales Museum plates of Dadda III dated year 427 (era unspecified but attributed to Kalachuri era) (*CII*, IV, p.617-622); and Navsāri plates of Jayabhaṭa III - K.456 - *Ibid.*, p.82-88) is entirely different from that of the present and the two other plates, from Bagumra and Ilao. There the Dadda (II ?) the grandfather of the Dadda of that charter is stated to have afforded protection to the ruler of Valabhī from Śrī Harsha and the Dadda (III) who issued that record was credited with the alternate name*Bāhusahāya*. Further, the sign-manual of the Dadda given at the end of that record was *"śrī-Daddasya* instead of *"śrī-Vītarāga-sūnōḥ śrī-Praśantarāgasya"* as found at the end of these three records Umēta, Bāgumra and Ilao, as also in the Kaira and Sankhēda plates of Dadda II dealt with above. It is also seen that Daddā III's son Jayabhaṭa had the sign-manual, śrī-Jayabhaṭasya as evidenced in the Navsāri plates referred to above. (The names Dadda and Jayabhaṭa rather than Vītarāga, and Praśantarāga were alternately borne by these kings of the Gūrjara dynasty). Hence it is very difficult to identify the king of these records - whether he was the second or the third Dadda. It is also difficult to assume that some interested party forged these three records at the same time assigning three different dates Śaka 400, 415 and 417 to these records. However it is to be noted that the donees in all these three charters are stated to have hailed *(vāstavya)* from the Gangetic plain (modern U.P.) two (Umēta and Bhāgumra) from Kanyākubja (modern Kanauj) and one (Ilao) from Ahichchhatra. (Also see *IA*, XVII, p.185, where Buhler has tried to establish that the Umētā plates must be deemed as genuine).

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4. The expression *vijaya-vikshēpāt Bharukachchha-pradvāravāsakāt* seems to have signified "from his station in a projected encampment (See MW, *SED*, p.956, the term *vikshēpa* is stated to refer to an extension, projection, camp, cantonment etc. at the gate (See *Ibid*, p.680 - *pradvāra* is stated to mean a place before a door or gate") of Bharukachchha." (Cf. *IA*, VII, p.62 n.8, 252 etc. Buhler had surmised that the royal residence was situated on the outskirts of the city of Bharukachchha.)

5. In the Sankhēda plates issued by Dadda in the year (K) 392 also his *praśasti* starting with the *sakala-ghana-paṭala* etc. is given at the beginning. That charter does not refer to his father and grandfather.

6. Here *rāshtra-kūṭa* which was usually given along side *grāma-kūṭa* in the other records has been substituted by *rāshṭra-pati*. *Kūṭa* is stated to mean "any prominence or projection" among other things (MW, *SED*, p.299 col.2). *Rāshṭrakūṭa* or *rāshṭra-pati* and *grāma-kūṭa* were heads of the *rāshṭra*, the territorial division and of the village respectively. (Tamil inscriptions mention the *nāṭṭār* and *ūrār* in this context).

7. The village Niguḍa has been identified with Nagōḍ, at a short distance from Kamrej; Baghauri (Vaghaurī) with Rudhvārā, Phalahavadra with (Mōtī) Phalōd, Vīhānā with Vihān, and Dahithali with Dēthli (*IA*, XVII, p.184 and n.4, 5, 6).

8. What has been read by the editor *Kamaṇīya-shōda-śatam as the name of the bhukti is possibly the same as Kārmaṇēya-āhāra, referred to in the Surat plates of yuvarāja* Śrayāśraya-Śilāditya and Navsāri plates of Pulakēśirāja dealt with above. The place Kamaṇēya around which this territorial division had been formed has been identified with Kamrēj ten miles north-east of Surat (*CII, IV, p.lxiv; also see IA*, XVII, p.184 n.5). It is only in the present charter, a number 1600, either of the villages constituting the *bhukti* or of the revenue assessed on the *bhukti*, is seen coupled with the name of this *bhukti*.

9. *Ābhyantara-siddhi*, might have referred to the right of being in charge of all internal administration in the village including adjudication of cases arising therein. It might have had also reference to the authorisation to the donee to enjoy the eight kinds of rights which pertain to the ownership of land (*ashṭa-bhōga*) coupled with the right to sell, mortrgage or gift away the land *(dān-ādhāmna-vikraya)* Cf.Sircar, D.C., *Ind.Ep.Gloss*, p.2-3, 30-31).

10. Regarding this *pañcha-mahā-yajñas* and the non-specification of the fifth item of those five great rituals, in the charters, see above.

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11. Here, again, the construction of the text puzzles one, whether the phrase, *chātur-vvidya-sāmānya*, (common to all four *vēdas*) was meant to be an attribute of Kānyakubja or of Vasishṭha-sagōtra.

12. Kānyakubja was the original name of the place now called Kanauj in Uttar Pradesh.

## No.118

## ALINA PLATES OF DHARASENA IV

| | | |
|---|---|---|
| Location | : | Alīnā,[1] Kheḍā Zilla |
| Date | : | (Gupta) Saṁvat 330 = 649-50 A.D. |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Dharasēna IV |
| Dynasty | : | Maitrakas of Valabhī |
| Reference | : | Buhler, G.*IA*, VII, p.73 f. |

ॐ स्वस्ति विजयस्कन्धावाराद्वरात्यरुकच्छवासकात्प्रसभप्रणतामित्राणां मैत्रकाणामतुलबलसंपन्नमण्डलाभोगसंसक्तप्रहारशतलब्धप्रतापात्प्रतापोपन तदानमा नार्ज्जवोपार्ज्जितानुरागादनुरक्तमौलभृतश्रेणीबलावाप्तराज्यश्रियः परममाहेश्वरश्री भटार्क्कादव्यवच्छिन्नराजवँशान्मातापितृचरणारविन्दप्रणति प्रविधौताशेषकल्मषः शैशवात्प्रभृतिखड्गद्वि तीयबाहुरेव समदपरगजघटास्फोटन प्रकाशितसत्वनिकषः तत्प्रभावप्रणतारा तिचूडारत्नप्रभासंसक्त पादनखरश्मिसँहतिः सकलस्मृतिप्रणीत मार्ग्गसम्यक् परिपालनप्रजाहृदय रञ्जनान्वर्त्थराजशब्दो रूपकान्तिस्थैर्य्य गाम्भीर्य्यबुद्धिसंपद्भिः स्मरशशाङ्काद्रिराजो दधिविदशगुरुधने शानतिशयानः शरणागताभयप्र दानपरतया तृणवदपास्ताशेष स्वकार्य्यफलः प्रार्त्थनाधिकार्त्थप्रदाना नन्दितविद्वत्सुहृ त्प्रणयिहृदयः पादचारीव सकलभुवनमण्ड लाभोगप्रमोदः परममाहेश्वरः श्रीगुहसेनस्तस्य सुतस्तत्पादनखमयू खसन्तानसृत जाह्नवीजलौघ प्रक्षालिताशेषकल्मषः प्रणयिशतसहस्रोप जीव्यमान सम्पद्रूपलो भादिवाश्रितः सरभसमाभिगा मिकैर्गुणैस्सहज शक्तिशिक्षाविशेषवि

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स्मापिताखिलधनुर्द्धरः प्रथमनरपति समतिसृष्टा नामनुपालयिता धर्म्मदायानामपाकर्त्ता प्रजोपघातकारि णामुपप्लवानां दर्शयिता श्रीसरस्वत्योरे काधिवासस्य संहतारातिपक्ष लक्ष्मीपरिभो गदक्षविक्रमो विक्रमोपसंप्राप्त विमलपार्त्थिवश्रीः परममाहेश्वरः श्रीधरसेनस्तस्य सुतस्तत्पा दानुध्यातः सकलजगदानन्दनात्यद्भुत गुणसमुदयस्थगित समग्रदिङ्मण्डलः समरशतविजयशोभास नाथमण्डलाग्रद्युति भासुरतरांसपी ठोव्दूढगुरुमनोरथ महाभारः सर्व्वविद्यापरापर विभागाधि गमविमलमतिरपि सर्व्वतस्सुभा षितलवेनापि सुखोपपादनीयपरितोषः समग्रलोकागाध गाम्भीर्य्यहृदयोपि सुचरितातिशयसुव्यक्त परमकल्याणस्वभावः खिलीभूतकृतयु गनृपतिपथवि शोधनाधिगतो दग्रकीर्त्तिर्द्ध र्म्मानुपरोधोज्ज्वल तरीकृतार्त्थसुख सम्पदुपसेवानिरूढ धर्म्मादित्यद्वितीयनामा परममाहेश्वरः श्रीशीलादित्यस्त स्यानुजस्तत्पादानुध्यातः स्वयमुपेंद्रगुरुणेव गुरुणात्यादरवता समभिलषणीयामपि राजलक्ष्मीं स्कन्धासक्तां परमभद्र इव धुर्य्यस्तदाज्ञा सम्पादनैकरसतये वोद्वहन्खेदसुखरतिभ्यामना यासितसत्वसम्पत्तिः प्रभावसम्पद्वशीकृतनर पतिशतसहस्रोपजीव्यमा नसम्पद्रूपलोभादिवाश्रितः सरभसमाभिगामि कैर्गुणैस्सहजशक्तिशिक्षाविशेष विस्मापिताखिलधनुर्द्धरः प्रथमनरपतिसमतिसृष्टा नामनुपालयिता धर्म्मदायानामपाकर्त्ता प्रजोपघातकारि णामुपप्लवानां दर्शयिता श्रीसरस्वत्योरे काधिवासस्य संहतारातिपक्षल क्ष्मीपरिभोगदक्षविक्रमो विक्रमोसंप्राप्तविमल पार्त्थिवश्रीः परममाहेश्वरः श्रीखरग्रहस्तस्य तनयस्तत्पादानुध्यातः सकलविद्याधिगमविहित निखिलविद्वज्जनमनः परितोषातिशयः सत्वसम्पदात्यागौदार्य्येण च विगतानुसन्धान शमाहितारातिप क्षमनोरथाक्षभङ्गः सम्यगुपलक्षिताने कशास्त्रकलालोक चरितगह्वरविभागोपि परमभद्रप्रकृतिकृत्रिमप्र श्रयविनयशोभाविभूषणः समरशतजयपताकाहरण प्रत्यलोदग्रबाहुदण्डविध्वंसि तनिखिलप्रतिपक्षदर्प्पोदयः स्वधनुः प्रभावपरिभूतास्त्र कौशलाभिमानसकलनृपति मण्डलाभिनन्दितशासनः परममाहेश्वरः श्रीधरसेनस्तस्यानुजः तत्पादानुध्यातः सच्चरितातिशयितसकलपूर्व्व नरपतिरतिदुस्सा धानामपि प्रसाधयिता विषयाणां मूर्त्तिमानिव पुरुषकारः परिवृद्धगुणानुराग निर्ब्भरचित्तवृ त्तिभिर्म्मनुरिव स्वयमभ्युपपन्नः प्रकृतिभिरधि गतकलाकलापः कान्तिमान्निर्वृतिहेतुरकलङ्क * कुमुदनाथः प्राज्यप्रतापस्थगित दिगन्तरालप्रध्वंसितध्वान्त राशिस्सततोदितसविता प्रकृतिभ्यः परं प्रत्ययमर्त्थवन्त मतिबहुतिथप्रयोजनानु बन्धमागमपरिपूर्णं विदधानः सन्धिविग्रहसमासनिश्चय निपुणः स्थानेनुरूपमादेशं ददद्गुणवृद्धिविधान

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जनितसंस्कारस्साधूनां राज्यसालातुरी यतन्त्रयोरुभयोरपि निष्णातः प्रकृष्टविक्रमोपि करुणामृदुहृदयः श्रुतवानप्यगर्व्वितः कान्तोपि प्रशमी स्थिरसौहृदय्योपि निरसिता दोषवतामुदय समयसमुपजनितजनतानु रागपरिपिहितभुवनस मर्त्थितप्रथितबालादित्य द्वितीयनामा परममाहेश्वरः श्रीध्रुवसेनस्तस्य सुतस्तत्पादकमलप्रणा मधरणिकषण जनितकिणलाञ्छधनललाटचन्द्रशकलः शिशुभाव एव श्रवणनिहित मौक्तिकालङ्कार विभ्रमामलश्रुतविशेषः प्रदानसलिलक्षालिताग्रहस्तारविन्दः कन्याया इव मृदुकरग्रहणादमन्दीकृता नन्दविधिर्व्वसुन्धरायाः कार्म्मुकधनुर्व्वेद इव सम्भाविताशेषलक्ष्यकलापः प्रणतसामन्तमण्डलोत्त माङ्गधृतचूडारत्नायमान शासनः परममाहेश्वरः परमभट्टारक महाराजाधिराजपरमे श्वरचक्रवर्त्तिश्रीधर सेन * कुशली सव्वनिव समाज्ञापयत्यस्तु वस्संविदितं यथा मया मातापित्रो * पुण्याप्याय नायानर्त्तपुरवि निर्गतकासरग्रामनि वास्यानर्त्तपुरचातुर्व्विद्य सामान्यशा र्कराक्षिसगोत्र बह्वृचसब्रह्मचारि ब्राह्मणकेशवमित्रपुत्र ब्राह्मणनारायण मित्राय खेटकाहारे सिंहपल्लिकापथके देसुरक्षितिञ्जग्रामः सोद्रङ्गः सोपरिकरः सभूतवातप्रत्यायः सधान्यहिरण्यादेयः सदशापराधः सोत्पद्यमानविष्टिकः सर्व्वाराजकीया नामहस्तप्रक्षेपणीयः पूर्व्वप्रत्तदेवब्राह्म णविंशतिरहितः भूमिच्छिद्रन्याये नाचन्द्रार्क्कार्णवक्षिति सरित्पर्व्वतसमकालीनः पुत्रपौत्रान्वयभोग्यः उदकातिसर्ग्गेण धर्म्मदायो निसृष्टः यतोस्योचितया ब्रह्मदेयाग्रहारस्थित्या भुञ्जतः कृषतः कर्षयतः प्रदिशतो वा न कैश्चिद्वयासेधे वर्त्तितव्यमा गामिभद्रनृपति भिरप्यस्मद्वँशजैरन्यैर्व्वा अनित्यान्यै श्वर्य्याण्यस्थिरं मानुष्यं सामान्यञ्च भूमिदानफलमवगच्छद्भिर यमस्मद्दायोनुमन्तव्यः परिपालयितव्य श्चेत्युक्तञ्च-

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥

यानीह दारिद्रचभयान्नरेन्द्रैर्द्धनानि धर्म्मायतनीकृतानि ।
निर्भुक्तमाल्यप्रतिमानि तानि को नाम साधुः पुनराददीत ॥

षष्टिवर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥

दूतकोत्र राजदुहितृ भूपा ॥ लिखितमिदं सन्धिविग्रहाधिकृतदिविरपति चन्द्रभट्टिपुत्र दिविरपति श्रीस्कन्दभटेनेति । सं ३३० मार्ग्गशिर शु ३ स्वहस्तो मम ॥

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## Summary

(The introductory genealogical account given here is the copy of the account found in the earlier charter of the king dealt with above[2])

That *paramamāhēśvara paramabhaṭṭāraka mahārājādhirāja--paramēśvara chakravartti*[3] - śrī Dharasēna is well and orders all - May it be known to you; that by me for the augmentation of merit to my parents,

the village Desurakshitijja[4] in Siṁhapallikā-pathaka[5] in Khēṭaka-āhāra[6] has been granted (with the usual rights and privileges and such items pertaining to the village, those which were excepted from the purview of the grant moluding *brāhmamavimśah* and being analogous to that given in the other charters of this dynasty dealt with above.[7]) as *dharmmadāya* with due oblation of water.

to *brāhmaṇa* Nārāyana-mitra, son of *brāhmaṇa* Kēśava-mitra, a *sabrahmachārī* of *baḥvṛicha-* (Ṛig-vēda branch of *Vēdas*) belonging to Śarkkarākshi-sagōtra[8], resident of the village Kāsara who had (ealier) emigrated from Ānarttapura and who was an *Ānarttapura-chātur-vvidya-sāmānya*

(The statement of grant is followed by the usual admonition that while the grantee is enjoying the village granted under the tenure of *brahmadēya-agrahāra*[10] and tills the land there himself or on his behalf gets it tilled by others or gives it away, none should obstruct him and by an appeal to the future rulers of the area to honour and protect the grant. Three of the usual verses in this context are also quoted without attribution

The *dūtaka* is the princess *(rāja-duhitṛi)*[11] Bhūpā

This has been written by *dīvarapati* Skandabhaṭa, son of *Sandhivigrahādhikṛita divirapati* Chandra-bhaṭṭi[12]

Saṁ 330, Mārggaśira śu.3

This character is (authenticated by) own hand his by the king.

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## Notes

1. See *IA*, VII, p.66

2. While the description of the attainments and achievements of all other predecessors of the king of the charter is a stereotyed copy, in respect of Kharagraha I, here there is a noticeable deviation.

3. Here it is noteworthy that the phrase referring to the king's devotion to his *ajjaka (ājjaka-pād-ānudhyāta)* as found in this king's earlier charters dated samvat 326 (dealt with above) is absent in this charter. It is also to be noted that this king was the only one among the Maitrakas of Valabhī to assume the title *chakravarttī* which denoted his imperial status (See Virjee, K.K., *op.cit.* p.77-79)..

4. The village Dēsurakshitijja has been conjecturally identified with the modern village Dēsar, eight miles south east of Thāsara and seventeen miles from Alina, the findspot of the charter. (Virjee, K.K., *op.cit*, p.298)

5. The *pathaka* Simhapallikā has not been identified.

6. Khētaka, the headquarters of the *āhāra* has been identified with the modern Khēda, the headquarters of the Kaira district (*Ibid.*, p.304). Here there is the definite indication that *pathaka* was the designation of a subdivision of an *āhāra*.

7. Though the rights and privileges as extendeed as part of the grant, as listed here are almost identical with those contained in the other charters of the Maitrakas granting *brahmadēyam*, here among those excepted from the purview of the grant, along with the grants already made to gods and *brāhmaṇas*, the *brāhmaṇa-vīmśati* (i.e.) the twentieth belonging to *brāhmaṇa* or *brāhmaṇas* is mentioned. This indicates that there was a practice in the Gujarat region to set apart one twentieth part of the land in the village for the enjoyment of the brahmins under a general tunure or a tenure different in character from a *brahmadēyam*. It is also possible that this is a reference to the obligation imposed on the landholders of villages to set apart one twentieth part of their produce for supporting brahmins. (See Mahalingam, T.V., *South Indian* Polity, p.163. He tells about the rule regarding the apportionment of the twentieth part of the produce of land (in villages), as laid down by sage Vidyāraṇya, guide and advisor of Harihara I, the founder of the Vijayanagar

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empire (14th century). He is stated to have based himself on the work, *Parāśara-Mādhavīyam* of Parāśara. This portion had to be collected and paid to the *brāhmaṇas* by the government).

8. Śarkkarākshi-gotra is obviously the same as Śārkkarākshya which comes under the Bhṛigu clan (Vatsas) which has a five *ṛishi-pravara* viz. Bhārgava, Chyāvana, Āpnavāna, Aurva, Jāmadagnya (See Brough, John, op.cit., p.79, 81). *Matsya-purāṇa* which refers to the progenitor-ṛishi of this gōtra as Śārkkarākshi gives the order of the *ṛishi's* forming the *pravara* of this *gōtra* as Bhṛigu, Āpnavāna, Chyavana, Aurva and Jamadagni (Ibid., p.95, 97).

9. Here the phrase, *"anarttapura-chāturvidya-sāmānya"* seems to make it clear that Ānarttapura had brahmins, studying and following all the four *vēdas* or which had the facility for instruction of all the four *vēdas*. The beneficiary of the grant, Nārāyaṇa-mitra was a *sa-brahmacharī* belonging to *Ānartta-pura-chāturvvidya-sāmanya*. The latter phrase indicated that the donee was one who was a student celebate, who had just finished his studies at the Vedic institution at Ānarttapura and the king's grant of a village to him as per this charter was meant to equip him to enter the phase of a married householder and to enable him to further pursue his Vēdic studies and at the same time carry on the duties enjoined on him as a brahmin-householder. Possibly this interpretation is applicable in all cases where grants are stated to have been made for *sa-brahmachāri* brahmins.

10. *Agrahāra* is stated to refer to "rent-free land given to *brāhmaṇas, a rent-free village; a brāhmaṇa village" (Sircar, D.C., Ind.Ep.Gloss.*, p.10) and *brahmadēya*, again, is said to signify "land or village given as gift (generally rent-free) to brāhmaṇas", *(Ibid.*, p.61). The coupling of both to describe the status under which the village, Dēsurakshitijja was meant to be enjoyed by the grantee here, Nārayaṇimitra, seems to have stressed that the said village was not only destined to be under the lordship of the grantee brāhmin but also was to be brahmin in character (i.e.) a residential settlement with brahmins in a dominant position (see *USVAE*, I, p.161; Sircar, D.C., *op.cit.*, p.9).

11. The reference to Bhūpā, the *dūtakā* of the charter as *rāja-duhitṛi* indicates that she was either a daughter of Dharasēna IV himself or just a member of the royal family. If the former was the case, her nomination as the *dūtaka* of the charter was indicative of the king's preference for her to succeed him,

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as she was his only offspring. (In the charters issued by the kings of the Maitraka dynasty usually the heirs-apparent are seen to have been nominated as the *dūtakas*. However, the succession after Dharasēna IV is seen to have passed on to a member of a collateral family (Dhruvasēna III). Apparently there were some special compelling circumstances. Possibly there was a reluctance to accept a woman as the ruler.

12. The name of the father of *divirapati* Skanda-bhaṭa, the writer of this charter is given as *sandhivigrahādhikṛita divirapati* Chandrabhaṭṭi. However one, *divirapati* Skandabhaṭa, who figures as the writer of the two Bhavnagar charters issued by the same Dharasēna IV, is stated to have been the son of *sandhivigrahādhikṛita divirapati* Vatra-bhaṭṭi/Vaśa-bhaṭṭi) (in the second record also what has been read as Vaśabhaṭṭi is capable of being read asVatra-bhaṭṭi). It is not likely that there were two *divirapatis* named Skandabhaṭa, who were respectively sons of Chandra-bhaṭṭi and Vatra-bhaṭṭi, and that there were two different *sandhivigrahādhikṛitas* within the span of a short period. (Also Cf. The charters issued by Sīlāditya I in the year (G) saṁvat 286, 290 - discussed above. They also reflect the confusion in the names of the writer. Possibly as the writing in the later copper plate grants of the Maitrakas reflect the indifference shown by the writer, the confusion as referred to above was also due to that).

## No.119

## KHEDA (KAIRA) PLATES OF DHARASENA IV

| | | |
|---|---|---|
| Location | : | Khēḍā (Kaira)[1] Kheda District |
| Date | : | (Gupta) samvat 330 = 649-50 A.D. |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Dharasēna (IV) |
| Dynasty | : | Maitrakas of Valabhī |
| Reference | : | Buhler, G., *IA*, XV, p.335 f. |

ॐ स्वस्ति विजयस्कन्धावाराद्भरुकच्छवासकात्प्रसभप्रणतामित्राणां ..... परममाहेश्वरः श्रीध्रुवसेनः (until here the text is same as

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in the earlier grant dated Samvat 311 = 630-31 A.D.)

तस्य सुतस्तत्पादकमलप्रणामधरणिकषणजनितकिणलाञ्छनललाटचन्द्रशकलः शिशुभाव एव श्रवणनिहितमौक्तिकालङ्कारविभ्रमामलश्रुतविशेषः प्रदानसलिल क्षालिताग्रहस्तारविन्दः कन्याया इव मृदुकरग्रहणादमन्दी कृतानन्दविधिर्व्वसुन्धरायाः कार्म्मुखे धनुर्व्वेद इव सम्भाविताशेषलक्ष्यकलापः प्रणतसामन्तमण्ड लोत्तमाङ्गधृतचूडारत्नायमानशासनः परममाहेश्वरः परमभट्टारकमहाराजाधिराजपरमेश्वरचक्रवर्त्ति श्रीधरसेनः कुशली सव्वनिव समाज्ञापयत्यस्तु वस्संविदितं यथा मया मातापित्रोः पुण्याप्यायनाय उदुम्बरगह्वरविनिर्गतखेटकवास्तव्योदुम्बरगह्वरचातुर्विद्यसामान्य पराशरसगोत्रवाजसनेयिसब्रह्मचारिब्राह्मणभवीनागशर्म्मपुत्रब्राह्मणादितिशर्म्मणे खेटकाहारे कोलम्बे वडुसोमालिकाग्रामपूर्व्वसीम्नि खेटकमानेन व्रीहिर्द्विपिटुकद्वयवापं सभृष्टीकं क्षेत्रं यस्याघाटनानि पूर्व्वतः सीहमुहिञ्जग्रामसीमा दक्षिणतो विश्वपल्लिग्रामसीमा अपरतो द्रोणकसत्कशमीकेदारक्षेत्रं उत्तरतो महेश्वरसत्कखग्गडिकेदारीक्षेत्रं तथा नगरकपथकान्तर्गतदुहुदुहुग्रामे दक्षिणापरसीम्नि खेटकमानेन व्रीहिद्विपिठकवापं कोटीलकक्षेत्रं यस्याघाटनानि पूर्त्वतः आटिरमणकेदारसंज्ञितं महत्तरगोल्लकसत्कक्षेत्रं सब्भील कसत्कखण्डकेदारश्च दक्षिणतः जाइण्णपल्लिग्रामसीमा अपरतो गुड्डपल्लिग्रामसीमा उत्तरतः आरलिकेदारः शमीकेदारो वल्मीकद्वयञ्च तथा पूर्व्वसीम्नि दुहुदुहिकापद्रके भृष्टी यस्य आघाटनानि पूर्व्वतः कपित्थोन्दन दक्षिणतो विशीर्ण्णोसंज्ञितकेदारिकं अपरतः कपित्थोन्दनी उत्तरतः ब्राह्मणवैरभटसत्कब्रह्मदेयक्षेत्रमतिक्रम्य उन्दनीद्वयं सधान्यहिरण्यादेयं सदशापराधं सोत्पद्यमानविष्टिकं सर्व्वराजकीयानामहस्त प्रक्षेपणीयं पूर्व्वप्रत्तदेवब्रह्मदेयब्राह्मणविङ्शतिरहितं भूमिच्छिद्रन्यायेनाचन्द्रा र्क्कार्णवक्षितिसरित्पर्व्वतसमकालीनं पुत्रपौत्रान्वयभोग्यं उदकातिसर्ग्गेण धर्म्मदायो निसृष्टः यतोस्योचितया ब्रह्मदेयस्थित्या भुञ्जतः कृषतः कर्षयतः प्रदिशतो वा न कैश्चिद्व्यासेधे वर्तितव्यमागामिभद्रनृपतिभिरप्यस्मद्वङ्शजैरन्यैर्व्वा अनित्यान्यैश्वर्य्याण्यस्थिरं मानुष्यं सामान्यञ्च भूमिदानफलमवगच्छद्भिरयम स्मद्दायोनुमन्तव्यः परिपालयितव्यश्चेत्युक्तञ्च ॥

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥

यानीह दारिद्रयभयान्नरेन्द्रैर्द्धनानि धर्म्मायतानीकृतानि ।
निर्भुक्तमाल्यप्रतिमानि तानि को नाम साधुः पुनराददीत ॥

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षष्टि वर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥

दूतकोत्र राजदुहितृभुवा ॥ लिखितमिदं सन्धिविग्रहाधिकृतदिवि पतिवत्रभट्टिपुत्रदि विरपतिश्रीस्कन्दभटेनेति । सं ३०० ३०

द्विमार्ग्गशिर शु २ स्वहस्तो मम -

## Translation

After stating that this charter was issued (by the king Dharasēna IV) from his victorious camp at Bharukachchha - vāsaka[2] and giving the genealogical background of the king in terms almost identical with that given in the other charters of this king (dealt with above) the charter records that *paramamāhēśvara paramabhaṭṭāraka mahārājādhirāja paramēśvara chakravartti* srī-Dharasēna, being well orders all (as follows):

May it be known to you: by me for the augmentation of merit of my parents, 1) the land capable of being sown with two *dvipiṭuka*[3] of paddy of (measured by) the measure *khēṭaka*[4] along with the *bhṛishṭīka*[5] - on the eastern boundary of the village Vaḍḍasōmālikā[6] in Kōlamba[7] in Khēṭakāhāra[8], for which (plot of land) the boundaries are as follows: on the east, the boundary of the village Sīhamuḥijja[9], on the south, the boundary of the village Viśvapalli[10], on the west, the *śamī-kēdāra* [11] field, the *satka* of Drōṇaka, on the north the *khaggaḍi-kēdāra* field[12], the *satka of Mahēśvara;*

2. Again in the south-western boundary of the village Duhuduhu[13] included in the Nagaraka-pathaka,[14] the kōṭīlaka-[14a] field capable of being sown with two *pīṭhakas* of paddy according to the measure, *khēṭaka*, for which (field) the boundaries are: on the east, the field known as *āṭiramaṇakēdāra*, the *satka* of *mahattara* Gollaka as also the *khaṇḍakēdāra*, the *satka* of Sabbhīlaka, on the south the boundary of the village Jāiṇṇapalli[15], on the west the boundary of the village Guḍḍapalli[16], on the

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north the *ārali-kēdāra, śamī-kēdāra* and two ant-hills *(valmīkas)*;

in the same way, in the eastern quarter, in Duhuduhikā - padraka[17], the *bhrishtī*,[5] of which the boundaries are: on the east Kapitthōndana[18], on the south the Viśaīrṇṇṇōasa-ñita - kēdārika,[18c], on the west Kapitthōndanī,[18] on the north two *undanis* beyond the *brahmadēyam field, the satka* of brāhmaṇa Vairabhaṭa.

Thus two fields along with *bhṛishtīka* have been granted as *dharmmadāya* along with the usual rights and guarantees *(udraṅga* etc., the list being a copy of such rights, which an addilino one category was standardised and stereotyped in these charters except for the addition of *brāhmaṇa-viṁśati* to *dēva-brahmadēyam*, as that was excepted from the purview of the grant)[19].

to *brāhmaṇa* Aditiśarmman, son of *brāhmaṇa* Bhavīnāgaśa-rmman, a *sabrahmachārī Vājasanēyi* (a good brahmin adhering to the Vājasanēya or Yajurvēda) belonging to Parāśara-sagōtra, who has emerged from Udumbara-gahvara catering to all the four Vēdas[20], hailing from Khēṭaka to which he had emigrated from Udumbara-gahvara.

[The statement of grant is followed by the usual admonition against obstruction by anyone to the enjoyment of the granted land as a *brahmadēyam* by the donee and the appeal to the future rulers of the area to honour and protect the grant and the same three verses as in the other grants of this series in the same context]

Here the *dūtaka* is the daughter of the king (*rājaduhitṛi*) Bhuvā[21]

This was written by *divirapati* Skandabhaṭa, son of *sandhivigrahādhikṛita divirapati* Vatra-bhaṭṭi

Saṁ 330, second Mārggaśira[22] Śu.2

[This is given under] my own hand.

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## Notes

1. The original plates of this charter is stated to have been found in Khēḍā (Kaira) collectorate. Wherefrom it had reached the said Collectorate is not stated (*IA*, XV, p.335)

2. Bharukachchha - the station from which Dharasēna issued the charter is representred by the modern Broach (Virjee, K.K., op.cit., p.296). This Bharukachchha- (Broach) was the headquarters of a *vishaya* in the kingdom of the Maitrakas (Ibid., p.291-92). The background under which this place was referred to as Dharasēna IV's victorious camp (*skandhāvāra*) as well as his residence is not ascertainable. It is possible that it was a convention for the residence of these kings of the Maitraka dynasty to be described as the victorious camp. It is also possible that the said king had pitched his camp at Bharukachchha on his return from a victorious expedition and issued this grant to mark the occasion.

3. The phrase *vrīhiṭṭipiṭuka - dvaya - vāpam*, as read by Buhler requires to be emended to read *vrīhi dvi - piṭuka - dvaya - vāpaṁ* (i.e.) the field that could be sown with two *dvi-piṭukas, dvi-piṭuka* having been a measuring vessel that could hold two *piṭukas*. It may be seen that the second plot granted is stated to have been capable of being sown with (one) *dvipīṭhaka*. Piṭuka or *pīṭhaka* seems to have been a local standard measure of volume (cf: *pāṭaka* - Sircar, D.C., *Ind.Ep.Gloss.*, p. 242).

4. The phrase, *khēṭaka-manēna* indicated a standard measure by which the said-paddy was to be measured. It must have been the standard measure that was ordained to be used either in the village or town named Khēṭaka (identified with Khēḍa, the headquarters of the modern Kaira district in Gujarat) or in the whole *āhāra* (territorial division) named after it. It is possible that each such *āhāra* had its own authorised standard measure.

5. *Bhṛishṭīka* is stated to refer to "raised ground near a tank for planting Piper betel upon," and that this term is represented by *bhīṭī or bhīṭ* in modern Hindi. It is also possible that this term was the same as *bhṛishṭi* (referred subsequently as having been granted) which means *"sūnya-vāṭikā"* (i.e.) empty garden or house-site or vacant plot for drying and winnowing the corn (See *IA*, XV, p.337; also see Monier Williams, *SED*, p. 766, col.1, p.769 col.2). In the context of the present inscription the term might have denoted the ground set apart for threshing corn.

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6. Vaddasōmālikā has been identified with the modern village Vaṁṭwālī, east of Mahmūdābād (IA, XV, p.336).

7. Kōlamba might have been an ancient territorial division corresponding to the whole or a portion of the modern Mahumudabad Taluk (*Ibid.,*)

8. Khēṭaka-āhāra was obviously a territorial division of ancient times with its headquarters at Khēṭaka (identified with the modern Khēḍa, the headquarters of the Kaira district). It must have covered the whole or part of the modern Kaira District (Virjee, K.K., *op.cit.,* p.304).

9. Sīhamuhijja has been identified with Sīhuñj or Sūñj, a large modern village, east of Vaṁṭwālī (*IA*, XV, p.336).

10. Viśvapallikā is probably the modern village Vānsōl, three miles south east of Vaṁṭwāli (*Ibid.,* Virjee K.K., op.cit., p.314).

11. Śamī-kēdāra was a field or meadow especially one under water identified by the existence of a *samī* tree there (See Monier Williams, *SED*, p.309, col.1 and p,1054, col.1).

12. Khaggaḍi-kedāra was probably a field/meadow where *khaggaḍī* (water-melon ?) was being grown (cf. *IA*, XV, p.336).

13. The village Duhuduhu has been identified with the modern village Dēhēra (Virjee, K.K., *op.cit.*, p.300).

14. Nagaraka-pathaka, was the territorial sub-division around Nagaraka which has been identified with Nagara, two miles north of Cambay and twenty five miles away from Khēdā (Virjee, K.K., *op.cit.,* p.306). Buhler has surmised that Nagaraka-pathaka was "the *pathi* or Tālūka immediately surrounding the town (i.e.) probably Khēḍā itself (*IA*, XV, p.377).

14a. The term Kōṭīlaka prefixed to *kshētram* has not been interpreted.

15. Jāïṇṇapalli might be represented by the modern village Jaiṇol in the Kheḍā district (Ibid.,) [Also see Virjee, K.K., *op.cit.,* p. 301-302. She identified it with a village named Juni).

16. The village Guḍḍapalli has been identified with Guḍāli about two and half miles north west of Dēhēra (Virjee, K.K., *op.cit.,* p.301).

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17. Duhuduhikā-padraka has been understood as the grazing ground of the village Duhuduhikā (*IA*, XV, p.337). It could as well have been the uncultivated common land attached to the village Duhuduhikā (Sircar, *Ind.Ep.Gloss.*, p.226).

Duhuduhikā was possibly the same village as Duhuduhu referred to above.

18. Kapitthōṁdana/Kapitthōndanī has been understood as the *undani* or a reservoir of water or a channel for purpose of irrigation near a kapittha tree or attached to *Kapitta* (village ?) (*IA*, XV, p.337).

18a. What is written as *viśīṇṇoñita* in the text is conjectured to have been a mistake for *viśirṇṇa-saṁjñita* by Buhler (*IA*, XV, p.340 n.)

19. See note 7 under Alina plates. Again it is plain that most of the rights and privileges which are listed here as accompaniments of the grant are conventional, as they could not have had any relevence to a grant of plots of land. They could pertain only to grants of whole villages.

20. In this charter, the significance of the phrase *chāturvvidya - sāmānya* seems to be clarified. From the construction of this part of the text, (i.e.) *udumbara - gahvara - vinirggata - khēṭaka - vāstavya - udumbara - gahvara - chātur-vvidya-sāmānya*, one is led to understand that the donee was one of those belonging to the *chātur-vvidya* of Udumbara-gahvara. This expression, *chātur-vvidya* might have been meant to indicate that brahmins belonging to all the four *vēdas* were resident there (in Udumbara-gahvara) or that there was an institution for giving instruction in all the four *Vēdas* in that place and that the donee was an *alumni* of that institution. Udumbara-gahvara, is understood as a village or town abounding in Udumbara trees but has not been identified (*IA*, XV, p.336).

21. Apparently this princess Bhūvā was identical with Bhūpā, who figures in the same capacity in the other grant of Dharasēna IV dated in the same year from Alīnā dealt with above.

22. The statement here that the month Marggaśirā was the second of that name in that year has drawn the comment that Mārggaśirā was not a month subject to intercalation. Buhler, however has explained away this feature (*IA*, XV, p. 337-338). It may also be seen that in the Alina plates where also the

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month Mārggaśira in the (Gupta) yeara 330 is cited there is no reference to the first or second Mārggaśira month.

## No.120

## CHIPURUPALLE PLATES OF VISHNUVARDDHANA

| | | |
|---|---|---|
| Location | : | Chipurupalle, Chipurupalle Taluk, Visakhapatnam District. |
| Date | : | R.Year 18 = 650 A.D.[1] |
| Script | : | Early Kannaḍa |
| Language | : | Sanskrit |
| King | : | Vishṇuvarddhana (I) |
| Dynasty | : | Eastern Chāḷukya |
| Reference | : | Fleet, J.F., *IA*, XX, p.15 f. |

स्वस्ति । श्रीमच्चालुक्यकुलजलनिधिसमुदितो नृपतिनिशाकरः स्वभ्रूलताभङ्गा नमितरिपुनृपतिमकुटमणिप्रभाविच्छुरितचरणारविन्दद्वयः सत्याश्रयश्रीवल्लभमहाराजः। तस्य प्रियानुजः स्थलजलवनगिरिविषमदुर्ग्गेषु लब्धसिद्धित्वाद्विषमसिद्धिः दीनानाथद्विजवसुवृष्टिप्रवर्षणतया कामधेनुः युवतिषु मदनायमानचारुशरीरत्वान्मकरध्वजः स्वदानार्ण्णविषु परिमग्नकलिप्रभावः अनेकसमरविजयसमुदितविमलयशोविशेषविभूषितसकलदिङ्मण्डलः मनुरिव विनयज्ञः पृथुरिव पृथुकीर्त्तिः गुरुरिव मतिमान् परमब्रह्मण्यः श्रीविष्णुवर्द्धनमहाराजः दिमिलविषये काल्वकोण्डग्रामाधिवासिनः कुटुम्बिनस्समवेतानि ममर्थमाज्ञापयति यथा । अधीतावगतवेदवेदाङ्गस्य ब्रह्मशर्म्मणः पौत्राभ्यां अधिगतस्वशाखाचोदितस्वकर्म्मानुष्ठानतत्परस्य दुर्गशर्म्मणः पुत्राभ्यां वेदवेदाङ्गेतिहासपुराणधर्म्मशास्त्राद्यनेकागमतत्त्वविद्भ्यां गौतमगोत्राभ्यां तैत्तिरीयचरणाभ्यां विष्णुशर्म्ममाधवशर्म्मभ्यां पूकिविषये चेरुपुरग्राममिधिवसता श्रावणमासे चन्द्रग्रहणनिमित्ते सर्व्वकरपरिहारेणाग्रहारीकृत्य स्वपुण्यायुरारोग्य यशोभिवृद्धये ग्रामोयं दत्तः ॥ अस्य कैश्चिदपि न बाधा करणीया । अत्र व्यासगीतौ।

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बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥

षष्टिं वर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः ।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥
श्रीमति मत्स्यकुले प्रसूतः स्वभुजबलप्रतापावनतरिपुराज्ञसिरटवीदुर्ज्जयः ॥ सं १० ८ मा ४ दि १० ५॥

## Translation

Well-being! Satyāśraya - śrīvallabha - mahārāja, a king who had risen like the moon in the ocean of the auspicious family of Chālukyas, whose pair of lotus like feet are being sprayed by the luster of the gems on the crowns of enemy kings, who had been subjugated by the mere knitting of his brows.

His younger brother is śrī-Vishṇuvarddhana - mahārāja, who is *Vishamasiddhi*, (which title he had earned) due to his having accomplished (the feat of storming and capturing) the impregnable forts, (based) on land, water, forests and mountains, who is Kāmadhēnu (the divine cow which is known to bestow on anyone approaching it whatever he wishes for) on account of his showering benefits on the poor, orphans and brahmins, who is Makaradhvaja (cupid) due to his physique and looks playing the Madana (attractive to) for young damsels, in the sea of whose liberal gifts the might of the Kali age has got drowned, who has gorgeously decorated all the quarters with his pure fame earned from his victories in many battles, who like Manu knows (what is) proper and decent behaviour, who like the mythical king Pṛithu, is eminently famous, who like Guru (the divine preceptor, Bṛihaspati) is wise and intelligent, who is pious and favourable to brahmins,

orders the organised (corporate) householders (*kuṭumbi*) resident in the village in Kālvakoṇḍa in Dimila-vishaya[2] to the following effect.

(By me) Being resident in the village Cheṛupūra in Pūki-vishaya[3], this village (Kālvakoṇḍa) has been given, after making it into an *agrahāra* with exemption from

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all taxes, for the sake of securing increase of my merit, life-span, health and fame, to Vishṇu-śarman and Mādhava--śarmman, who belong to Gautama-gōtra and Taittirīya-charaṇa, who have got to know the essence of *Vēda, Vēdāṅga, Itihāsas, purāṇas, dharmmma-śāstras* and such many other sacred doctrinal works, who are the sons of Durga-śarmman, who was absorbed in observing his duties as prescribed by the codes as contained in the Vēdas, which he had properly studied, and the grandsons of Brahma-śarmman, who had studied and mastered the *Vēdas* and *Vēdāṅgas*, on the occasion of the lunar eclipse in the month of Śrāvaṇa[1]

This (gift) should not be interfered with by anyone. Here (are two verses) sung by Vyāsa [two of the usual verses]

The *Ājñapti* (executor for this charter is) Aṭavidurjjaya, born in the prosperous Matsya-kula, who has subjugated the enemies by the prowess of his own arms.[4]

Year 10 8 marraśiva 4 day 10 5[1]

## Notes

1. This date as assigned to this record follows the reasoning of Somasēkhara Śarmā, M. The date 632 A.D. assigned to this record by Fleet, (IA, XX, p.3-5, 16) is untenable for the following reasons; The year 18 cited in the record having been attributed to the regnal reckoning of Vishṇuvarddhana, as per Fleet, the commencement of that reckoning should have been in 614 A.D. But, as per the Satara plates, Vishṇuvarddhana with the title *yuvarāja* indicating his subordinate status, was in the Satara region even in the year 617-18 A.D. (which was the year 8, of Pulakēśin II equated to Śaka 539). Further, the Kopparam plates, which is dated year 21 of apparently Pulakēśin II contains the statement, "who had established the right of succession to the kingship, in the line of his (own son after vanquishing the host of enemies (rivals ?) by the strength of his arms". This is understood as referring to the establishment of his kingship in the Vēṅgī region by Pṛithivī-yuvarāja (identified with Vishṇuvarddhana) around that date i.e. 630-31 A.D. In view of these, Vishṇuvarddhana can be deemed to have started his regnal year (reckoning) (his rulership in the Vēṅgī kingdom) in about 631-32 A.D. In the 18th year

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of that reckoning as cited in the present record (i.e. 650 A.D.) there was a lunar eclipse in the month Śrāvaṇa on 18th July (*IA*, XX, p.4; *JOR*, IX, p.31-32, 38, In 651 A.D. also there was a lunar eclipse in the month Śrāvaṇa on the date 8th July 651 A.D. However there was an intercalary Śrāvaṇa month in that year. If the date cited was the equivalent of 8th July 651 A.D., the record would have specified as to which of the two Śrāvaṇa months had the lunar eclipse. Venkataramanayya, N. (*The Eastern Clukyas of Vēṅgi*) chose to adopt 624 A.D. as the year in which Kubja-Vishṇuvarddhana began to rule, but his statement has not been supported by any argument.

2. The village Kalvakoṇḍa has been identified with the modern village, Kalavalapalli in Sarvasiddhi taluk, Visakhapatnam district (Ramachandra Murthy, S.S., *op.cit.,* p.58 n.8) The place Dimila after which the territorial division, Dimila-vishaya was named has been identified with the modern Dimile or Dimila village in the same taluk as above. (*Ibid.; IA*, XX, p.16).

3. Fleet was not certain about the name of the *vishaya.* Pūki was his tentative reading. Ramachandra Murthy (*op.cit.,* p.124) has taken it to be the same as Pḷaki-vishaya, and identified the chief town Pḷaki of that vishaya with the modern Pakki, in Bobbili taluk of Visakhapatnam district. The *vishaya* concerned is understood to have covered portions of the modern taluks of Sarvasiddhi, Bobbili and Anakapalli taluks (Ibid; also *EI*, XXXI, p.131-32). Cherupūra was obviously the ancient name of Chīpurupalle, the findspot of the record. However, it may be pointed out that there is a Chīpurapalle in Anakāpalli taluk, also. S.S. Ramachandra Murthy, (*op.cit.,* p.124) and Somaśēkhara Sarma, M (*EI*, XXXI, p.132) were inclined to identify the village mentioned in the body of the record with this latter village.

4. This Aṭavī-durjaya has been doubtfully understood as the founder of the Mātsya family of chiefs of Oḍḍādi-who thus had their base on the west coast (Venkataramanayya, N., *op.cit.,* p.63).

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# No.121

# NIRMAND PLATE OF SAMUDRASENA

| | | |
|---|---|---|
| Location | : | Nirmand, Kullu Division, Kangra District, Punjab |
| Date | : | Year 6 = C. 650 A.D.[1] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Mahāsāmanta - mahārāja Samudrasēna |
| Dynasty | : | ...[2] |
| Reference | : | Fleet, J.F., *CII*, III, p.286-291. |

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.....भिख्यातनरपतिवंशजस्समभवच्चतुरुदधिसमतिक्रान्तकीर्त्तिरनेकसामन्तोत्तमाङ्गावनतमुकुटमणिमयूखविच्छुरितचरणारविन्दयुगलः क्रतुयाजी महासामन्तमहाराजश्रीवरुणसेनस्तस्य पुत्रस्तत्पादानुध्यातः परमदेव्यांप्रबालिका भट्टारिकायामुत्पन्नः पित्रैव तुल्यो गुणैर्म्महासामन्तमहाराजश्रीसञ्जयसेनस्तस्य पुत्रस्तत्पादानुध्यातः परमदेव्यां शिखरस्वामिनी भट्टारिकायामुत्पन्नस्समरशतलब्धजयस्त्यागी महासामन्त महाराजश्री रविषेणस्तस्य पुत्रस्तत्पादानुध्यातः परमदेव्यां श्रीमिहिरलक्ष्मीभट्टारिकायामुत्पन्नश्शरदमलसकलरजनिकर इव प्राणिनां समाह्लादनकरस्समुत्खाताशेषरिपुराशावतामप्रार्थितफलप्रदो दीनानाथातुरदयालुः परममाहेश्वरोतिब्रह्मण्यः परार्त्थैकरतो महासामन्त महाराजश्रीसमुद्रसेनो जननी श्री मिहिरलक्ष्म्या धर्म्मार्त्थं भगवतस्त्रिपुरान्तकस्य लोकालोककरस्य प्रणतानुकम्पिनस्सर्व्वद्: खक्षयकरस्य कपालेश्वरे जननीप्रतिष्ठितस्य श्रीमिहिरेश्वरस्य कपालेश्वरबलिचरु सत्रस्रग्धूपदीपदानाय सततं शीर्ण्णखण्डस्फुटितसाधनाय च निर्म्मण्डाग्राहारा थर्व्वणबाह्मणस्तोमाय सूलिसग्रामनववैदिलकर्म्मान्तवस्खलिककुटुन्बिना द्वेशभूमीपर्यन्ता परिभूतनाम्मा फक्कश्व तालापुरककुटुम्बिना द्वेशभूमी सोद्रङ्गा ससीमान्तपर्यन्ता सुलभककुटुम्बदिन्नकुटुम्बश्च । कपालेश्वरदेवस्य पूर्व्वप्रतिष्ठायां महाराजासर्व्ववर्म्मणा भूमी दत्ता । सूलिसग्रामस्य श्रीमिहिरलक्ष्म्या दत्तस्य समौदकजङ्गलभूमीसमेतमशेषं सप्रतिवासिजनसमेतं सोद्रङ्गा स्वसीमातृण काष्ठप्रस्रवणयूतिपर्यन्तं देवाग्राहारात्वेना चन्द्रार्क्कतारासमकालीनं प्रतिपादयति

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स्म॥ विदित्वैतद्राजभिस्तदाश्रि तजनेनाधिकृतानाधिकृतेन हितमिच्छता प्रतिपालनीया। योन्यथा कुर्यात्परिपन्थनमपहरणपीडोपद्रवं वा स पञ्चभिर्म्महापातकैरु पपातकैश्च संयुक्तास्स्यात् ॥ उक्तञ्च ।

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभि : ।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ १ ॥

षष्टिं वर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः ।

आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥ २ ॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।

षष्टिवर्षसहस्राणि बिष्ठायां जायते क्रिमिरिति ॥ ३ ॥

दूतोत्र निहिलतिकुशलप्रकाशश्च । लेखकोत्र उद्योतार्क्कश्च

गणश्रेष्ठ : ॥ संवत् ६ बैशाख शु दि १०/१ ॥

राष्ट्रसमेतस्येयं दत्तिः परिपाल्या ॥ ऐङ्गिकात्र उद्यानस्थावर वादित्रकविश्वसहद्र उपलव कगललञ्चटिक द्वय मिहिर लक्ष्मीप्रतिप्रादित इति॥

## Summary

There was one *mahāsāmanta-mahārāja*-Śrī-Varuṇasēna, born in a family of famous rulers, whose fame had reached uptil the four oceans encompassing the world, whose pair of feet is covered by the rays emanating from the jewels studded in the crowns of many feudatories, who has performed a sacrifice.

His son, born of *paramadēvī* - Prabālikā-bhaṭṭārikā, who meditated at his (father's) feet was *mahāsāmanta-mahārāja*-śrī-Sañjayasēna.[3]

His son, born of *paramadēvī* Śikharasvāminī-baṭṭārikā, who had obtained victories in hundred(s) of battles and who was magnanimous, was *mahāsāmanta - mahārāja* - śrī-Ravishēṇa

His son, born of *paramadēvī śrī*-Mihiralakshmī-bhaṭṭārikā, who like the clear moon of the Śarad season, gladdens all creatures (the *karas* or taxes levied by him were very

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mild like the *karas* (rays) of the moon), who has uprooted all the enemies, who is the bestower of even unasked for benefits to those needy, who is very considerate towards those who are destitute, orphaned and afflicted, who is a great devotee of Mahēśvara (God Śiva) and a *brahmaṇya* (pious and reverential towards brahmins), who is always absorbed in doing good to others, is *mahāsāmanta mahārāja*-śrī-Samudrasēna,

He, for the merit of his mother śrī-Mihiralakshmī, for the (God) śrī-Mihirēśvara[4] installed and consecrated by her in Kapālēśvaram,[5] which God destroys all sorrows, who is compassionatee towards those who bow to Him, who causes the splendour of the world, who is the worshipful Tripurāntaka (the eliminator of the three cities (i.e.) a demonaic being called so) (has confirmed the grants made)

for carrying out the rituals of *bali, sattra, srag* (garlands), incense, lights (lamps) and charity-distribution in the name of God Kapālēśvara (for God Mihirēśvara?) and for attending to the repairs, of such parts of the premises of the temple of that God which had become worn out or broken and dilapidated[6]

The land designated as Phakka[7] extending upto the *dvēsa-bhūmi*[6] of the *kuṭumbis* of Vakkhalika, who are engaged in the *navavaidila-karmma* in Sūlisagrāma and (the lands of) the *kuṭumbis* of Sulabhaka and Dinna, the well-demarcated *dvēsa-bhūmi*[8] enjoying the right to *udraṅga* belonging to the *kuṭumbi* of Tālāpuraka, which had been granted earlier by *mahārāja* Śarvva-varmman for Kapālēśva-radēva installed by him[9] and entrusted to the assemblage *(stōma)* of *brāhmaṇas* who are scholars in Atharvvaṇa-(Ve-da), of the *agrahāra* of Nirmmaṇḍ,[10]

The village Sūlisagrāma gifted by śrī-Mihiralakshmī, including the facilities, forest-land and all such land, all the inhabitants, the right to *udraṅgaṁ* and (the lands uptil and inclusive of) all the grass-land wood-land, springs and junctions (of pathways? *yūti*) on the boundaries.

knowing this, (this grant) should be honoured by the rulers, their dependant officials duly given authority or even by those acting (controlling the affairs in the area)

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with or without any authority), if they wish for their welfare. Who-ever does otherwise, (i.e.) causes obstruction, deprives or causes any other inconvenience, to those enjoying the granted lands he will incur the five great sins and also the subsidiary sins. It is also said

(This is followed by three of the usual verses which are not attributed to any source.)

The *dūta* was Nihilapati[11] Kuśala-prakāśaḥ. The writer is Udyōtā-ārkkaḥ, the *gaṇaśrēshaṭa*.[12]

Samvat 6[1] Kkhe[13] śu. day 10 1 (11)

this grant (which has been made in association) with the *rāshṭra* should be preserved[14]

(There two (more) are which have been granted by Mihiralakshmī)[15]

## Notes

1. Fleet, at first thought of ascribing the date, year 6 cited in this inscription to the Harsha era (which commenced in 606-607 A.D.) but later discarded it on historical grounds and assigned the inscription on palaeographical considerations "roughly to about the seventh century A.D. " *(CII*, III, p.287 and n.1). It is possible that the year (6) cited was in Samudrasēna's own regnal reckoning. In consideration of all the above, the approximate date as above has been assigned to this inscription.

2. There is no indication of the dynasty to which the king of this record belonged.

3. As these epithets *mahāsāmanta*, and *mahārāja* indicate that, Varuṇasēna was possibly a feudatory of Harshavarddhana of Sthāṇvīśvara at first and subsequently became independent (It may be seen that the record states that he himself had feudatories who were bowing low at his feet). But he and his successors are seen to have still retained the feudatory's epithets. It is noteworthy that the genealogy of Samudrasēna as described follows the pattern set in Harsha's records, in citing the mother of each king of the line.

4. The deity installed by Mihiralakshmī, the mother of Samudrasēna, must have been named Mihirēśvara by her after her own name. There cannot be any doubt about that deity having been God Śiva as He is described as Bhagavān Tripurāntaka

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(death to the demon Tripura). Though Fleet also came to the same conclusion, "The occurrence of the word *mihira*, 'the Sun' as the first component of the God's name" led him to speculate that "in this particular case some form or other of solar worhsip was combined with Śaiva 'rites" (*CII*, III, Fleet p.288) But *mihira* also was the "first component of the dowager-queen's own name. In this connection it may be seen that the Hūṇa Mihirakula who ruled in Western India during the first half of the sixth century A.D. who is stated to have built a Mihirēśvara temple (the God in that temple seems to have been Śiva and named as the Īśvara or Lord of Mihira" to commemorate his own name by that king (MW, *SED*, (First edition), p.780 col.1. However he has not indicated the source of his information). There is no information on whether the queen Mihiralakshmī was in any way connected with the descendants of that Mihirakula (Mihira meaning "the Sun" having been derived from Persian, the assumption of that name by the said Huna king might have been indicative of his close Persian connection. (The *Classical Age* (B.V.B. Series), p.35) and if it was a *liṅgam* (which had come to represent God Śiva by that time) or a portriat or an image in some human form that was named Mihirēśvara and installed by the queen (For that matter there is also no information on how Kapālēśvara in whose temple-complex Mihirēśvara was consecrated, was represented) (Also see no.10 below.)

5. As the text of the inscription runs, *Kapālēśvare, jananī - pratishṭhitasya śrī-Mihirēśvarasya*" it is to be understood that the deity śrī-Mihirēśvara was installed in a shrine within the temple-complex of Kapālēśvaram *(Kapālēśvaram* can be understood as a temple-complex centered on the shrine of Kapālēśvara).

6. *It is to be noted that the text reads, *Śrī-Mihirēśvarasya Kapālēśvara-bali-charu* etc. Hence it is to be understood that it was for these services etc. for God Kapālēśvara installed earlier by him, *mahārāja* Śarvvavarman had made grants of land and that the income from those lands was stipulated to be used for conducting the same services for God Mihirēsvara installed by the mother of Samudrasēna. When the queen gifted Sūlisagrāma for God Mihirēśvara, she did not specify the services for which the income from that gift-village was to be be utilised. Information on the identity of this Śarvvavarman is not available.

7. Fleet had understood that Phakka was the nickname of a cultivator, who had given land (to the God or to Śarvavarman for the purpose of the grant). (*Ibid*., p.290 and n.5)

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8. *Dvēsa-bhūmi*, appears to have been a type of land (Cf.Sircar, D.C. *op.cit*, p.105).

9. The text of the inscription is involved and unclear. However, it appears that Śarvavarman, whose identity is not clear, had granted the land called Phakka and some more land in Tālāpura for the carrying out of the services, *bali, charu* etc. for God Kapālēśvara and maintenance of the premises of the temple. Samudrasēna took note of this when he ordered that the village Sūlisagrāma, as gifted by his mother for God śrī-Mihirēśvara should be deemed to include all kinds of land within the precicnts of and appertinent to that village (cf. *CII*, III, p.288, 290).

10. Nirmmand, the village/town referred to in the text continues with the same name today and it was in this place that this single copper plate was found nailed upon one of the walls of the temple of Paraśurāma. It appears that the Kapālēśvara temple referred to in this record is this same temple and that a shrine for Paraśurāma, who is considered as an *avatār* (incarnation) of God Vishṇu was set up in this temple in later times. Possibly this shrine was given prime importance by the devotees, and the whole temple came to be known as Paraśurāma temple. However to get the above surmises confirmed one will have to visit this temple and ascertain if there are also the two shrines one of Kapālēśvara and the other of Mihirēsvara, still existing at least in a dilapidated condition in the complex of this temple.

11. *Nihilapati* was the designation of a certain official but its import is uncertain. *(Ibid.*, p.216).

12. This phrase as given might have been a local term for *gaṇa-śrēshṭhaḥ (CII*, III, p.289, n.5) which probably referred to the head of a corporation (Sircar, D.C., *op.cit*, p.110)

13. *khē* apparently stood for Vaiśākhē (*CII*, III, p.289, n.6)

14. This statement *rāshṭra-samētasy-āyaṁ dattiḥ* is interesting. Fleet's translation, "This grant which is one of the whole assembly of (the people of) the country" has not brought out the technical significance of this passage. The *rāshṭra* in this passage must have referred to the governing body of the territorial (fiscal) division, (*rāshṭra* - See Sircar, D.C., *Ind.Ep.Gloss.*, p.277) to which the village Nirmand, where the temple was situated, and the village Sūlisagrāma belonged, though the name of this *rāshṭra* is not specified in the record. (In the Tamilnaḍu charters, it is seen that the king very often addressed his order regarding the grant, to the *nāṭṭār* - the corporate body managing the affairs of the *nāḍu)* the designation of a territorial division, to define

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and delimit the land/village granted and carry out other formalities to give effect to the grant. It seems very llikely that the *rāshṭra*, (which Samudrasēna associated in the grant process) seems have had the functions similar to those of the *nāḍu*. It is significant that the record does not name the *ājña* or *ājñapati*, a royal official who seems to have been expected to discharge the same functions as of the *nāṭṭār*.

15. There is a passage at the end of the record, which is stated to be "too corrupt to be capable of translation". Fleet has speculated that "it appears to record two other grants made by Mihiralakshmī; and it mentions a park, some immovable property, and some musical instruments" (*CII*, III, p.291, n.4).

## No.122

## STONE INSCRIPTION FROM KUDARKOT (GAVI-DHUMAT)

| | | |
|---|---|---|
| Location | : | Fort of Kudarkoṭ, Itawa District, U.P. |
| Date | : | C. 650 A.D.[1] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Harivarman *alias* Mamma |
| Dynasty | : | ?[2] |
| Reference | : | Kielhorn, F, *EI*, I, p.179-184. Fuhrer, A, *JASB* LVII (1888) p.77-82 |

**Metres :** *Āryā* 1, 3, 17; *Anushṭubh*, 2, 5, 7, 9, 10, 11, 12, 13, 18; *Sārdūlavikātḍita* - 14; *Upēndravajrā*, 6, 8; *Vasantatilaka*, 4, 15, 16

ओं नमः ॥

सन्निहितनीलकण्ठा नितम्बतटशोभिनी ससिंहगुहा ।
जयति प्रालेयाचलभूरिव दुर्ग्गा सदा सुमुखा॥ १ ॥

आसीच्छ्रीहरिदत्ताख्यः ख्यातो हरिरिवापरः ।
श्रीहर्षेण समुत्कर्षं नीतोपि विकृतो न यः ॥ २ ॥

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अविचलितरत्नसंचयमक्षोभितभूभृदवधृतभुजङ्गं ॥
पुरुषोत्तमस्य विसदृशमासील्लक्ष्मः आर्ज्जनं यस्य ॥ ३ ॥

तस्याभवत्सुतनयो हरिवर्म्मनामा श्रीमम्म इत्यपरनामकृतप्रतीतिः ।
यस्मिन्नवाविव तपत्यखिलस्वबन्धुस्त्रीवक्त्रपङ्कजवनानि विकासमीयुः ॥४॥

यस्याद्यापि हतारातिमन्दिरोद्यानपादपान् ।
दावव्याजेन दहति प्रकामं कोपपावकः ॥ ५ ॥

विशालवक्षःफलकाभिलक्ष्यप्ररूढखङ्गव्रणसन्निवेशाः ।
अनेकसंयद्विजयाङ्कसंख्या निखातरेखा इव यस्य रेजुः ॥ ६ ॥

सरागयापि यस्यासीद्द्वयं द्रष्टुं न पारितं ।
यत्पृष्ठमरिवाहिन्या यच्च वक्षः परस्त्रिया ॥ ७ ॥

प्रजापतिं निर्म्मितसप्तसागरक्षमाधरं यो लघयन्सिसृक्षया ।
महाह्रदानम्बुनिधीनकल्पयत्सुराधिवासानचलांश्च कोटिशः ॥ ८ ॥

महान्तः कर्कशात्मानो बद्धमूला अपि क्षितौ ।
सावज्ञमाज्ञया येन नतिं नीता महीभृतः ॥ ९ ॥

स्वप्रासादमहाभारगुरूभूततनोरिव ।
यः कूपखननव्याजैस्सिरा भूमेरमोचयत् ॥ १० ॥

मार्गणाभिमुखा लुब्धास्समेताः फलकाङ्क्षया ।
विमुखा येन रिपवः कृता न पुनरर्थिनः ॥ ११ ॥

लोके प्रथयतापूर्व्वं व्यवहारेषु कौशलं ।
येनार्थित्वमगत्वैव जिताः प्रत्यर्थिनः सदा ॥ १२ ॥

जनयामास यः पुत्रं त्रयीरक्षणदीक्षितं ।
श्रीतक्षदत्तनामानं नमितारिशिरोधरं ॥ १३ ॥

सर्व्वेषामभयप्रदेन सहजास्सन्तस्तथानेकशो
युद्धेनेन यशोर्थिना तृणमिव त्यक्ता वयं केवला ।
इत्युच्चैः परिवृद्धमन्यव इव प्राप्यावसानान्तरं
लब्धास्त्रव्रणरन्ध्रनिर्ग्गमपथा यस्यासवो निर्ययुः ॥ १४ ॥

रम्ये गंवीधुमति संततवेदविद्याव्याख्यानघोषबधिरीकृतदिङ्मुखेस्मिन् ।
उच्चैश्चीकरदुरुस्थिरचारुचित्रं त्रैविद्यमन्दिरमुदारमिदं स साधुः ॥ १५ ॥

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यावद्गुणाश्शशिकरा इव तस्य लोकमाह्लादयन्ति हतसान्द्रतमस्समूहाः ।
एतद्द्विजातिभवनं भुवनाभिराममव्याहतादिकृतसंविधि तावदास्तां ॥ १६ ॥

भद्रेणैते रचिता वामनतनयेन सुचरितश्लोकाः ।
ऐशानिनापि लिखिताः सूत्रधृता देवदेवेन ॥ १७ ॥

बह्वृचचरणे साङ्कृत्यसगोत्रस्सूर्यदत्तपुत्रो महासेनदत्तः अध्वर्यु चरणे वत्ससगोत्रः गोवत्ससोमपुत्रो जातवेदसोमः ।
छन्दोगचरणे कुहलसगोत्रः कुलदीपकीर्त्ति-पुत्रः वैश्वानरकीर्तिः ।
बह्वृचचरणे वासिष्ठसगोत्रः उदैतधरपुत्रः श्रीचन्द्रधरः ।
अध्वर्युचरणे औपमन्यवसगोत्रो वसुस्वामिपुत्रः बहुरूपशर्म्मा ।
छान्दोगचरणे गालवसगोत्रो धृतिगुप्तस्वामिपुत्रः ....

एतैर्महत्तमैः श्रीमत्तैर्विद्याज्ञानुपालनैः ।
कारितं धाम धर्मस्थैः श्रीमम्मस्य स(माज्ञया). ॥ १८ ॥

## Translation

Ōṁ, Salutation

**Verse 1** Victorious is Durgā who is always pleasant and lovely in looks who has Nīlakaṇṭha (God Śiva who is blue necked) by Her side, who is glorious with Her sloping loins *(nitamba-taṭa)*, who is accompanied by the lion (her vehicle) and Guha (God Subrahmaṇya) and who thus is like the area of the Prālēyāchala (snow-mountain i.e. Himavat, the region of which has ridges and slopes - *nitamba-taṭa* - caves with lions and has peacocks *(nīlakaṇṭha-)* roaming in its vicinity)

**Verse 2** There was one named Haridatta, famous as another Hari (God Vishṇu) who, though elevated to eminence by śrī - Harsha[3] (possibly there is a pun here, as God Viṣhṇu is also Śrī-Harsha (i.e.) one who is the joy of Śrī - the goddess Lakshmī) did not undergo any change to the worse in demeanor

**Verse 3** By him wealth (Lakshmī) was acquired not by stirring up any hoard of gems *(ratna-saṁchayam)*, not by squeezing any king *(bhū-bhṛid)* nor through the grace of profligate people and as such he was very much unlike Purushōttama.[4]

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**Verse 4** He had a good son named Harivarmmā, who became famous with the other name śrī-Mamma. By his shining bright like the Sun, the very forest of the lotus-like faces of all the women folk of his relatives attained brightness (when the Sun blazes forth the lotuses bloom and present a glorious sight)

**Verse 5** His anger is like forest-fire and even now burns freely the uprooted trees in the gardens of the residences of his enemies defeated and slain by him.

**Verse 6** On his broad chest there were many deep scars of wounds received from swords (subsequently healed up) which became the deep marks of the number of his victories in the many battles (he had fought)

**Verse 7** Though very desirous to do so, the two, the army of his enemies and the wives of others, could not manage to see his back or his breast respectively

**Verse 8** As if to makes help of Prajāpati (the Creator) who has created the seven seas and seven mountains, with an urge to create (on his own) he excavated big tanks; full of water (expansive like the seas) and abodes (temples) of Gods resembling mountains, by the *kōṭi* (crores)

**Verse 9** Even such kings (*mahībhṛid* - king: mountain) who were very hardhearted (very rugged) and were well-rooted in the soil (in their own territories), when his commands (were issued) disdainfully they bent down to the earth, in submission, eager to (carry out those commands)[5]

**Verse 10** He relieved the tension of the nerves of the earth whose body had been strained (oppressed) by the weight of his huge palaces/edifices (built by him), by the strategem of digging wells (deep enough as if) to counterpoise the high-rise mansions built by him.

**Verse 11** By him, the enemies who desirous of gain and benefits, dared to face his arrows along with their retinue, in battle, were (frustrated and) made to turn back (retreat) but such was not the case with the

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supplicants who searched him out and eagerly sought benefits from him.

**Verse 12** (As if) announcing to the world his expertise in conducting the (state and mundane) affairs, by him the disputants/contestants were silenced (defeated) even without his going to the extent of becoming a plaintiff (to argue his case) (i.e. he was so much reputed for his judgement in the affairs of state, that he had no necessity of entering into any lengthy arguments to silence and convince the disputants).[6]

**Verse 13** He begat a son named śrī-Taksha-datta who was well-initiated in the duty of preserving and conserving the three[7] and who had brought down into submission his enemies obliging them to bow at his feet with their necks bent down

**Verse 14** His vital spirits (life-*asavaḥ*), as if greatly enraged on seeing that he (Taksha-datta) who was one who granted refuge to everyone (seeking it), treated them as of no consequence, even though they were born with him and had served him well, was recklessly seeking glory in battles disregarding them, getting their patience exhausted, and as if they had found a different refuge, went out (of his body) through the gaps (in it) created by the wounds inflicted (on it) by the missiles/weapons of his adversaries[8]

**Verse 15** That saintly person (Mamma - father of Taksha-datta ?[9]) established this *trai-vidya-mandiram* (home for the instruction in and recitation of the three Vēdas) which was spacious, firm, beautiful and distinguished, in this pleasant Gavīdhumat[10] where - from the loud noise raised by the exposition of the Vēdic lore was deafening and was heard upto the end of the quarters

**Verse 16** So long as his qualities keep gladdening the world, like the rays of the moon which dispel the mass of enveloping darkness, may this mansion of the brahmins, delightful to the world, last without the arrangements made for it from its beginning getting disturbed.

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**Verse 17** These verses of (setting out the) good and noble deed done have been composed by Bhadra, son of Vāmana and written by Devadēva, the *sūtradhāra* (artisan), the son of Iśāna,

**Prose:**

1. Mahāsēnadatta, son of Sūryyadatta of Sāṅkhya-sagōtra and Bahvṛicha-charaṇa[11]
2. Jātavēda-sōma son of Gōvatsa-sōma of Vatsa-sagōtra and Adhvaryyu-charaṇa[12]
3. Vaiśvānara-kīrtti, son of Kuladīpa-kīrtti of Kuhala-sagōtra and Chhandōga-charaṇa[13]
4. śrī Chandradhara, son of Udaitadhara of Vāsishṭha-sagōtra and Bahvṛicha-charaṇa
5. Bahurūpa-śarmmā, son of Vāsusvāmi of Aupamanyava-sagōtra and Adhvaryyu-charaṇa
6. ..... son of Dhṛitiguptasvāmi of Gālava-sagōtra[14] and of Chchandōga-charaṇa[15]

**Verse 18** This mansion was caused to be established on the command of śrī-Mamma with the aforesaid great (brahmins who were) strict adherents of the codes of conduct, and who genuinely abide by the commands contained in the auspicious three Vēdas.[15]

## Notes

1. This approximate date is given to this undated record on the basis of the statement in the record that Haridatta, the father of Harivarmman, the ruler who issued this record, had been elevated (to the position of a feudatory ruler ?) by Śrī-Harsha (of Kanauj) and on the basis of palaeography. (See *EI*, I, p.180 and n.1).

2. The record does not enlighten, if Haridatta and his son Harivarmman were kings in their own right or were just feudatories. There is also no information on the dynasty to which they belonged.

3. This Śrī-Harsha was obviously the famous king of Sthāṇvīśvara who began to rule in 607 A.D. and died about the end of 646 A.D. (B.V.B. Series, *The Classical Age*, p.121)

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4. In this verse, the poet of this *praśasti* has sought to make out that Haridatta got his wealth without any great exertion unlike God Purushōttama (Vishṇu) who could got Lakshmī (the Goddess - consort of God Vishṇu) only when the Milky ocean was churned with a mountain serving as the churning rod and a snake serving as the rope. *Ratna-sañchaya* - referred to the ocean (which is deemed as a great store of gems.) With reference to the king, this phrase might have referred to a mine.

While with reference to the churning of the ocean as stated above *bhūbhṛid* certainly referred to the mountain Mandara, in the case of the king while it may appear that he had not coerced any other king for getting the wealth, the term might have also referred to the 'mountain' as it is supposed that diamond mines are located in mountains. With regard to the phrase *avadhṛita-bhuja-ṁgam* Kielhorn seems very correct in suggesting that the above phrase has to be amended to *"anādṛita-bhujaṁgam* (EI, I, p.181, n.9) to mean that the king had not disturbed or disregarded snakes while getting the wealth (of gems), as there is the popular notion that snakes (especially cobras) possess and guard gems.

5. This verse suggests that the rulers Haridatta and Harivarmman were foreigners who had just before settled in India. Harivarmman seems to have claimed credit for having defeated and brought low the indigenous rulers, though they had the advantage of having been long rooted in the soil.

6. While the *"trayī* (three-fold) mentioned here as something for the preservation of which *Taksha-datta* had been well-initiated, can be understood as having referred to the first three *Vēdas (Ṛig, Yajus* and *Sāma*) which understanding seems to be justified by the fact that in that prince's memory, his father Harivarmman had set up an edifice for the recitation of the three Vēdas *(trai-vidya-mandiram)*, the term could as well have referred to the three faculties that a king was expected to possess, viz. *prabhutva- personal pre-eminence; mantra-* good counsel and *utsāha-* energy (MW, *SED*, p.1044 col.2)

7. This verse brings out the great capability of the king in conducting the affairs of state. He was very sagacious in arriving at decisions and none could find fault in whatever he did. He had no need to convince others.

8. In effect, this verse informs that Takshadatta died while fighting a battle. He must have been only a prince as it is seen that it was probably his father who established a memorial for him.

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9. As Takshadatta is stated to have died as per the preceding verse, the *sādhu*- good saintly person, who set up the mansion for instruction in the three *vedas* could only have been Harivarman - Mamma (See verse 18). The mansion must have been meant as a memorial to the dead prince. That the said mansion was an institution for imparting instruction in the three *Vēdas* is indicated by the listing of two brahmins for each of the *charaṇas (Vēdas), Ṛik, Yajus,* and *Sāma* as those with whom the institution was started. These six brahmins were apparently the teachers nominated to give the required instruction.

10. Gavīdhumat was obviously the ancient name of Kudarkōṭ, the findspot of the record (See *EI*, I, p.180), The *trai-vidya-mandiram* built by Mamma is now probably part of the ruins of "the fort of Kudarkōṭ" in which this stone containing this inscription was found *(Ibid.*, p.179).

11. *Bahvṛicha-charaṇa* referred to *Ṛig*vēda. Śāṅkhya-sagōtra was obviously what is referred to as Sāṅkhyāyanas (their three *ṛishi*-pravara is given as Vāsishṭha, Ābharadvasavya, Aindrapramada) in the text books (See Brough, John, *op.cit*, p.178-179; also see *Ibid.*, p.183-184).

12. Adhvaryyu-charaṇa referred to the Yajur-vēda.

13. Chhandōga-charaṇa referred to the Sāmavēda. Kuhala-sagōtra was apparently the same as Kauhalāḥ (their three *ṛishi - pravara* is given as Kāśyapa, Āvatasāra, Śāṇḍila) as given in the textbooks *(Ibid.*, p.160-161).

14. Gālava was a sage in the Bhṛigu family and those belonging to this gotra have a five-*ṛishi pravara*, Bhārgava, Chyavana, Āpanavāna, Aurva and Jāmadagnya *(Ibid.*, p.87, 89). There was another Gālava under Kēvala-Aṅgirasa group and his *gōtrins* have a three-*ṛishi pravara*, Aṅgiras, Saṁkṛiti and Gaurivīta *(Ibid.*, p.133). In the clan of Viśvāmitras also there was a sage named Gālava, whose *gotrins* have a three-*ṛishi-pravara*. Vaiśvāmitra, Daivarāta, Audala *(Ibid.*, p.150-151, 155-156).

15. From the manner in which these names of the brahmin (teachers) are listed, it appears that the first three were the head teachers for each *charaṇa* and the latter three were their assistants (respectively).

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# No.123

## SEMARIA PLATE OF PAṆḌUVARMAN

| | | |
|---|---|---|
| Location | : | Semaria,[1] Sonbhadra District, U.P. |
| Date | : | Saṁvat 4 = C. 650 A.D.[2] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Pāṇḍuvarman |
| Dynasty | : | ...[3] |
| Reference | : | Thapliyal, K.K., Tewari, R. Srivastava, R.K., and Singh, K.K., *Studieīn Ind.Ep.*, XXVII, pp. 200-207. |

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सिद्धम् । स्वस्ति । वृहद्स्कंधाद्भगवतो देवासुरशिरोमकुटरत्न प्रभाविच्छुरितपादपद्मयुगलस्य त्रिभुवनैकपतेरनेकसत्त्रदानप्रदस्य ॥ श्रीवरे श्वरस्वामिनः पादमूलात्समधिगतश्चमहाशब्दश्रीलक्ष्मण वम्मदिवपादानुध्यातः परममाहेश्वरः परब्रह्मण्यसमधिगतपञ्चमहाशब्दश्रीपाण्डुवर्म्मा कुशली । कर्मणाशोपकण्ठसन्निविष्टतीराख्यसमुपगतानि निवर्त्तमान भविष्यद्राजकुलान्ये तद्ग्राम निवासिनश्च ब्राह्मणेतरान् यथार्हर्म्मानयति बोधयति च विदितमस्तु भवतां यथा यत्तीराख्य मया मातापित्रोरात्मनश्च पुण्याभिवृद्धये एभ्यः कौशिकसगोत्रबहुवृच देवयशंस्वामि । वसिष्ठसगोत्र जैन्दस्वामि । पराशरसगोत्रवाजसनेय दिवाकरस्वामि । कात्यायनसगोत्र मधुस्वामि । कौण्डिन्यसगोत्र। विष्णुस्वामि। माधवस्वामि । त्रिलोचनस्वामि । गौतमसगोत्र आदित्य स्वामि। हारितसगोत्रविष्णुस्वामि । कौत्ससगोत्र यशभूतिस्वामि । कोशिकसगोत्र ग्रहुण्डस्वामि मौद्गल्यसगोत्र वप्पस्वामि। काश्यपसगोत्र पारावतस्वामि । वसिष्ठसगोत्रच्छान्दोग सालस्वामि। शाण्डिल्यसगोत्र हरिवर्धनस्वामि । धारिणिसगोत्रवल्लभस्वामिभ्यो ब्राह्मणेभ्यो मुक्तपांसु क रविष्टिरचाटभटप्रवेशो । किञ्चित्प्रग्राह्यआचन्द्रार्कक्षितिसमकालस्थित्या अग्रहारत्वेन समतिसृष्टस्तद्विदित्वैवं यथाकालध्यासिनीराजकुलैः यमनुमन्तव्यः । एतद्ग्रामनिवा सिभिरप्याज्ञाश्रवणविधेयैर्भूत्वा समुदितमेय भागभोगकरहिरण्यादयः प्रत्यायः सर्व्वेयथाचारमेषामेवोपनेतव्य इति ॥ दूतकोत्र राजपुत्र वलवर्म्म ॥ लिखितं करणिक हरदत्तेन॥ संवत् ४ माघ दि९

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बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥१॥

षष्टिवर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥२॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
श्वविष्ठायां क्रिमिर्भूत्वा पितृभिः सह पच्यते ॥३॥

## Translation

Accomplished. Well-being ! From Bṛihadskandha[4]. From the pair of the feet of the worshipful Varēśvara-svāmin, the sole lord of all the three worlds, whose lotus-like feet are washed by the brilliant glitter of the gems imbedded in the crowns of both the celestials and non-celestials, who is a giver of many feeding houses and such gifts,

Śrī-Pāṇḍuvarmman, a great *brahmaṇya* (pious/virtuous ?)[5] a great devotee of Mahēśvara, one who has earned the five great sounds (the privilege to have five kinds of instruments played before him ?)[6] and one who meditates upon the feet of śrī-Lakshmaṇa - varmman;[7] who (also) had acquired the five great sounds, is well and honours as due and informs the *rājakulas*[8] (the dynasties of rulers) as there are now and will be in this area in future and the residents (as noted below) other than the *brāhmaṇas* as there are at present and will be there in future in the well-settled village ?) Tīrākhya in the proximity of Karmaṇāśā[8] as follows: May it be known to you that

This Tīrākhya has been granted with the status of an *agrahāra* freed from land-tax (*pāṁśu-kara*)[8a] and *vishṭi* (obligation to do free labour for village purposes) with a ban on the entry therein of *chāṭas and bhaṭas* and with freedom from any (exemption from the) obligation to pay anything, with the guarantee of the grant lasting till the moon, Sun, earth are there, by me for the augmentation of merit to my parents and self to the following brahmins:

1 Dēvayaśasvāmi of Kauśika-gōtra and of Bahvṛicha - (śākhā) (i.e.) an adherent of the Ṛig-vēda)

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2. Jaindasvāmi of Vasishṭha-sagōtra[10]

3. Divākarasvāmi of Parāśara-sagōtra and of Vājasanēya (-śākhā) (i.e. the white branch of Yajurvēda promulgated by the sage Yājñavalkya)[11]

4. Madhusvāmi of Kātyāyana-sagōtra

5-7. of Kauṇḍinya-sagōtra - Vishṇusvāmi, Mādhavasvāmi, Trilōchanasvāmi,

8. Gautama-sagōtra-Ādityasvāmi

9. Hārita-sagōtra-Vishṇusvāmi

10. Kautsa-sagōtra-Yaśabhūtisvāmi

11. Kauśika - sagōtra - Grahuṇḍasvāmi

12. Maudgalya-sagōtra[12] - Vappasvāmi

13. Kāśyapa-sagōtra-Pārāvatasvāmi

14. Vasishṭha - sagōtra - Sālasvāmi of the Chhāndōga - (branch - Sāmavēdin)[13]

15. Śāṇḍilya-sagōtra-Harivardhanasvāmi

16. Dhāriṇī - sagōtra[14] - Vallabhasvāmi

Having come to know this, the *rājakula* (rulers - kings) that will be there from time to time, must approve and honour the grant. Further, the residents of this (granted) village, must be obedient to the above-listed donees and be amenable to be commanded, by them and should pay to them the tributes and levies, as are to be measured (i.e.) the *bhāga, bhōga and kara* (tax) as also the levies in gold as have been assessed as payable by them.[15]

The *dūtaka* here is *rājaputra* Vala-varmmā.[16] Written by Hardatta, the *karaṇika*.[17]

Saṁvat 4 Māgha 9th day.

(Then follow three of the usual verses in this context).

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## Notes

1. This charter on a single plate was with a gentlemen surnamed Yādava, resident in the village Semaria, "situated not far from the river Karamnasa". He deposited it with U.P. State Archaeological Department. (*Studies in Ind.Ep.*, XXVII, p.200).

2. This approximate date is assigned to this charter on grounds of palaeography and other historical reasons (cf. *Studies in Ind.Ep.*, XXVII, p.201, 203-04). The year 4 cited in the record was apparently of the regnal reckoning of Pāṇḍuvarman, who, however, is otherwise unknown.

3. The record does not reveal the identity of the dynasty to which Pāṇḍuvarman belonged. See Note 2 under the "Mau Pedestal Inscription" dealt with above.

4. This term Bṛihat-skandhāt seems to be an abbreviation of the usual phrase Bṛihat-skandhāvārāt - from the big camp. However the place where this camp had been pitched is left to conjecture.

5. *Brahmaṇya* also seems to mean, "attached to brahmins," which is evident from the contents of this charter.

6. In the North Indian context, *pañchamahāśabda* is stated to have indicated "five official sobriquets / designations beginning with the word *mahā*" (*Studies in Ind.Ep.*, XXVII, p.203).

7. Lakshmaṇa-varman was apparently the father of Pāṇḍuvarman, the issuer of this charter.

8. *Rājakula* as mentioned here seems to refer to the clan of kings/rulers in the whole region. The drafter had overdone it by referring to such *rājakula* that had been there, as there were at the time of the grant and would be there in future. *Rājakula* that had already been there had no relevance. It is also possible that the term referred to princes of the blood who had been nominated to administer the region.

9. *Tīrākhya* means "what is known as Tīra" Here the word seems to have signified the name of a village. This is made evident when later in the charter it is stated that the "residents of the village" should become obedient to the donees. There is a river known as Karamnāsa near Semaria, the findspot of the charter. The water in this river is supposed to represent the washed off sins (*karmma nāśa*) and hence the people of that locality avoid even touching that water (See *Imperial Gazetteer of India*, XV, p.21). The Tīra or Tīrākhya granted to the donees, can be identified with the modern village Tiara, about two kilometres on the left bank of the river Karamnāsa (See *Ibid.*, p.204-205).

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10. Jaindasvāmi seems to have also belonged to Bahvṛicha - śākhā just as Dēvayaśasvāmi mentioned just before.

11. All the brahmins at Nos.3 to 13 seem to have belonged to Vājasanēya-śākhā.

12. The brahmins at 14 to 16 seem to have belonged to *Chhāndōga* charaṇa

13. Maudgalya was a sage belonging to the group Kēvala - Aṅgirasas and the *gōtra* of which he was the progrenitor has a three *ṛishi-pravara*, Āngirasa, Bhārmyaśva, Maudgalya. (Brough, John, *op.cit.*, p.129, 134).

14. The sage, Dhāriṇi - belonged to the group of Agasti and the *gōtra* that descended from him has a three - *ṛishi - pravara*, Āgastya, Dārḍhachyuta, Aidhmavāha (*Ibid.*, p.189-190).

15. Apparently *mēya* meaning what is measured was not a separate levy (cf. Sircar, D.C., *Ind.Ep.Gloss*, p.203) but described the character of the levies that are listed in sequence, i.e., *bhāga* (the share of the landlord out of the produce of the land) *bhōga* (such levies from the tenants that the landlord could customarily take and enjoy), *kara* (the land-tax that was payable to the king by the land-holders). Obviously *hiraṇya* was an additional tax in cash-gold due to be paid to the king by the land-holders (cf. *puravu, Iravu/āyadi and pon* in the Tamilnādu context - *EI*, IV, p. 224; *SII*, II, No.142).

16. It is debatable if *rājaputra* Valavarmmā was a prince of the family of Pāṇḍuvarmmā or a mere noble or feudatory of the king (cf. Sircar, D.C., *op.cit.*, p.272).

17. *Karaṇika* was the official designation of a scribe (*Ibid.*, p.146, the village official, who kept the accounts and records. *Karṇamas* found in Tamilnāḍu seems to have been derived from this word *karaṇika*).

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# No.124

## PAṬṬADAKAL INSCRIPTION OF SEVENTH CENTURY

| | | |
|---|---|---|
| Location | : | Pattadakal (Pāpanātha temple), Badāmi Taluk, Kaladgi District. |
| Date | : | C. 650 A.D.[1] |
| Script | : | Early Kannaḍa |
| Language | : | Sanskrit |
| King | : | .... |
| Dynasty | : | .... |
| Reference | : | Fleet, J.F., *IA*, X, p.171. |

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भो भो पुरुषशार्दूलाः पर्व्वति गन्धमामतळं* .....
गात्राणि केन मे सूकरं मुखं ॥

मया दत्तानि दानानि बहूनि विविधानि च
अदत्त मदुरंताख्यं तेन मे सूकरं मुखं ॥ गन्धमातन् ॥

### Translation

O! Tigers of men! On the mountain, Gandhamātaḷam[2] .....[3] bodies. Why do I have the face of a pig. Many and varied gifts have been made by me but the one named *aduranta*[4] remains to be performed. Therefore is my face that of the pig.[5]

Gandhamātan

---

* Following this there are four letters which seam to read *"dimrarnya trai"* with some more letters 10th in the breakage of the stone.

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## Notes

1. As the characters of the inscription are stated to belong to the 7th century A.D. this approximate date has been assigned to this undated record.

2. Apparently this is a reference to the mountain Gandhamādana, reputed for its fragrant forests stated to be situated to the east of the mythical mountain Mēru (MW, *SED*, p.281 col.1-2; Also see Sircar, D.C., *Studies in the Geography of Ancient and Medieval India*, p.13.). The Imperial Gazetteer of India (XIX, p.253) refers to one peak named Gandhamādan in Orissa. Whichever of these was referred to here and the purpose of its mention here are not intelligible.

3. After the mention of Gandhamātaḷam, four letters which seem to read *ḍiṁrarnyatrāi* are there which as they are make no sense. Following these, there seems to have been two more letters, which have been lost due to the breakage in the stone. Possibly the abovesaid four letters followed by these two lost letters formed a phrase qualifying the following the word *'gātrāṇi* (bodies).

4. It appears that the person who caused this record to be inscribed, had the purpose of expressing his regret on his failure to make the said ceremonial gift, which would have saved him from becoming pig-faced. *Aduranta* as such is not found mentioned among the *dānas* or ceremonial gifts. *Duranta* means "whose end is difficult to be reached, infinite, having a bad end, ending in misery, unhappy, miserable etc. (MW, *SED*, p.419, col.3). With the prefix 'a' (i.e.) *aduranta* probably referred to some ceremony through the performance of which one is blessed with happy results.

5. The purpose of the author of this record seems to have been to warn the people that whatever gifts one might make or whatever meritorious deeds one might do, if the ceremony called *aduranta* is not performed one would get the face of a pig and face evil consequences.

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# No.125

# MAU PEDESTAL INSCRIPTION OF NĀGĒNDRAVARMAN

| | | |
|---|---|---|
| Location | : | Mau,[1] Robertsganj Tahsil, Sonbhadra District, U.P. |
| Date | : | C. 650 A.D. |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Nāgēndravarmman |
| Dynasty | : | ...[2] |
| Reference | : | Thapliyal, K.K. and Tewari, Rakesh, *Prāgdhārā*, No.5 (1994-95). p.133-136. |

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सिद्धम् ।

निरस्तकर्मसंघातघनच्छादनभानवे
वीराय विश्वभावाय शान्तिनाथाय ते नमः ॥१॥

श्री नागेन्द्रवर्म्मराज्ये जिनवरविम्बं कृतं ।
दृढभक्तियुक्तबुद्धचा सञ्जीवनन्दि मुनिना ॥२॥

श्री रोहितगिरि धन्वे सद्वारीपथक भङ्कालिका ग्राम भोक्त्रा ।
छात्रेण शिलासूत्रधारदामेकेन प्रतिमा निष्पादिता ॥३॥

## Translation

**Verse 1** Obeisance to you, Śāntinātha, who is valiant and who is the Sun that has dispelled the enveloping darkness due to the workings of *karma* (the cycle of action and reaction) which binds (people) to the world and who has a universal identity.

**Verse 2** During the rule of Nāgēndravarmmā, this image of the exalted Jina[3] has been (caused to be) made by the monk Sañjiva-nandi whose mind is steadfast and devoted,

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**Verse 3** This image has been sculptured by Dāmēka the stone-sculptor (*śilā - sūtradhāra*), a student[4] enjoying (as his maintenance) the village Bhaṅkālikā in Sadvārī - pathaka and Rōhita-giri-dhanva.[5]

## Notes

1. The village Mau is stated to be near Dhandhraul dam (*Prāgdhārā*, No.5, p.133). The inscription as dealt with above is stated to be on the pedestal of an image of a Jaina Tīrthaṇkara found in that village.

2. The provenance and the palaeographical features of the present inscription as also the suffix varmman in the name of the ruler, Nāgēndra-varmman, cited here, indicate that this ruler might have been connected with the ruler Pāṇḍuvarmman who figures in the Semaria copper plates inscription dealt with above. However, as the suffix, *varmman* is seen added to the names of kings of many dynasties, it will be hazarduous to connect the king of the present inscription with either the Maukharis, who are known to have been ruling in the region upto C.606 A.D' (B.V.B.Series, *The Classical Age*, p.71), or with any other dynasties that are known to have ruled in this region at different times (See *Studies in Ind.Ep.*, XXVII, p.203-04).

3. This Jina referred to apparently the image (*vim tam* as found written in the text was either a printer's error or a mistake that had crept into the record. As no facsimile is given in the reference it has not ben possible to verify) on the pedestal of which the present record is found inscribed. As the record is prefaced by a verse expressing obeisance to (*tīrthaṅkara*) Śāntinātha, it is possible to understand that the image is that of Śāntinātha. But it is stated that, "the figure is shown in *padmāsana*, on the pedestal below the horizontal *paṭṭi* on which the inscription is engraved, are shown, in the centre, a wheel on the head of a dwarf flanked by a conventionally depicted *kalaśa* and a lion on either side. "Whereas iconographic texts prescribe" deer as the *lāñchhana* of Śantinātha, which is missing in the image under discussion". (*Prāgdhāra*, 5, p.133).

4. *Dāmēka*, who fashioned the image, is stated to have been a *chhātra* as also a *śilā-śūtradhāra* and to have been one in the enjoyment of the village Bhaṅkālikā in Sadvārī-pathaka in Rōhitagiri-dhanva. His appellation *chhātra*, (student) considered along side his qualification as *śilā-sūtra - dhāra* (i.e.) a master-sculptor, only indicates that he was one who had regularly studied iconography in the institution of sculpture imparting training in the subject of sculpture (See *Ibid.*, p.136 n.21).

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5. Rōhitagiri has been doubtfully identified with the Kaimur range or at least part of it, in the eastern end of which range the modern fort of Rohtasgaḍh is situated. The meaning *dhanva* - suffixed to the name, Rōhitagiri, is not clear. The editors have understood the term as indicating "on the foot" (*talhaṭī* of Hindi usage) and that Sadvārī-pathaka was located on the foot of Rōhitagiri (*Ibid.*, p.134).

Sadvārī, the place after which the *pathaka* (territorial division) was named has been identified with the modern village Satdvārī about 55 kms. from Mau, the findspot of the present inscription and about 100 km. from Rohtasgadh (*Ibid.*, p.134 and p.136 n.5). The suffix *pathaka* seems to indicate that this division was flanking a highway (leading to Sadvārī ?)

Bhaṅkālikā has not been identified (*Ibid.*, p.134).

## No.126

## KALYANPUR INSCRIPTION OF THE TIME OF PADDA

| | | |
|---|---|---|
| Location | : | Kalyāṇpur[1], Udaipur District, Rajasthan |
| Date | : | C. 650 A.D.[2] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | śrī-mahārāja Paḍḍa |
| Dynasty | : | Guhilas of Kishkindhā[2] |
| Reference | : | Sircar, D.C. and Subrahmanyam, V.S., *EI*, XXXV, p.55-56 |

**Metre :** Verse 1 - *Anushṭubh.*

सिद्धं स्वस्ति ॥ प्रणम्य शङ्करं करचरणमनश्शिरोभिः ॥ आम्नायेन यथाम्नायं वित्तमादाय धर्म्मतः । कारितं शूलिनो वेश्म शिवसायुज्यसिद्धये ॥ १ ॥

श्रीमहाराजपड्डराज्ये ॥

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## Translation

Accomplished! Well-being!

**Verse** After bowing to (God) Śaṅkara with hands, feet, mind and head in unison, this abode (*vēśma* - temple) of Śūlin has been built by Āmnāya in accordance with sacred texts (*Āmnāya*) with the money collected by rightful means for attaining emancipation (absorption in) the divine state of Śiva.

**Prose** In the kingship of śrī-mahārāja Paḍḍa.

## Notes

1. The present inscription is on a stone slab discovered at Kalyāṇpur, a village lying about 42 miles south of Udaipur and later preserved in the Victoria Hall Museum at Udaipur. It is stated that near the modern Kalyāṇpur there are extensive ruins of an ancient town, which might have been the ancient Kishkindhā or Kishkindhipura, mentioned in the inscriptions of Guhila-putras; (*EI*,XXXV, p.55; Sircar, D.C. *The Guhilas of Ksihkindhā*, p.60).

2. The ascription of mahārāja Paḍḍa to the family of Guhilas is on the basis of the findspot of the inscription and its paleography. The approximate date given above is also based on palaeographical considerations (*Ibid*).

# No.127

# KONDANAGŪRU GRANT OF INDRAVARMAN

| | | |
|---|---|---|
| Location | : | Masulipatnam[1], Krishṇa District, A.P. |
| Date | : | C.650 A.D.[2] |
| Script | : | Early Telugu |
| Language | : | Sanskrit |
| King | : | Indravarman |
| Dynasty | : | Eastern Chālukya |
| Reference | : | Hultzsch, E, *EI*, XVIII, p.1-5. |

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स्वस्तिं । श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारीतिपुत्राणां स्वामिमहासेनपादानुध्यातानां कौशिकीवरप्रसाद लब्धराज्यानां भगवन्नारायणप्रसादसमासादित वराहलाञ्छनेक्षणक्षणव शीकृताशेषमहीभृताम - श्वमेधावभृथस्नान पवित्रीकृतमानसशरीराणां स्वयशोविषयीकृ तत्रैलोक्यानां चलुक्यानां कुलमलंकृत्य निजजन्मना विराजमानः श्रीकीर्त्तिवर्म्ममहाराजस्य नप्ता श्रीविष्णुवर्द्धनमहाराजस्य रणमुखशतरिपुविजयसमुपलब्धश्री वधूनिवासायमानविपुलवक्षस्थलस्यपुत्रः शक्तित्रयसमधिगत महाख्यातिविभूति स्त्रिवर्ग्गसेवानिपुणः पुराणपुरुष इव बहुलोकस्तुतः पुरारातिरिव भूतगणप्रियः द्वितीय इव मकरध्वजः पञ्चम इव लोकपालः पृथाग्रसुत इव सत्यसन्धः शरत्काल इव कृतबन्धुजीवोत्सवः पूर्व्वाचलेन्द्र इव मित्रोदयानुकूलमहिमा महीपतिमकुटतट घटितमहारत्नमरीचि मञ्जरीरञ्जितचरणारविन्दयुगलः श्री इन्द्रवर्म्ममहाराजः त्यागधेन्वपरनामधेयः उदकपूर्व्वकं सर्व्वकरपरिहारोपेतं ब्रह्मदेयीकृत्य कोण्डणगूरुनामग्रामग्रामं प्रादात् । तस्य ग्रामस्य दिग्विभागः । उत्तरतः मुजुम्णूरुनामग्रामः । पूर्व्वतः पगुनूरुनामग्रामः । दक्षिणविभागावस्थितः चेरुपूरुनामग्रामः । पश्चिमतः इर्ब्बलिनामग्रामः एतेषां ग्रामाणां मध्ये निवासीकृतः । वाजसनेयचरणस्य दुर्ग्गशर्म्मणो ब्रह्मविहितकर्म्मनिरतस्य इर्रलूर्बोयनामब्राह्मणस्य पौत्रायाभिजनविद्यावृत्तवतो भारद्वाजसगोत्रस्य विष्णुशर्म्मणः पुत्राय वेदविद्विप्रसंस्तूयमानचरिताय चेण्डिशर्म्मणे मातापित्रोरात्मनश्च पुण्यावाप्तय इति च । भाविनो राजर्षीन् यथोपचारपुरस्सरं सम्मानयति । आर्य्याहूवंशगगनतिलकभूतकोण्डिवर्म्मणा महाराजस्याग्रसुत इन्द्रवर्म्मनामधेयो विज्ञापनया तस्याज्ञप्तिः । एवं आलपाक बोळ्.. प्पि बोळ् सोमयाजुलवेळ्ळेक्किबोळ् माराट बोळ् ? अपि च मोहाल्लोभाद्वा यःकश्चिद्विघ्नकर्त्ता स पञ्चमहापातकयुक्तो भविष्यतीति । वेदव्यासस्य श्लोकाश्चात्र । निघ्नतो भर्तृगोविप्रबालयोषित्तपस्विनः ।

या गतिस्सा भवेद्वृत्तिं हरतः शासनांकितां ॥ १ ॥

षष्टिं वर्षसहस्त्राणि स्वर्ग्गे तिष्ठति भूमिदः ।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥ २ ॥

बहुभिर्वसुधा दत्ता बहुभिश्चानुपालिता ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ ३ ॥

इति कनकरामलिखिते शासने चतुःषष्ट्यंशः । एतेषां ब्राह्मणानामेकैकांशः।
.. पाल्वाकुंळ्ळेकांशः । चोड-बोळ् तृतीयांशं ॥

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## Translation

(The initial portion describing the background and status of the Chaḷukyas is identical with the corresponding portion in other Chaḷukya charters)

In that family of Chaḷukyas, whose fame had spread into all the three worlds, embellishing it with his birth there was śrī-Kīrttivarma-mahārāja

his grandson was śrī-Vishṇuvardhana-mahārāja whose broad chest had become the abode of *śrī-vadhū* (the lady of wealth), on his meriting the same with his victories over his enemy/enemies in battle

his son is śrī-Indravarmma-mahārāja who has the alternate name Tyāgadhēnu, who has acquired great reputation and wealth through his possession of the three faculties; who is an expert in serving the three classes,[3] who like Purāṇa-purusha[4] is adored by a large multitude of people, like the destroyer of Pura (God Śiva), is dear to the host of departed souls (his ancestors-*pitṛis*)[5] is like a second cupid (the one with the crocodile/fish in his pennant), who is like the fifth guardian of the earth (i.e. a protector of the earth, the four other guardians being those stationed in the four quarters, east, south, west and north, i.e. Indra, Yama, Varuṇa and Kubera respectively) who is like the eldest son of Pṛithā (popularly known as Kuntī, whose eldest son was Yudhishṭhira of *Mahābhāratam* fame) one bound to truth, who is like the autumnal season in that he is indulgent to allow his relatives[6] to play games with him and rejoice, who is like the excellent eastern mountain, in that he is reputed to be generous in promoting the interests of his friends (the Sun rises out of the eastern mountain - the pun on the word, "Mitra" which means, Sun as also friends) and whose lotus-like feet are made crimson by the pollen in the form of the rays emanating from the great gems studding the crowns of (many) rulers

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gave with due oblation of water, the village prominent among the villages, named Koṇḍaṇagūru,[7] making it a *brahmadēyam* with exemption from all taxes,

the definition of the boundaries of that village being; on the north the village named Mujumṇūru;[7] on the east, the village named Pagunūru;[7] on the south, the village named Cheṛupūru[7], on the west, the village named Irbbali

to Cheṇḍi-śarmman, whose conduct is praised by brahmins well versed in *vēdas*, of Bhāradvāja-śagōtra, son of Vishṇu-śarmman, of noble descent who had completed his education, and grandson of Durgga-śarmman, who was absorbed in performing the duties prescribed for a brahmin, who was known as Iṛṛalūr-bōya[8]-brāhmaṇa and who was (a student adherent) of Vājasanēya-charaṇa (white Yajurvēda promulgated by Yājñavalkya)

for acquiring merit for his parents as also for self

The grantor-king salutes with due respect the future rulers.

(This grant was made) on the supplication of the one named Indra-varmman, eldest son of mahārāja Koṇḍiva-rmman, who was the forehead mark (ornament) in the firmament of Āryyāhū family,[9]

Those who were nominated for the execution of the order *(ājñapti)* are, the *bōḷ*[10] of Ālapāka, the *bōḷ* of .... ppi, the *bōḷ* of Sōmayājula-Veḷḷekki and the *bōḷ* of Māraṭa.[11]

(The grant is followed by the cautioning against disturbing this grant and three usual verses (one of which is unusual) attributed to Vyāsa, the coordinator of the Vēdas, for driving home the consequences of disturbing such gifts of land)

In this charter written by Kanakarāma, there are sixtyfour parts, which have been distributed to these brāhmaṇas as named at one part each, to.. pālvā-kuṁḷḷa, one part and to the *bōḷ* of Chōḍa the third part.[12]

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## Notes

1. It is stated that these plates were sent to the Asst. Archaeological Superintendent for Epigraphy, (Madras) "by the President, District Board, Godavari at the instance of M.R.Ry. Pendyala Subramanya Sastrigaru, National College, Masulipatam to whom they belong" (*A.R.Ep.*., for the year ending, 31st March, 1922, A.2 p.96).

2. The charter being undated this approximate date has been assigned to it on historical grounds.

3. In the passage *tri-vargga-sēvā-nipuṇaḥ, tri-vargga* cannot, be understood as referring to the three conditions of life - progress, stationariness and decline. It must be taken as referring to *dēva* (gods), *brāhmaṇas*, and his own elders. (Cf. MW, *SED*, p.460 col.2). In the context of its occurrence in this record, it cannot also be taken to refer to the three higher castes, *brāhmaṇas, kshatriya, and vaiśya.*

4. *Purāṇa-purusha* referred to the primeaval man and is an appellation of God Vishṇu (*Ibid*,, p.635 col.1).

5. This is a contrived comparison. god Śiva is dear to the *bhūtas* (goblins) which form his retinue. With reference to the king *bhūta-gaṇa* can only mean "those-that have been" (i.e.) his ancestors (*pitṛis)*

6. The autumnal season being rain-free and comfortably cool, is a period when the relatives get together, rejoice and make merry (see MW, SED, p.1057 col.2 -*śarad-vihāra).*

7. As the *vishaya* in which the villages mentioned in this record were situated, has not been stated, it is impossible to identify these villages. It is not possible to say if the village Cheṛupūru mentioned among the boundaries was the same as its namesake figuring, in the Chipurpalle plates of Vishṇuvarddhana (*IA*, XX, p.15 f) which is stated to have been situated in Pḷaki *vishaya.* That Cheṛupūra was suggested as identifiable with Chipurupalle, a taluk headquarters in Vizagapatam District by Fleet (*Ibid.*, p.15; also see *EI*, XVIII, p.2).

8. It has been suggested by Hultzsch that *"bōya"* meant "a resident, inhabitant" (*EI*, XVIII, p.2). However it seems likely that the term was a localised form of the word *"bhōjaka"*, one "who is in enjoyment". If the latter was the case it can be interpreted that Durgaśarman was in the enjoyment of Iṛṛalūr or was one of those having parternership in the landholding in that village. However, it will be inexplicable why this privileged position had not been bequeathed to his son and grandson (Cf. "Chēndalur plates of Sarvalōkāśraya," *EI, VIII, p.236 f).*

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9. *The identity of this āryyahū* family to which Koṇḍivarman is stated to have belonged is not known.

10. *Boḷ* has been interpreted as the plural of the word *bōya* mentioned above (*ibid.*) But from the context of the mention of this word, it appears that it was the designation of a functionary in the administration of the villages respectively indicated by the prefix to *bōḷ*.

This interpretation of this portion of the inscription varies from that of the original editor. This interpretation as above at least explains the occurrence of the three *bōḷs* following *ājñaptir-ēvam*. The word *tasya* preceding that phrase can be understood as referring to the grant.

11. The above interpetation regarding the one who made the supplication to the king Indravarman for the grant and the *ajñaptis* nominated for the execution of the order of that king has been done on the emendation of the text, unintelligible as it is to *"Koṇḍivarmmaṇa-mahārājasy-āgra-suta Indravarmma-nāmadēya-sya Vijñāpanayā (dattam*) tasyājñaptir-ēvam Ālapāka-Boḷ.. ppi-bōḷ-Sōmayājula-veḷḷekki-boḷ Mārāṭa-Boḷ.* Hultzsch, however, after suggesting the emendation of only *nāmadhēya* to *nāmadhēyo* and *tasy-ājñapti-rōvam* to *tasy-ājñaptiḥ ! Ēvam*, said that "the grant seems to have been made at the instance of a chief named Koṇḍi-varman, who belonged to the family of Āryyāhū (?), and at whose request the Mahārāja's (viz. Indravarman's) eldest son, who, (like his father), bore the name Indravarman, was appointed executor (*ājñapti*) of this (grant), Line 28 f, seems to contain the names of four witnesses of the grant, preceded by the particle *ēvam*, 'thus,' viz. Ālapākà-Bōl, ... *ppi-Bōḷ, Sōmayājula-Veḷḷekki-Bōḷ*, and *Maraṭa-Bōḷ"*. (*EI*, XVIII, p.4). This interpretation does not seem to be warranted by the text. It may also be mentioned that such citation of witnesses to the grants seems to have been special to the charters issued by the Western Gaṅgas (e.g. see Ramesh, K.V., *Ins. of the Western Gaṅgas*, No.22, 23, 25, 27, 31, 39 etc.)

12. This reference to splitting into sixtyfour parts and their distribution is given at the end of the text of the charter after the recording of the epilogue with the usual verses warning against disruption of land grants. The phrases, *"iti kanakarāma-likhitē śaśanē* (amended by Hultzsch to *śāsanē), chatuhshashṭyāṁśāḥ* (amended by Hultzsch to *chatuḥshashṭyaṁśāḥ), ētēshā nāmānām ēkaikāṁśāḥ* (speculatively amended by Hultzsch to *ētēshām brāhmaṇānām ēkeik-āṁšaḥ*) are enigmatic. However, Hultzsch understood these as recording "this edict *(śāsana)* was written

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by Kanakarāma. The village granted was divided into 64 shares, of which each of the donees received one share" *(Ibid.*, p.5). He further explained in a foot-note (n.1) on the same page, 'The names of the 64 shareholders are not specified, but the latter are alluded to by the pronoun *ētē*, 'those' which implies that they were assembled in the king's presence when he made the grant. For similar instances of the use of the pronoun *ētad* see above, Vol.IX, p.59, note 6. The unnamed donees perhaps consisted of the chief donee Chaṇḍiśarman and his relatives and of the four persons who were mentioned as witnesses of the grant in line 28 f". Whereas the writer of the charter, Kanakarāma is not mentioned as a recipient of any share (as is found recorded in some other charters) two persons, (the name of one of whom is not clear) who are not recorded of having had any role in the issue of this charter, are stated to have received one and one-third share respectively. It must also be noted that while recording the grant to Cheṇḍiśarmman in the main body of the charter, the king did not give an inkling of his intension to apportion the village granted Koṇḍaṇagūru into shares. On the whole, this part of the record seems to have been added spuriously later by some interested parties.

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## No.128

## PEDDA-VĒGI PLATES OF JAYASIMHA I

| | | |
|---|---|---|
| Location | : | Peddavēgi, Eluru Taluk, West Godavari District |
| Date | : | C.650 A.D.[1] |
| Script | : | Early Kannaḍa |
| Language | : | Sanskrit |
| King | : | Jayasimha I |
| Dynasty | : | Eastern Chāḷukya |
| Reference | : | Rangachārya, V, EI, XIX, p.258 - 261 |

### Text

**Metres:** Verses - 1 - *Vasantatilaka*

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नमस्सवित्रे ॥ स्वस्ति । श्रीमतामनन्यसाधारणगुणाधारभूतानां स्वविक्रमा क्रान्तसकलमहीभुजाम्मानव्यसगोत्राणां हारीतिपुत्राणां शक्तिधरप्रसादोपन तसमस्तवसुमतीराज्यानाम्मातृगणपरिपालितानामश्वमेधावभृथस्नानपरि-ध्वंसितैनसामनुष्ठितवर्ण्णाश्रमस्थितीनाम् मातापित्रोः पादानुद्धचतानाञ्चालु क्यानामन्ववायमुन्नमयतोनृपतिगुणसामग्र्यसन्निवासस्य कुशलजनकीर्त्तितकीर्त्तेः कीर्त्तिवर्म्मणः तस्य प्रियात्मजस्य कनीयसः कारणविष्णोरिव विष्णुवर्म्मणः स्वभुजबलविजितारिसंहतेस्सकलदिगङ्गनावदनविशेषकाय मानयशसस्तस्यानन्द इव विग्रहवान्सुतः स्वगुणगणातिशयितपूर्व्वजः शक्तिबलवशीकृताशेष रिपुबलस्सकल लोकाश्रयाचारः सर्व्वसिद्धिरपि च ।

इन्दुं रुचा सुरगुरुञ्च धिया सिताश्वं शौर्य्येण वारिधिमगाधतयात्मवृत्तैः ।
धर्म्मात्मजं रविजमीहितदानशक्त्या कन्दर्प्पमाहिततनुं वपुषातिशेते ॥ १ ॥

एवंविधाभिरामिकगुणः श्रीजयसिंहवल्लभमहाराजः कन्थेरवाटिविषये व्लेण्टूरोनाम ग्रामस्तस्य दक्षिणतो गव्यूति मात्रात्कोम्बरू नाम ग्रामस्तन्निवासिनः तद्विषयवासिनश्चान्यांश्चजनपदान् समवेतानेवमाज्ञापयति । सर्व्वान् अनागतकालभाविराजर्षीन्यथोपचारपुरस्सरं इत्थं सन्मानयति । कुक्कनूरवास्तव्य तैत्तिरीयसब्रह्मचारिणे गार्ग्यगोत्रस्याधिगतचतुश्शास्त्रस्यानुदिनानुष्ठितस्वकर्म्मणो देवशर्म्मणः पुत्रस्य तदनुरूपगुणस्य स्वामिशर्म्मणः पुत्राय वेदशास्त्रविदुषे स्वकर्म्मनिरताय प्रियातिथये सोमशर्म्मणे कार्त्तिकपौर्णमासि विषुवदिने स्वमातापित्रोरात्मनश्च धर्म्माभिवृद्धयेस्माभिस्सर्व्वकरपरिहारेण अग्रहारीकृत्य दत्तोयं ग्रामः ॥ न केनचिद्बाधा करणीया यस्तु करोति कारयत्लुमन्यते वा स पञ्चमहापातकैर्यैक्तो भवत्यपि च व्यासगीतौ श्लोकौ भवतः ॥

बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ १ ॥

षष्टिवर्षसहस्त्राणि स्वर्ग्गे मोदति भूमिदः ।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥ २ ॥

श्रीसर्व्वसिद्धेर्व्वसुधाधिपस्य प्रियः शरीरिव नय पुरोधाः ।
रणावसन्नोभवदस्य विद्वानाज्ञाप्तिराय्यो नरसिंहशर्म्मा ॥

Seal : श्री सर्वसिद्धि

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## Translation

Obeisance to the Sun[2] ! Well-being!

Of the Chālukyas, who are prosperous, who are the embodiments of unique distinguishing qualities, who have acceded to the rulership of the world on the strength of their valour, who belong to Mānavya-sagōtra and are the descendants of Hārīti, who have brought under their control all the kingdoms of the earth through the grace of Śaktidhara (the God who wields the weapon Śakti - God Subrahmania), who are being protected and guided by the Mātṛigaṇas, whose sins and faults have been absolved by the *avabhṛiha* bath of (at the conclusion of) the *aśvamēdha* sacrifice, who have been studiously observing the discipline of castes, who meditate on the feet of their parents, there was Kīṛttivarman, who elevated the prestige of his dynasty, who was the abode of all the requisite qualities of a king and whose fame was sung by the people who have been placed in a happy and good condition by him.

His younger brother was Vishṇuvarmmā,[3] (whose deeds and activities) were like those of God Vishṇu, the motivator (of all activities in the world)[4], who had conquered the host of his enemies by the might of his arms, whose fame was being specially sung by the damsels of all the quarters, who is also *sarvvasiddhi*.

His son is Śrī-Jayasiṁha Vallabha-mahārāja who is the very corpus of his father's pleasure, who astounded those born before him (in the family) by his fund of good qualities, towards whom all the forces of his enemies have been (forcibly) drawn by his strength and on account of his (possession of an invincible) army, and who has become the refuge of the whole world on account of his eminent conduct and dealings.

He excells the moon by his being plesant, the divine preceptor (Bṛihaspati) by his intelligence and wisdom, the one with white horses (Arjuna) by his valour, the ocean by his being unfathonable in his actions and in his dealings, the Dharmmātmaja (Yudhishṭhira)[5] and Ravija (Sun - born, Karṇa) by his liberality in fulfilling desires[6], and Kandarppa

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(cupid) who has dedicated (sacrificed) his body, due to his (attractive) figure

This Śrī-Jayasiṁha-Vallabha-mahārāja, endowed with such endearing and captivating qualities, orders:

the residents of the village and of the *vishaya*, others as also the *janapadas*, of the village Kombaṛu a *gavyūta* distant to the south of Vleṇṭūro[7] in Kanthēṛavāṭi-vishaya[7] and further honours in due form the future sagacious kings (of the region) and informs them that

This village has been given by me after exempting it from all taxes and making it into an *agrahāra*, to Sōmaśarmman, who is very solicituous towards guests, a scholar in the *vēdas* and *śāstras*, and who is immersed in the performance of his ordained duties, son of Svāmi-śarmman, whose qualities accorded with those of his own father, Dēva-śarmman, who is a master of the four *śāstras*, and who duly performs his duties (as prescribed for a brahmin like him) everyday routinely, who belongs to Gārggya - sagōtra and is a student-adherent of Taittirīya - śākhā (of Yajurvēda) and hails from Kukkanūra[7] on the day of *vishu* coinciding with the day of the full-moon in the month Kārttika, for the increase of the merit *(dharma)* of my parents and self.

No obstacle should be placed (to the enjoyment of the granted village by the grantee). If ever, anyone does so, gets it done or permits the same to be done he will incur the opprobrium of (having committed) the five great sins. Further there are two verses sung by Vyāsa. (Two of the usual verses are given)

For this (grant) the *ājñapti* is Narasiṁha-śarmmā, a scholar, who is statecraft itself incarnate and the preceptor of śrī-Sarvvasiddhi, the king of the world, and who abhorred battles.[8]

## Notes

1. The record does not supply any date apart from the statement that the grant was made on the day of *vishu*, coinciding with the fullmoon, in the month, Kārttika.

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Vishu is the day of a *saṅkramaṇa* (i.e.) the point when the Sun is calculated to pass from one of the sections of the zodiac to the other. In the lunar month of Kārttika, Tulā or Vriśchika *saṅkramaṇa* can occur depending upon the year. In the absence of any other detail of date the above approximate date is assigned on historical grounds.

2. This opening of the record with a salutation to the Sun is unique among the records of the Chāḷukyas (Cf.*A.R.Ep.*, 1918, p.130)

3. In all the other charters, his own and of his descendants, the progenitor of the eastern Chāḷukya family is referred to as Vishṇuvarddhana. This is a unique case where his name is given as Vishṇuvarmmā (See *Ibid.*,) Probably there was an intention to make his name sound similar to his father's (Kīrttivarman's).

4. Kāraṇa-Vishṇu seems to have been an epithet of God Vishṇu which highlights the fact that He is the instrument for all the activities in the universe and each of his incarnations had a purpose in view. King Vishṇuvarman similarly was a purposeful monarch.

5. Sporting a surname with the suffix *siddhi* was common to the early rulers of the eastern Chāḷukya family. The title, *sarva-siddhi* was borne by both the first and second Jayasiṁhas of the dynasty (See Veṅkaṭaramaṇayya, *The Eastern Cālukyas of Vēṅgī*,p.64-70) It is noteworthy that this surname of the king has been given prominence in this charter by its mention here as well as on the seal, soldered to the ring binding the plates of this charter. The seal bears only the legend, "Sri-Sarvvasiddhi".

5a. Dharnamātmala or yudhishṭhita was upright in his londnet *āhma-vṛirraiḥ*

6. The generosity of Sarvasiddhi is stated to have been comparable to that of Ravija (Karṇa). Yudhishṭhira and Karṇa were on the opposite sides during the Mahābhārata war. The purpose of citing both in this context is unfathomable. (See note 5a).

7. Kombaṛu has been identified with the modern village, Kōmali and Vḷeṇṭūru doubtfully with Veḷḷatūṛu, both in Repalli Taluk of Guntur District *(Ibid,)* Kaṇthēravāṭi, the village which lent the name to the *vishaya* (geographical division), might have been the old name of the modern Kantēru in Guntur Taluk, Guntur District (Ramachandra Murthy *A Study of Telugu Place-Names*, p.76).

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Kukkanūru mentioned here is doubtfully identified with the village of the same name which figures in Eastern Chālukyan inscriptions, frequently *(A.R.Ep.*, 1917-18, p.130). (Fleet, J.F., *Dynasties of the Kanarese Districts*, p.304, 333, 432 etc.) and which has been identified with the modern village with the similar name in Nizam's Dominions (now in Yelburga Taluk, Raichur District - It is now known as Kuknūr). These identifications need reconsideration as the set of copper-plates discussed here was found securely buried in the village Pedda-Vēgi, in Elūru Taluk, West Godavari District indicating that the owner of the plates was resident there and as the distances from these villages as identified, to Paddavēgi is great. It may appear that the modern Pedda-Vēgi itself was known as Kombaṛu in ancient days.

8. Emending the text *raṇ-ēva-sann-ābhavat* as found written on the plates to *Raṇ-āvasannō-bhavat*, the epigraphist editor of *Ep.Ind.*, XIX (Dr.Hirananda Sastri) interpreted the phrase as meaning that "Narasimhavarman died in a battle-field and thus won *"vīragati"* (*EI*, XIX, p.260 n.15). This is the result of taking *avasanna* as meaning terminated or dead and relating it to the following term, *abhavat* with *raṇ-ēvasanna*. But it seems that this *abhavat* (was) intended to be related to *ājñaptir-āryaḥ Narasiṁha-śarmmā*. If the phrase *raṇ-ēvasanna* had indicated that the said preceptor of the king had died in battle, then it must be presumed that the text following this statement was unconnected with the above and separate and informed that *āryya* Narasiṁhaśa-rmman became the *ājñapti* for the charter, that is, this Narasiṁha-śarmman could not have been the royal preceptor as in the light of the current understanding of the meaning of the term *ājñapti* (the executor or conveyor of the royal orders) a dead *purōdhāḥ* could not have been posthumously nominated as an *ājñapti* for a grant. It is also quite possible that the writer of the record did not use the word, *avasanna*, in the sense of "died". As per Monier-Williams Sanskrit-Engllish Dictionary (p.104-105), this term has been used in slightly different senses in different contexts. It could convey the sense "sunk down, or pressed down (as by a burden or sunken (as eyes) or languid or dispirited or distressed or unhappy or ended or terminated". Possibly *raṇ - ēvasanna* or *raṇāvasanna* was given as an attribute of Narasiṁhaśarmman indicating his natural abhorrence of battles. The phrase might have also indicated that he had just arrived at the place where the king made the grant, on the (successful) termination of a battle.

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# No.129

## LAKKHA MANDAL (MADHA) PRASASTI

| | | |
|---|---|---|
| Location | : | Maḍhā[1], Jaunsār Bāwar (Dehra Dun) District |
| Date | : | C. 650 A.D.[2] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Bhāskara |
| Dynasty | : | Rulers of Singhapura |
| Reference | : | Bühler, G. *EI*, I. p.10-15 |

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**Metres :** Verses 1-22) *Āryā,* (23) *Anushṭubh*

ॐ

सर्ग्गस्थितिलयहेतोर्व्विश्वस्य ब्रह्मविष्णुरुद्राणां ।
मूर्त्तित्रयं प्रदधते संसारभिदे नमो विभवे ॥१॥

यद्वंशभुवां राज्ञां सैङ्घपुरं राज्यमायुगाद्दधताम् ।
श्रीसेनवर्म्मनामा राजर्षिःप्रक्रमेणासीत् ॥२॥

तनयस्तस्य श्रीमान्नृपतिरभूदार्यवर्म्मनाम्नैव ।
आर्यव्रततां प्रथमं ख्यापितवाङ्स्तदनु यश्चरितैः ॥३॥

श्रीदत्तवर्म्मनामा दत्ताभयविभवविजयविध्वंसः ।
भीतार्त्थिकुलारिभ्यो वभूव तस्यात्मजो नृपतिः ॥४॥

सूनुरभूत्तस्य महान्भूपालशश्रीप्रदीपवर्म्मेति ।
दर्प्पान्धशत्रुपृतनापतङ्गपटलीप्रदीपाग्निः ॥५॥

श्रीश्वरवर्म्मेति सुतस्तस्याभूद्भूपतिःप्रदानेन ।
ऐश्वर्यं यःक्रीतवान् भव इव निचये भवार्त्थानां ॥६॥

श्रीवृद्धिवर्म्मसंज्ञस्तस्य वभूवात्मजः प्रवृद्धश्रीः ।
चन्द्र इव तापहारी नयनानां नन्दनो राजा ॥७॥

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स्वभुजार्ज्जितशौर्य्ययशा दानवतामुपरि दृष्टसामर्त्थ्यः ।
श्रीसिङ्घवर्म्मनामा तत्तनयो राजसिङ्घोभूत् ॥८॥

तस्य सुतोभूदाशापूरणकर्म्मा जनस्य तापच्छित् ।
श्रीजलनामा नृपतिः कलियुगदावाग्निजलवर्षः ॥९॥

श्रीयज्ञवर्म्मनामा तदङ्गजोभून्महीपतिर्येन ।
यज्ञाज्यधूमजलदैर्न्नित्योत्केकाः कृताशशिखिनः ॥१०॥

पुत्रस्तस्य वभूव श्रीमान्राजर्षिरचलवर्म्मेति ।
कृतयुगचरितेष्वचलो यश्च स्थैर्यादिगुणसाम्यात् ॥११॥

यस्समरघङ्घलाख्यामन्वर्त्थवतीन्दधार रणरौद्रः ।
अपरामगणितसङ्गरकरिरदनाग्राङ्कितोरस्कः ॥१२॥

तस्य दिवाकरवर्म्मा श्रीमान्स्तनयो वभूव नृपतीशः ।
यस्य दिवाकरताभूत्परतेजोभिभवधर्म्मेण ॥१३॥

वारणविषाणसङ्कटसङ्गरचलचारिणशश्रुता यस्य ।
अकरोदरीनशस्त्रान्सपदि महीघङ्घलभटाख्या ॥१४॥

तस्य कनीयानभ्राता श्रीभास्कर इत्यभून्नृपतिपालः ।
रिपुघङ्घलाभिधानं योवहदाजौ विजयमन्त्रं ॥१५॥

स्वभुजार्ज्जितपरराज्यद्रविणसदादानकर्म्मणः पाणेः ।
यस्यासीद्विश्रामो नतरिपुपृष्ठक्षणस्थितिषु ॥१६॥

येनाभिरुह्य पद्भ्याम्पतत्रिगम्यानि शैलदुर्ग्गाणि ।
आक्रम्य युद्धशौण्डा हस्तिकरं दापिताः क्षितिपाः ॥१७॥

तस्य गुणार्ज्जितदेवीशब्दा श्रीकपिलवर्द्धनसुताभूत् ।
राज्ञी प्राणेशा श्रीजयावलीत्येकपत्नी च ॥१८॥

तस्यास्तनया साध्वी सावित्त्रीवेश्वरेति नाम्नासीत् ।
जालन्धरनृपसूनोर्ज्जाया श्रीचन्द्रगुप्तस्य ॥१९॥

भर्त्तरि गतवति नाकं करिणस्कन्धाद्भवास्पदमिदं सा ।
तत्पुण्यायाकारयदाचार्यानुगतसत्येन ॥२०॥

यावन्महीमहीधरजलनिधयो यावदिन्दुरवितारा: ।
तावदिदमस्तु कीर्त्तिस्थानं श्रीचन्द्रगुप्तस्य ॥२१॥

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भट्टक्षेमशिवात्मजभट्टस्कन्दादवाप्तशुभजन्मा ।
भट्टवसुदेव एताम्प्रशस्तिमकरोदयोध्येशः ॥२२॥

अश्मनीश्वरणागेन नागदत्तस्य सूनुना ।
उत्कीर्णा सूत्रधारेण रौहीतकनिवासिना छ[२०] ॥२३॥

## Translation

Ōm![3]

**Verse 1** Obeisance to (God) Vibhu (the supreme power), who breaks (the shackles of) the worldly existence, who puts on the forms of the three identities of Brahmā, Vishṇu and Rudra to take up the responsibility of creation, sustenance and absorption.

**Verse 2** Among the kings sprung from the race of Yadu who have been governing the kingdom of Siṅghapuram[4] from the beginning of the ages, in due course there was the royal sage by name Śrī-Sēnavarmman

**Verse 3** His son was the prosperous king by name Āryavarmman, who following him (his father), by his own conduct proclaimed what was the disciplined (way of life) of the Āryas (honourable gentlemen)

**Verse 4** The king named Śrī-Datta-varmman, who granted refuge, wealth, victory and annihilation respectively to those apprehensive, the host of petitioners, those of his own family members and enemies respectively, was his son

**Verse 5** His son was the great ruler of the earth (named) śrī-Pradīpta-varmman, who was the blazing fire for the multitude of moths that were the armies of his enemies blinded by pride.

**Verse 6** Śrī-Īśvara-varmman, his son became a king, by his liberality. He purchased the wealth from the store of those who were affluent like (God) Bhava.

**Verse 7** Born of him was the king named Śrī-Vṛiddhi-varmman, who had abundant wealth, who like the moon mitigated afflictions (of the people) and had a personality that was pleasing to the eyes.

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**Verse 8** His son named śrī-Siṅghavarmman, was a lion among kings. He had acquired (great) power and fame through (the strength of) his arms. His great expertise was seen while he tackled the elephants (*dāna* - the *ichor* secreted from the temples of elephants and so *dānavān* were the elephants of his enemies, thus justifying his name.

**Verse 9** The king named śrī-Jala was his son, who fulfilled the desires of people and alleviated their distresses and was like the rain to douch the forest-fire that is the (affliction of) Kali-yuga

**Verse 10** The ruler of the earth named Śrī - Yajñavarmman was his son, the smoke rising from the ghee when it was poured into the sacrificial fire in the sacrifices he performed was so dense like clouds that the peacocks (deluded into thinking that clouds had enveloped the sky) raised their cackle high with glee (This activity of his very well justified his name).

**Verse 11** His son was the sagacious king Achalavarmman who was unwavering in following the norms that were adhered to by the kings of the Kṛita-yuga (the age of purity) in his conduct which was characterised by a steadfast attitude, firmness and other virtues which could bear comparison with those of the kings of that first (pure) age

**Verse 12** He bore the (title) Samaraghaṅghala[5] which was made justly meaningful by his fierceness in battle evidenced by the many scars of wounds on his cheat resulting from the tusks of countless elephants (he had tackled) in those battles.

**Verse 13** His son was the lord of kings, the prosperous Divākaravarmman, whose being (called) Divākara (Sun) was very well borne out by his successful execution of the vow to overshadow the glories and pomp of his enemies.

**Verse 14** His reputation as *Mahīghaṅghala - baṭa*[5] was enough to force his enemies to become weaponless (i.e.) throw down their arms as that fame had been

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earned by him when he strode the battle fields heroically without being impeded in anyway by the tusks of the elephants.

**Verse 15** His younger brother, śrī-Bhāskara is the lord-protector of kings and he bears the title *ṛipughaṅghala*,[5] which is also his slogan and war-cry in battle which ensures him victory.

**Verse 16** His hand which is incessantly engaged in giving away the wealth of the enemies/kingdoms acquired by him by the strength of his arms, gets some rest when he places it on the back of his enemies bowing before him (promising protection)

**Verse 17** By him, scaling mountan-fortresses which are so high to be accessible only to birds, with his feet, enemy kings even though they were war-veterans, have been attacked and forced to pay a tribute in elephants.

**Verse 18** His sole queen Śrī-Jayāvalī, very dear to his heart, who was the daughter of śrī - Kapila - varddhana, and who justly bore the title *dēvī* having merited it by her (eminent) virtues[6]

**Verse 19** Her daughter, Īśvarī (who is virtuous) like Sāvitrī, is the wife of śrī-Chandragupta, the son of the king of Jālandhara

**Verse 20** She, on her husband's ascending to heaven from the shoulder of the elephant, for his religious merit, had this adobe of God Bhava (Īśvara) constructed in fulfilment of her vow (made) pursuant to the advice of her teacher-preceptor

**Verse 21** So long as the earth, mountains, oceans moon, Sun and stars exist, may this monument to the fame of Chandragupta stand

**Verse 22** This eulogy (*praśasti* - string of verses) has been composed by bhaṭṭa-Vasudēva, who owed his auspicious birth to bhaṭṭa-Skanda, the son of bhaṭṭa Kshēma-Śiva and who is the lord of Ayōdhyā[7]

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**Verse 23** (This) has been inscribed on stone by the stone-mason Īśvara-ṇāga, son of Nāgadatta a resident of Rauhītaka.[8]

## Notes

1. The stone containing this inscription was found in the modern temple of Lakkhā Maṇḍal (Lakkhā Mandir as per *Imperial Gazetteer of India*, XI, p.214) at Maḍhā in the Jaunsār Bēwar pargana of the Dehra Dun District in U.P.(*EI*, I, p.10 and n.1).

2. This record which is neither dated nor contains any clue for dating it otherwise, has been assigned the above approximate date on palaeographical grounds allowing enough margin of error (See *EI*, I, p.11-12).

2a. This is apparently punchaton mark.

3. As usual, Ōm is here represented by a spiral symbol.

4. The text reads, *Sainghapuram rājyam* which means the kingdom around or based on or with the capital at Siṅgapura. This Singhapura has been identified with Khētas (as spelt by A.Cunningham, *The Ancient Geography of India*, p.142-147) or Katās, (stated to be a sacred pool in the centre of the Salt range in Jhelem District of Punjab - *Imperial Gazetteer of India*, XV, p.150-51. Sircar D.C., *Geography of Ancient and Medieval India*, p.110). However it has not been explained as to how Siṅghapura got transformed to Kaṭās. It may be pointed out that this record dealt with here, tells about the construction of a temple of God Bhava, as a memorial to her dead husband, a prince of Jālandhara, by a princess, the daughter of Bhāskara, the ruler of Siṅghapura. This inscription has also been found in a temple. It is highly likely that the temple (at Maḍhā) where this inscription was found (i.e.) the Lakkhā Mandir is the temple constructed by the princess. The princess can be expected to have built the temple either in her husband's place (Jālandhara) or in her father's place (Siṅghapura). Jālandhara is obviously Jullundar in the modern Punjab. Singhapura has only been doubtfully identified. Is it possible that the modern Maḍhā represents the whole or a part of the old Singhapura?

5. *Ghaṅghala* appears to have been a word in the local dialect of the time meaning 'victor' (cf. *EI*, I, p.15 n.18).

6. The queen Jayāvalī was possibly pious and noble and it was this fact that the poet pointed out that she acquired the title "*dēvi*" on account of her (distinguished) qualities (cf. *EI*,

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I, p.11). However if as the poet said she was the only consort of Bhāskara, the ruler, it is not understandable as to why Īśvarī is stated to have been her daughter rather than of the ruler Bhāskara

7. Possibly the poet of this string of verses hailed from Ayōdhyā and it was only this fact he announced by claiming to have been "lord of Ayōdhyā" (cf. *Ibid.*, p.15 n.22).

8. Rauhītaka most possibly is represented by the modern town Rohtak the headquarters of the district of the same name in Haryana (Cf. *Ibid.*, n.23).

❖ ❖ ❖

## No.130

## INDIAN MUSEUM PLATES OF RANAKA JAYAVARMAN

| | | |
|---|---|---|
| Location | : | Calcutta[1] |
| Date | : | C. 650 A.D.[2] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Rāṇaka Jayavarma-dēva |
| Dynasty | : | Early Gaṅgas (Śvētaka branch) |
| Reference | : | Chakravarti, S.N., *EI*, XXIII, p.267-269. |

ॐ स्वस्ति ॥ श्वेत्काधिष्ठानाद्भगवतश्चराचरगुरोः सकलशशाङ्कशेखरधरस्य स्थित्युत्पत्तिप्रलयकारणहेतोर्महेन्द्राचलशिखरनिवासिनः श्रीमद्वोकर्णेश्वरभट्टारकस्य चरणकमलाराधनावाप्तपुण्यनिचयः शक्तित्रयप्रकर्षानुरञ्जिताशेषसामन्तचक्रः स्वभुजबलपराक्रमाक्रान्तसकलकलिङ्गाधिराज्यः परममाहेश्वरो मातापितृपादानुध्यातो गङ्गामलकुलतिलकराणक श्रीजयवर्मदेवः कुशली खलुगखण्ड विषये श्रीसामन्तमहासामन्तराजानकराजपुत्रकुमारामात्योपरिकदण्ड-नायकविषयपतिग्रामपतीनन्यांश्च चाटभटवल्लभजातीयान् यथार्हं मानयति बोधयति समादिशति च विदितमस्तु भवतां एतद्विषयसंबद्धग्रामोयं पडलशुङ्गनामा तस्य मध्ये खाण्डक्षेत्रकरियाछेदद्दत्तं चतुस्सीमापर्यन्तिवर्तिग्राममध्ये पद्रसहितेन दत्तं क्षेत्रस्य सिमापरिलिखितं पूर्वकोणेन गादरिधुवंतस्य तीरतो दक्षिणामुखेन

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भिमुखेन गतं दक्षिणेन तु वक्राविवक्रेण गात पश्चिमाभिमुखं गतं ग्रामतः तेंतुरग्रामासान्धिथितो उतराभिमुखे च उतरेन पथपर्यान्त एत चतुसीमोपलिखितश्च वछगोत्राय पञ्चार्षेय प्रवराय कण्वशाखाय भट्टपुत्र पद्ममाहत्रयः इह व विशुवसक्रान्त्या दत्तं ॥ मातापित्रोरात्मनश्च पुण्याभिवृद्धये सलिलधारापुरःसरेण चन्द्रार्कतिथि समकालं अकरीकृत्य प्रतिपादितोस्माभिर्यतोशासनदर्शन धर्मगौरवादस्मद्गौरवा च न केनचित्परिपथिनो भवितव्यं तथा च पठ्यते धर्मशास्त्रे ॥

बहुभिर्वसुधा दत्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
स विष्ठायां क्रिमिर्भूत्वा पितृभिस्सह पच्यते ॥

षष्ठिं वर्षसहस्राणि स्वर्गे मोदति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥

स दानात्फलं कुर्या परदानानुपालनं ।
उभौ तो पुण्यकर्माणौ नियतौ सर्गगामिनौ ॥

इति कमलदलाम्बुविन्दुलोला श्रीमनुचिन्त्यमनुष्यजीवितश्च सकलमिदमुदाहृतं वुध्वा न हि पुरुषैः परक्रितयो विलोप्या ॥ उत्कीर्णश्च विमलचन्द्रेण सामन्तेन लाञ्छितं च श्रीत्रिकलिङ्गमहादेव्या ..... प्रवर्द्धमानविजयराज्ये संवत्सरे शते अंकेनापि वर्ष १०० । उन्याक्षरमधिकाक्षर या ..... तत्सर्व्व प्रमाणमिति ॥

## Translation

(The introductory portion of this charter is very similar to the corresponding portion in the Bhusuṇḍā grant of the same king dealt with above except that the king Jayavarmadēva is here entitled as *Rāṇaka*, instead of *mahārāja*)

*Rāṇaka* Jayavarmadēva, being well, honours as fitting, informs and commands the *śrī-sāmanta, mahā-sāmanta, rājānaka, rājaputra, kumarāmātya, uparika, daṇḍanāyaka, vishayapati, grāmapati*, and the others, the classes of *chāta-, bhaṭa, vallabhas* in Khaluga-khaṇḍa-vishaya[3] (thus): may it be taken note of:

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In this (above-stated) *vishaya*, (there is) this village by name Paḍalaśuṅga[3] - in the midst of this village, (the field), Khāṇḍa - kshētra - kariyā - chhēda - ddatam[4] as marked by the four boundaries, and a (plot for) residence in the middle of the village as also along with *padra*[5] as delimited on the four directions[6]

has been granted by us, with exemption from taxes, to last till moon, Sun, earth are there, through libation of water, for the augmentaion of religious merit to my parents and self, on the occasion of *vishuva-saṅkrānti*, to bhaṭṭaputra Padma - māhatra *(mahattara)* belonging to the Kaṇva-branch and Vatsa-sagōtra with five - *ṛishi-pravara*.[7]

(The grant is followed by the usual appeal to protect the grant and admonition against disrupting it and four of the usual verses stated to be quotations from *dharma-śāstra*)

Inscribed by Vimala-chandra, the *sāmanta*[8]

Marked with the seal by śrī-Tri-kaliṅiga - mahādēvi[9]

In the year hundred of (our) ever-prospering victorious region; again in figures 100[10]

Omissions and commissions in the text (as may be there) need not (lead to any suspicion about) the genuineness of the charter.[11] Every thing stated here is authentic.

## Notes

1. According to Chakravarti, S.N., this set of copper plates which is now deposited in the Indian Museum, Calcutta, had been procured by one S.Rajaguru, a Municipal Councillor, Parlakimēḍi, Gaṅjām. The latter had been told by the owner of the plates that it had been found in some village in Northern Ganjam (*EI*, XXIII, p.261). Rajaguru, S.N., (*Ins. of Orissa*, p.262) says that this set is one of ten such discovered in the village Palajhadi in the ex-zamindari of Badakhimedi (Parlakimedi ?) of Ganjam District.

2. Though the present charter is dated in the year 100, the attribution this ruler Jayavarmadēva with below (No.131) may not be correct the one with an identical name but entitled *mahārāja*, whose record from the same Indian Museum has been dealt with. The attribution of the epithet, *rāṇaka*, usually indicative

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of a subordinate status, to Jayavarman's name here might not have had any significance, as he is credited with having acquired the overlordship of all the Kaliṅga through the prowess of his arms just as in the other charter of his referred to above. As this Jayavarman, is stated to have issued this charter from the capital Śvētaka, he can be deemed to have come to rule at Śvētaka after Sāmantavarman, who claimed to have conquered all Śvētaka. Hence the approximate date as above has been assigned to this charter, on historical grounds (Cf. Rājaguru, S.N., *Inscriptions of Orissa*, II, p.243; also see n.5 under the Dhanatara plates of Sāmantavarman dealt with below).

3. The village cited given in this charter have not been identified. However it may be pointed out that the name of the village granted, Padalasuṅga resembles the name Palajhadi, wherefrom these sets of charters have been acquired (See note 1 above).

4. This phrase which defined the plot that was granted seems to be corruptly worded. It has not been interpreted.

5. Padra might have denoted common land (Sircar, D.C., *Ind.Ep.Gloss*, p.22) or even domestic garden-land (Cf. *manaippaḍai-ppu* of T.N.Inscriptions) as this is referred to after the making of the provision for a house for the donee.

6. The text of the inscription as written on the plates after the mention of the name of the village Paḍalasuṅga is full of mistakes (See *EI*, XXIII, p.268 n.7) and hence cannot be clearly made out. It may be mentioned that among these boundaries 'the limit of the village Taṁtura' is found to be intelligible.

7. The donee must have belonged to Jāmadagnya - Vatsa - gōtra, who only are stated to have a five *ṛishi* - pravara, Bhārgava. Chyāvana Āpnavāna, Aurva, Jāmadagnya (Brough, John, *op.cit.*, p.93).

8. The text of this portion of the record as found written is also corrupt and further is partly effaced. The intention of the scribe of the record might have been to state that "the grant was engraved by Vimala chandra, written by Sāmanta and registered by Trikaliṅga-mahādēvī" as understood by S.N. Chakravarti (*EI*, XXIII, p.268).

9. Trī-Kaliṅga-mahādēvī who is stated to have marked the charter (with the seal) was apparently the queen of Rāṇaka Jayavarman. Probably this was the designation conferred on the chief queen of each of these kings of Kaliṅga (cf. *EI*, XXVIII, p.335).

10. It is noteworthy that the year is marked here by the decimal system as 100

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11. This clearly indicates that the writer of the record was aware of the mistakes in the text as given. It is a puzzle as to why he did not exert himself to correct the same.

## No.131

# INDIAN MUSEUM PLATES OF MAHARAJA JAYAVARMADEVA

| | | |
|---|---|---|
| Location | : | Calcutta[1] |
| Date | : | C.650 A.D.[2] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Jayavarma-dēva |
| Dynasty | : | Early Gangas (Śvētaka branch) |
| Reference | : | Chakravarti, S.N., *EI*, XXIII, p.261-263 |

**Metres :** *Ślōkas* (1-2) *Anushṭubh* (3) *Pushpitāgrā*

ॐ स्वस्ति ॥ श्वेतकाधिष्ठानाद्भगवतश्चराचरगुरोः शकलशशाङ्कशेखरधरस्य स्थित्युत्पत्तिप्रलयकारणहेतोः महेन्द्राचलशिखरनिवासिनः श्रीमद्गोकर्ण्णेश्वर भट्टारकस्य चरणकमलाराधनादवाप्तपुण्यनिचयो गङ्गामलकुलाम्बरेन्दुः स्वभुजबल पराक्रमाक्रान्तसकलकलिङ्गाधिराज्यः शक्तित्रयप्रकर्षानुराञ्जिताशेषसामन्तः परममाहेश्वरो मातापितृपादानुध्यातो महाराजश्रीजयवर्मदेवः कुशली-ण्डदाश्रृङ्गविषये यथाकालाध्यासिनोव्यवहारिणः सकरणान्ब्राह्मण पुरोगादिराजन कराजपुत्रप्रधानपुरुषराष्ट्रकूटदाण्डनायकभोगिभोगनिवासिजनपदां-
श्चाटभटवल्लभजातीयांश्च यथार्हं पूजयत्याज्ञापयति च। विदितमस्तु भवतामेतद्विषयसम्बद्धभुसुण्डाग्रामोयं चतुःसीमोपलक्षितः भट्टारकगुणेश्वर प्रतिष्ठाविषय वास्तव्यब्राह्मण रविशर्म्मणे काश्यपगोत्राय वाजसनेय चरणाय काण्वशाखिने सलिलधारापुरः सरेणाचन्द्रार्कक्षिति समकालमकरीकृत्य दत्तोस्माभिः एतद्भवद्भिः पालनीयमिति ॥

उक्तं च धर्मशास्त्रे ।

बहुभिर्व्वसुधा भक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥१॥

मा भूदफलशङ्का वः परदत्तेति पार्थिवाः ।
स्वदानात्फलमानन्त्यं परदत्तानुपालनम् ॥२॥

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इति कमलदलाम्बुबिन्दुलोलां श्रियमनुचिन्त्य मनुष्यजीवितं च ।
सकलमिदमुदाहृतञ्च बुद्धवा न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥३॥

इति दूतकोधिकृतप्राप्तपञ्चमहाशब्दश्रीमहासामन्त पूर्ण्णदेवः ।
लिखितं महासन्धिविग्रहिश्रीसामन्तसूनुना खण्डेन। उत्कीर्ण्णं श्रीविचित्रहस्तेन।
व्यवहारिणो देवप्रतिहारिणः ॥

## Translation

(The introductory portion of this charter describing the background and achievements of the king is almost identical with the corresponding portion of the Dhanantara plates of Sāmantavarman, except that the adjective, *"vijaya"*, of Śvētak-ādhishṭhāna as given in the Dhanantara plates is significantly "missing" here and instead of the statement that "due to the prowess of his arms he (Sāmantavarman) had conquered the overlordship of sakala - Śvētaka" as found in the Dhanantara plates, here, Jayavarman is stated to have conquered the overlordship of all-Kaliṅga (*sakala-kaliṅga*) and further whereas Sāmantavarman was not invested with the title *"mahārāja"* here Jayavarman is seen bearing that title.)

Mahārāja-śrī-Jayavarmma-dēva is well and after duly honouring them orders the (following) administrators and executives as are there now and will be there from time to time in future, (i.e.) the *rājānaka, rājaputra, pradhānapurusha, rāshṭrakūṭa, dāṇḍanāyaka*, the residents in *bhōgi-bhōga*, the *janapadas* and the classes of *chāṭa-bhaṭa-vallabha*[3] of Iṇḍadā-śṛinga-vishaya[4] (thus) - May it be known to you.

By us, the village Bhusuṇḍā,[4] attached to this (above-said) *vishaya*,[4] of which the boundaries are duly demarcated, has been granted with exemption from taxes, to be effective till the moon, Sun and earth last, with due libation of water, on the occasion of the consecration of *bhaṭṭāraka* (Lord) Guṇēśvara,[5] to brāhmaṇa-Ravi-śarmman, belonging to Kāśyapa-gōtra, of (an adherent of) Vājasanēya-charaṇa and Kāṇva-śākhā,[6] who hails from the (same) *vishaya*[5]

The above grant should be protected by you

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It is said in the *dharma-śāstra* (Then follow three of the usual verses)

The *dūtaka* is the *adhikṛita, prāpta-pañcha-mahāśabda, śrī-mahāsāmanta* Pūrṇṇadēva

Written by Khaṇḍa, son of *mahā - sāndhivigrahi* Śrī - *sāmanta*

Inscribed by śrī-Vichitrahasta

The administrators (*Vyavahāris*) are the *dēva-pratihārīs*

## Notes

1. This set of plates is stated to have been found in some village in northern Ganjam district and to have been purchased by and deposited in the Indian Museum, Calcutta (*EI*, XXIII, p.261) S.N. Rājaguru has entitled this charter as Badakhimēdi plates indicating that it was found in Badakhimēdi (*Ins. of Orissa*, Vol.II, p.249). It is not known how and where he got this information.

2. This approximate date is assigned to this record for historical reasons. While dealing with the Dhanantara plates of Sāmantavarman, it has been explained how most probably Sāmantavarman has to be deemed as the originator of the branch of the Gaṅga family which held the kingship of some territory in Kaliṅga with Śvētaka as the capital. Jayavarman, in consequence has to be understood as one who came after Sāmantavarman (Cf. *EI*, XXVII, p.111; Ganguly, D.C., *op.cit.*, p.251 n. 108).

3. The significance of these designations of officials is still open to interpretation. It also looks incongruous that a petty chief (*mahārāja*) Jayavarman claims to have had so many hierarchical subordinates serving under him.

4. What S.N. Chakravarti reads as *Ṇḍaḍāśriṅga-vishaya* is stated to be capable of being read as *Jēḍa (gaṭā) śṛiṅga* (*EI*, XXIII, p.262 n.8), However, Rājaguru, S.N., preferred to read it as *Aṇḍadā - śṛiṅga (Ins. of Orissa*, II, p.249-250 and n.). Aṇḍadā-śṛiṅga, the village or town after which the *vishaya* is thus understood to have been named has been identified with "Aḍaisiṅgi near Digupundi in Gaṅjam District." (Ganguly, D.C., op.cit., *op.cit.*, p.18). He seems to have presumed that 'A' preceding *ṇḍadā* had been inadevertently omitted by the writer of the record. However it can also be assumed that the name was Iṇḍadā-vishaya, and that the initial *i* of the name got merged with the final

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*i* of the preceding word, *kuśalī*. It is possible that even this Iṇḍadā, which village lent the name to the *vishaya*, is identifiable with Aḍaisiṅgi. Bhusuṇḍā, the village granted is stated to be the "same as modern Bhusunda in the same District."

5. The text of the charter runs as follows: *Bhaṭṭāraka - Guṇēśvara - pratishṭhāyām - vishaya - vāstavya - brāhmaṇa* which the original editor (S.N. Chakravartti) emended to *Bhaṭṭāraka - Guṇēśvara - pratishṭhāna - vishaya - vāstavya - brāhmaṇa*° and translated the passage as "the pratishṭhāna - *vishaya* of the *bhaṭṭāraka* - Guṇēśvara (*EI*, XXIII, p.261.) However, the editor of the concerned *Ep.Ind.* volume (N.P. Chakravarti) suggested, "it is more probable that the grant was made on the occasion of the consecration of the image of Guṇēśvara (Śiva) and that the name of the *vishaya* or district to which the donee belonged has been omitted by the scribe through oversight" (*Ibid.*, p.262 n.12). This latter statement is in conformity with the text of the inscription as found written in the plates and seems to be correct. (Cf. Ālampur Inscription of Vikramāditya I dealt with below). Possibly the *vishaya* from which the donee hailed was the same Aṇḍadā-śṛiṅga-vishaya to which the grant village Bhusuṇḍā belonged.

6. Kaṇva is stated to have been a sage, who was an Aṅgirasa and *mantra-kṛit* and a pupil of Yājña-valkya (Dikshitar, V.R.R., *The Purana Index*, I, p.303; Also see Brough, John, *op.cit.*, p.122. However there is also one Kāṇvāyana-gōtra under the Bhṛigu clan - Ibid., p.82). As the record has already stated that the donee belonged to Vājasanēya-charaṇa (the branch of Yajurvēda started by Yājñavalkya), the further statement that he was a Kāṇva-śākhin indicates that the sage Kaṇva had started a school (*śākhā*) of his own under the Vājasaṇēya-charaṇa (the branch promulgated by his own master) (See *Śabdakalpadrumaḥ*, II, p.16).

7. The reading of the name of the *dūtaka* writer, inscriber and the *vyavahāris* is very doubtful as the writing in this portion of the plate has been much eroded. However, assuming that the reading, *"vyavahāriṇō dēva - pratihāriṇaḥ"* is admissible, and the *dēva-prathiharis* can be understood as watch - keepers or administrators of the God (*dēva*) it will indicate that the interpretation that the grant to the brahmin was made on the occasion of the installation of God Guṇēśvara is correct. Possibly the grantee brahmin was expected to carry out some function in the said temple and the *dēva - pratihāris* were those appointed to superwise and watch over the affairs of that temple.

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# No.132

# TEKKALI PLATES OF MAHARAJA INDRAVARMAN

| | | |
|---|---|---|
| Location | : | Tekkali, Gaṅjam District, Orissa |
| Date | : | (Gaṅga) year 154 = 650 A.D.[1] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Mahārājā-Indravarman |
| Dynasty | : | Early Gaṅga |
| Reference | : | Hultzsch, E, *EI*, XVIII, p.307-311 |

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ॐ स्वस्ति ॥ सर्व्वर्तुसुखरमणीयाद्विजयश्रीनिवासात्कलिङ्गनगर वासकान्महेन्द्रा चलामलशिखरप्रतिष्ठितस्य चराचरगुरोस्सकलभुवन निर्म्माणैकसूत्रधारस्य भगवतो गोकर्ण्णस्वामिन श्चरणकमलयुग लप्रणामा द्विगतकलिकलङ्को गाङ्गामलकुलतिलको नयविनयसम्प दामाधारः स्वासि धारापरिस्पन्दा धिगतसकलक लिङ्गाधिराज्यः प्रविततचतुरुदधिसलिल तरङ्गमेखलावनित लामलयशाः अनेकसमरसंघट्टवि जयजनितजयशब्द प्रतापोपनतसमस्त सामन्तचूडामणिप्र भामञ्जरीपुञ्जरञ्जितचरणोः परममाहेश्वरो मातापितृपा दानुध्यात श्श्रीमद्दानार्ण्णवसूनु श्श्रीमान्महा राजेन्द्रवर्म्मा रूप्यवतीविषये तुङ्गन्नाग्रामे सर्व्वसमवेतान्कुटु म्बिनस्समाज्ञापयति विदितमस्तु वो यथास्मिन्ग्रामे हलस्य भूमिर्ब्रह्मदेयदण्ड मानमिता सर्व्वकरभरैः परिहृत्याचन्द्रा र्कप्रतिष्ठांकृत्वा अम्बअच्चिपोटि भट्टारिकायाः पुण्याभिवृद्धये सूर्य्योपरागे सलिलपूर्व्वकं गरखोन्नवास्तव्याय शाण्डिल्यसगोत्राय वाजसनेय सब्रह्मचारिणे वेदवेदाङ्गपारगाय स्कन्दशर्म्मणे सम्प्रत्ता । तदेवं विदित्वास्य स्वकीयां भूमिं भुञ्जानस्य न केनचिदाबाधङ्कार्य्यः सीमालिङ्गान्यप्यस्य क्षेत्रस्य प्रदक्षिणक्रमेण बोद्धव्यानि । पूर्व्वेण विद्युद्गङ्गा । दक्षिणेन पुरुषच्छायया पाषाण पङ्क्तिः । पश्चिमेन शर्क्करवाटकसीमान्ताः । उत्तरेणापि सैव विद्युद्गङ्गा । तुङ्गनतडाकोद कमप्येतत्क्षेत्रं काराखण्ड्या ब्राह्मणपालन्याश्च निर्गत्य प्रविशति यावत्पच्यते ? भविष्यतश्च राज्ञश्च प्रज्ञापयति । धर्मक्रमविक्रमाणामन्यतम योगादवाप्यमही मनुशासद्भिरयन्दान धर्म्मोनुपालनीयो व्यासगीताश्चात्र श्लोकाः भवन्ति ॥

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बहुभिर्व्विसुधा दत्ता बहुभिश्चानुपालिता ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ १ ॥

स्वदत्तां परदत्तां वा यत्नाद्रक्ष युधिष्ठिर ।
महीम्महीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥ २ ॥

षष्टिं वर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः ।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेदिति ॥ ३ ॥

आज्ञा महामहत्तरहरिशर्म्मा । प्रवर्द्धमानविजयराज्यसंवत्सरः १०० ५४ ।
लिखितमिदं शासनं हस्त्यद्धचक्षधर्म्मचन्द्रसूनुना सर्व्वाधिकृतेन शाम्बपुरोपाद्धचायेनोत्कीर्ण्णमादित्यभोगिकसूनुना खण्डिचन्द्रेणेति ॥

## Translation

Oṁ! Well-being! From the residence at Kaliṅganagara, a place pleasant in all seasons and the abode of Śrī (Wealth and prosperity)

Śrī - mān-mahārāja Indravarmmā, son of śrīmad-Dānārṇṇa-va, who has absolved himself of the taints of the Kali age by prostrating at the pair of the lotus-feet of the worshipful Gōkarṇṇa-svāmin, established on the pure summit of the Mahēndra mountain, which God is the lord of all things both the animate and inanimate, the sole stage-director for the drama of creation of the whole world; who is the forehead mark of the pure Gaṅga family, who is the repository for the wealth of the knowledge of the arts of diplomacy and modesty, whose untainted fame has spread throughout the world girdled by the unceasing waves of the four oceans[2], who has acceded to the lordship of all the Kaliṅgas[3] by flashing the sharp edge of his sword, whose feet are rendered tawny by the cluster of rays radiating from the jewels in the crowns of all feudatories who have come under his subjection on their mere hearing the shouts of his victory at the end of the many battles (he had fought), who is an ardent devotee of God Mahēśvara, who meditates on the feet of his parents, orders all the assembled *kuṭumbins* of the village Tuṅgannā[4] in Rūpyavatī-vishaya[5] thus

Be it known to you.

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In this village, the field of a *hala*[6] as measured and delimited by the measuring rod pertinent to *brahmadēyam*[7], after exempting it from the burden of all taxes, and guaranteeing its perpetuity till the moon and Sun last, has been granted with due libation of water to Skanda-śarmman, who has comprehensively studied the *Vēdas* and their auxiliaries, who is a student-adherent of Vājasanēya - (śākhā), and belongs to Śāṇḍilya-sagōtra and who hails from Garakhonna[8], on the occasion of the solar eclipse,[9] for the increase in merit of (my) mother *(ambā)* Achchipōṭi - bhaṭṭārikā[10]

Knowing this, none should cause any obstruction to the enjoyment of the land granted to him by the donee

The landmarks on the boundaries of this land (granted) should be understood as follows: clockwise - on the east Vidyut-Gaṅgā[11], on the south, row of boulders (to the length) of a man's shadow[12], on the west, the terminal point of the boundary of Śarkkaravāṭaka[13], on the north also the same Vidyut-Gaṅgā. The water of the tank Tuṅgana enters this field after emerging through Kārākhaṇḍī, and brāhmaṇapālani, uptil the (crop) ripens.[14]

(The king) points out to those who inherit the rulership of this area in legal succession or by any other means, that this gift should be protected.

(Then follow three of the usual epiloguic verses attributed to Vyāsa)

The *ājñā (ājñapti* - executor) is *mahā-mahattara*[15] Hari-śarmmā.

(In) the ever burgeoning victorious kingship, the year 154

This charter has been drafted by *sarvvādhikṛita*[16] Śāmbapur - ōpāddhyāya, son of *hasty - addhyaksha* (superintendent of the elephant - crops[16]) Dharmma-chandra. Inscribed by Khaṇḍi-chandra, son of Āditya-bhōgika

## Notes

1. The year cited in the record has been attributed to the Gaṅga or Gāṅgēya era which is understood to have started sometime

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between 496 and 498 A.D. (Sircar, D.C. *Ind.Ep.*, p.29). The year is stated to have been written in the record by using a symbol for 100 and then decimal figures for 54 (i.e. 5 expressed by one symbol and 4 by another symbol *EI*, XVIII, p.307). This looks unreasonable. It seems possible that the symbol understood as representing the figure 5 actually represented 50.

2. The whole earth is deemed to be enclosed by an ocean in each of the four quarters.

3. The reference here to all the *Kaliṅgas* implies that there were several (continguous) tracts each of which was known as Kaliṅga and was probably inhabited by different branches of the Kaliṅga tribe. This interpretation should help in solving the problem of the meaning of *Trikaliṅga* (See *JBORS*, XIV, p.144-146, 539-47; Yazdani, G. *The Early History of the Deccan*, p.19-20 also see *USVAE* III No. 23 for 5).

4. The village Tuṅgannā has been identified with the modern village Tuṅga near Tekkali, the findspot of the present record (Rājaguru, S.N., *Ins. of Orissa.* II, p.58).

5. The village Rūpyavatī, after which the *vishaya* was named must also have been in the neighbourhood of Tekkali but it has not been identified (See *EI*, XVIII, p.309). One scholar has stated that Rūpāvarttini was the ancient name of a river or channel in the modern Tekkali taluk of Ganjam District and the *vishaya* named after that channel must have been an area in and around Tekkali taluk *(Jl. of the Mythic Society, XIV, p.271; also see EI*, XVIII, p.309).

6. *Hala* might have originally denoted an extent of land that could be ploughed and cultivated with one plough *(hala)*. This area might have varied from region to region depending on the nature of the ground. But by the time of this grant it had come to define an extent of land that was to be measured by a standard rod (here *brahmadēya-daṇḍa)* (cf. Sircar, D.C., *Ind. Ep.Gloss.*, p.125).

7. *Brahmadēya-daṇḍa māna-mitā* means "as measured by the standard measure of the *brahmadēyam*. This indicates that there was a special standard measuring rod meant to be used only for measuring land granted as *brahmadēyam*,

8. The locality Garakhonna has not also been identified.

9. As the exact date of the starting of the Gaṅga era has not been established and as further the month and other details of the date of occurrence of the solar eclipse are not made available, it is not possible to verify this mention in the charter.

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10. The surname *pōṭi* in the name of the queen mother as given here clarifies that it might not have always been associated with a courtesan. The further honorific *bhaṭṭārikā* indicated that she was a noble lady (cf. Ramesh, K.V., *Chālukyas of Vātāpi*, p.118; also *EI*, XVIII, p.310 n.8).

11. Vidyut-gaṅgā might have been the name of a local river.

12. *Purusha-chchhāyayā* literally means "by the shadow of a person". If this referred to a linear meausre it would mean that at a particular time (probably at midday) and at a particular place, the length of the shadow of a man was measured and that this length was adopted as a standard measure (cf. *pannīr-aḍi* occurring in Keraḷa inscriptions which has been understood as the shadow of a man indicating midday; also cf. *EI*, III,p.134; XIV. p.363).

13. Śarkkara-vāṭaka has not been identified.

14. Thus it is indicated that there was a tank in this village Tuṅgannā, which was utilised for irrigating the land in the village. Kārākhaṇḍī, Brāhmaṇapālanī were possibly the names of canals drawn from the Tuṅgana-taḍāka. The manner of irrigation as mentioned is noteworthy. The significance of the statement, "uptil the time of the ripening (of the corn)" is not clear.

15. *Mahāmahattara* is supposed to have been "The chairman of the Council of *mahattaras*", the *mahattara* having been the 'village headman or head of a family or community or a member of the village council (Sircar, D.C., *Ind. Ep.Gloss.*, p.179, 191). But considering that the *ājñās* or *ājñaptis* in other charters were sometimes even princes of the blood or very high ranking officials the above application of the meaning of the phrase seems inadequate.

16. The scribe for the record was Śāmbapura-upādhyāya, apparently a brahmin having comprehensive authority *(sarvvādhikāra* (See Sircar, D.C., *Ind.Ep.Gloss*, p.302-303). His father was *Hastyadhyaksha* (i.e.) one in charge of the elephants (their maintenance and upkeep or the commander of the elephant-crops). However when it is seen that a son is usually referred to as having been occupying a lower status than the father and as having got elevated to the position of the father (in due course or on his death) here the son is indicated to have been occupying a position higher than the father's (was it the fruit of education?). It may be seen that the inscriber of the record, Khaṇḍichandra is mentioned without any indication of his status or position and is stated to have been the son of Āditya-bhōgika but in a later inscription, Khaṇḍi-chandra also is seen referred

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to as *bhōgika* (Chicacole plates of Dēvēndravarman - *EI*, III, p.133-134. Here one Sarvva-chandra is referred to as the son of Khaṇḍichandra-bhōgika and as the engraver of the record. This record is dated in the year 183, apparently of the Gaṅga era. Possibly Khaṇḍi-chandra became a *bhōgika* on the death of his father Āditya-*bhōgika*. Bhōgika probably referred to the holder of a fief - See Sircar, D.C., *Ind.Ep.Gloss.*, p.55; also *CII*, III - Fleet, p.100 n.2).

❋ ❋ ❋

## No.133

## DHANANTARA PLATES OF SAMANTAVARMAN

| | | |
|---|---|---|
| Location | : | Dhanantara, Aska Tahsil, Ganjam District. |
| Date | : | C.650 A.D.[1] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Sāmantavarman |
| Dynasty | : | Gaṅga (Śvētaka branch) |
| Reference | : | Rath, Tarini Charan, EI, XV, p.275-278 |

ॐ स्वस्ति ॥ विजयश्वेतकाधिष्ठानाद्भगवतश्चराचरगुरोः शकलशशाङ्क शेखरधरस्य स्थित्युत्पत्तिप्रलयहेतोः महेन्द्राचलशिखरनिवासिनः श्रीगोकर्णेश्वर स्वामिनश्चरणकमलाराधनादवाप्तपुण्यनिचयो गङ्गामलकुलाम्बरेन्दुः स्वभुजबलपराक्रमाक्रान्तसकलश्वेतकाधिराज्यः शक्तित्रयःप्रकर्षानुरञ्जिताशेष सामन्तः परममाहेश्वरो मातापितृपादानुध्यातः श्रीसामन्तवर्म्मा कुशली । हामनिभोगविषये यथाकालव्यवहारिणः सकरणान् समाज्ञापयति विदितमस्तु भवतां एतद्विषयसम्बद्धवटग्रामो नाम पूर्व्वपश्चिमेन मोदईवृक्षाश्वत्थवृक्षसीमा दक्षिणेन सरःसीमा ततो मातापित्रोरात्मनश्च पुण्याभिवृद्धये भारद्वाजसगोत्राय वाजसनेयचरणब्राह्मणगोविन्दशर्मणे संप्रदत्तः ॥ भविष्यतश्च राज्ञो विज्ञापयामि।

मा भूदफलशङ्का वः परदत्तेति पार्थिवाः ।
स्वदत्तात् फलमानन्त्यं परदत्तानुपालनं ॥

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उत्कीर्णं पद्मचन्द्रेण ॥

## Translation

Ōm! Well-being! From the capital, the victorious Śvētaka[3]! Śrī - Sāmantavarmmā, who has amassed religious merit by worshipping the lotus-like feet of the worshipful srī-Gōkarṇēśvara the master of all things animate and inanimate, who wears the crescent-moon on his head, who causes, birth, existence, and re-absorption [4] (of all creatures) and who resides on the summit of the Mahēndra mountain; (that Sāmantavarmmā), who shines like the moon in the sky that is the untainted Gaṅga dynasty, who has conquered the overlorship of all the Śvētaka with the might of his arms[5], who has brought under his influence all the feudatories by the (exercise) of (his) three-fold power, who is a great devotee of Īśvara and who meditates at the feet of his parents, is well and orders all the administrators along with their executives who are there now and will be there (in future) in Hāmanibhōga - vishaya[5]. May it be known to you.

Vaṭa-grāma,[6] attached to this (above-said) *vishaya*, as bounded by the mōdaï tree[7] and pīpal tree on the east and west and the reservoir on the south, has been granted to *brāhmaṇa* Gōvindaśarmman of Bhāradvāja-sagōtra and (an adherent of) Vājasanēya-charaṇa (white Yajur-vēda), for the increase of religious merit of my parents and self.

I appeal to the future kings (one of the usual verses glorifying the act of protecting the grants of others)

Inscribed by Padmachandra.

## Notes

1. There are no means to know about the actual date of the issue of this charter. As paleaographically this record is assignable to the seventh century A.D. (*EI*, XV, p.276) the approximate date as given above is assigned to this record (Cf. "Pherava grant of Sāmantavarman, year 185" *EI*, XXVII, p.111).

2. Rath, T.C. states that the Gaṅgas of Kaliṅga had "a number of capitals", of which Śvētaka was one and that they kept changing capitals from time to time (*EI*, XV, p.176). So he implied that

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there was no separate branch of that family with Śvētaka as the capital.

3. Śvētaka has not been satisfactorily identified. There is one tentative identification of the place wiith Śrī--kūrmam in Srikakulam Taluk of Ganjam district. (*JAHRS*, III, p.184; *EI*, XXIV, p.133) As in some records of this same line of kings the name of the place lends itself to be read as Śchētaka it has also been identified with the modern Chīkaṭi in Sompet taluk, Ganjam district (*JOR*, XI, p.58; B.V.B. Series, *'The classical age'*, p.217;) However, B.Ch.Chhabra doubts the validity of the latter reading (*EI*, XXIV, p.131).

4. *Pralaya* is usually translated into "destruction". However as *laya* also means "absorption", this latter meaning seems to fit the context better.

5. This is a very significant statement. Sāmantavarmmā having been credited with the conquest of the whole of Śvētaka by the strength and power of his arms, he must be regarded as the founder of the rulership of this branch of the Gaṅgas in Śvētaka, which appears to have been tha name of the central township of a sizable territory, which also came to be known as Śvētaka (*sakala-śvētaka*) (Cf. Ganguly, D.K., *op.cit.*, p.237, 251 (n.108)). However it is also surmised that it was one Jayavarmadēva who was the earliest king of the *Śvētaka* dynasty, on the basis of his having been invested with the title Rāṇaka (a title indicating a feudatory status - Sircar, D.C. *Ind.Ep.Gloss*, p.276). To start with he is understood to have been a feudatory of some powerful ruler and that later he might have assumed independence and started his own rulership in the Śvētaka region. (See *EI*, XXIII, p.267-269; *"The Classical Age"*, p.217; Ganguly, D.K., *op.cit.*, p.251 n.108). But it is to be noted that possibly another member of this family, Dānārṇṇava was also entitled Rāṇaka (*EI*, XXIII, p.263-265). So it can be surmised that in between the members of this family of chiefs seem to have bowed to conquerors and were content to be feudatories for the time-being. So the title, *rāṇaka* need not be taken as indicative of the place of the concerned ruler in the succession in this dynasty. This dynasty seems to have weathered storms and to have continued in existence for four or five centuries.

6. Vaṭa-grāma and Hāmani - bhoga - vishaya have not been identified.

7. *Modai* tree is conjectured to be the same as *moduvu* of modern Telugu, which is the name of the bastard teak (*EI*,

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XV, p.278 n.1). It appears that these two trees, *mōdai* and *aśvattha* were identifiable landmarks on the east and west boundaries, respectively of the village.

## No.134

## BARADIPADA PLATES OF NANDARAJA DEVA

| | | |
|---|---|---|
| Location | : | Baradipada near Narala P.S. Kalahandi District, Orissa. |
| Date | : | C.650 A.D.[1] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Nandarājadēva[2] |
| Dynasty | : | ... |
| Reference | : | Iyer, Subramonia, S, *EI*, XLII, p.171-173. |

सिद्धम् । स्वस्ति ॥ प्रतिमत्तसूचिताभिनवमञ्जरीकुसुमोद्गमोद्भूषित शाखाप्रवालान्तवलीलग्नमध्यात्सामोदमुदितप्रभाभिः शिलीमुखैरलंकृत द्रुमोपेतात्पर्वतद्वारात्पर्यन्तसामन्तमकुटमणिमयूखद्युतिरुद्भासितचरणाम्भोद्रवपीठो मातापितृपादानुध्यातः श्रीनन्दराजदेवः कुशली ॥ चितालिकायां तत्प्रतिनिवासिनो जनपदान् समाज्ञापयति प्रज्ञातमस्तु भवतां यथैतेषां ब्राह्मणेभ्यः भानुशर्म्मगौरीशर्म्ममातृशर्म्मभ्यः अयं ग्रामो नानागोत्रचरणप्रवरेभ्यः शशाङ्कादित्यसमकालं मातापित्रोरात्मनश्च पुण्योपचयार्थं सलिलपूर्व्वकं प्रतिपदितमित्यवगम्य यथोचितभागभोगादिकमुपनयन्तः सुखं प्रतिवसत ॥

विजयराज्य - संवत् २ दिननवमि ॥

### Translation

Accomplished! well-being! From Parvatadvāra which is glorious with trees, which abounds in jubilant bees, which are intoxicated and whose bodies and limbs carry the tender sprouts and twigs and pollen from fresh blown flowers. Śrī - Nandarājadēva, whose foot-stool is washed by the rays from the gems on the crowns of feudatories

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(hailing from all directions) upto the end (of the quarters), who meditates on the feet of his parents is well (and) orders the *janapadas*[5] resident in Chitālikā:[4] Let it be known to you all : that this village. (Chitālikā) has been granted to Bhanu-śarmman, Gaurī-śarmman, and Mātṛi-śarmman, brahmins belonging to different gōtras, *charaṇas and pravaras*,[6] with due libation of water, to last till the moon and Sun last, for acquiring religious merit to (my) parents and self. May you live happily after paying the due *bhāga and bhōga*[7] (to the above said donees)

Year two of the victorious regin, and the day 9[8]

## Notes

1. This approximate date is assigned to this charter on the strength of the conclusion of Subramonia Iyer basing himself on palaeographical considerations (*EI*, XLII, p.171).

2. This succint charter does not assign any regal titles to śrī-Nandarājadēva. That he might have been a strong important ruler of the region is suggested by the reference to his footstool having been washed by the rays from the gems of the crowns of many feudatories prostrating at his feet (See *Ibid.*, p.172).

3. The dynasty to which Nandarājadēva belonged is not stated in the charter nor is it known from other sources (See *Ibid.*). A copper-plate charter from Terasingha, again from the same Kalahandi District (Orissa) datable to about the first half of the sixth century A.D. (*EI*, XXX, p.274-278; *USVAE* III, No.254) refers to the same Parvatadvāraka as the seat of either a śrī-Śōbhannarāja or his mother, Kausthubhēśvarī, in an endor sement to the plates of one *mahārāja* Tushṭijkāra based at Tarabhramaraka. It has been surmised (*EI*, XXX, p.275-76) that śrī - Śōbhannarāja might have been the son of mahārāaja Tushṭikāra and that Parvatadvāraka might have been "a secondary capital of Tushṭikara's kingdom". It is not possible to say if those were the forbears of śrī - Nandarājadēva figuring in the plates dealt with here. However, the dynasty to which Tushṭikāra belonged is also only subject to speculation.

4. These places, Paravatadvāra and Chitālikā mentioned in this charter have not been identified (Also see *EI*, XXX, p.276).

5. *Janapadas* seems to have been citizens or land-holders in a village (cf. Sircar, D.C., *Ind.Ep.Gloss*, p.133).

6. This mention that the grant was made to the brahmins of *nānāgōtra - charaṇa - pravara* indicates that the three brahmins,

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who were nominated as the recipients of the grant, were not related to each other. It also indicates that each one was probably a specialist in the different branches of the *Vēdas, Ṛik, Yajus and Sāma.* Such distribution seems to have been a conventional necessity while grants were made to brahmins.

7. As this charter contains the king's order to the *janapadas* (landlord - residents ?) in the (village) Chitālikā to remit to the three donee-brahmins, the *bhāga and bhōga* and live amicably, it is evident that the *bhāga* referred to the king's share of the produce of the land or the taxes in general (*ibid.*, p.47) and *bhōga* referred to the periodical supplies of fruits, firewood, flowers and the like which the villagers had to supply to the king" (i.e.) the taxes in kind (*Ibid.*, p.54). In effect, the charter entitled the donees to receive from the landholders in the village all the dues (taxes) that were till then the entitlements of the king from the village.

8. *Dina-navami* might have indicated the day of the year of reign.

## No.135

## MALGA PLATES OF SAMANTA INDRARAJA

| | | |
|---|---|---|
| Location | : | Malgā, Shahdol District, M.P.[1] |
| Date | : | C. 650 A.D.[2] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Indrarāja[3] |
| Dynasty | : | .... |
| Reference | : | Sircar, D.C. and Sankaranarayanan, S, *EI*, XXXIII, p.209-214 |

**Metres :** Verse 1) *Śārdūlavikrīḍita* (2) *Sragdharā* (3-9) *Anushṭubh*

सिद्धम् स्वस्ति ।

आसीदिन्द्रसमः क्षितौ क्षितिपतिः शक्त्या क्रियाभिर्गुणैरूत्फुल्ला

मलचारुविम्बवदना र्य श्रीःसदा सेवते ।

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यो देवद्विजसाधुपण्डितजनस्याधारभूतोभवत् सिद्धाध्यासितहैहेमतुंग-
शिखरः शैलेन्द्रराजो यथा ॥१॥

जातस्तस्यात्मजोपि प्रकटगजघटाघट्टनश्चारुमूर्त्तिर्नित्यं दाताभिमानी
रणचपलपटुर्भ्रान्तपर्यन्तकीर्तिः ।
निर्जित्यारातिपक्षं प्रसभमपहृता येन लक्ष्मी विशाला स श्रीमाञ्श्री-
निकेतः प्रतिमतिरुचिरश्चेन्द्रराजो नरेन्द्रः ॥२॥

मण्डकात्परममाहेश्वरो मातापितृपादानुध्यातः श्रीसामन्त इन्द्रराजः छेण्डपरंगविषयप्रतिबद्धे आकाशराष्ट्रे गुलग्रामके सालग्राममन्तमरके ग्रामकूटद्रोणागीक गण्डकानायक देववारिकान् सव्वनिव प्रमुखान् यथाप्रतिवासिनः समाज्ञापयति विदितमस्तु भवतां यथास्माभिरयं ग्रामः सोद्रंगः सोपरिकरः अचाटभटप्रवेशः सन्निधिः सोपनिधिश्चोरदण्डवर्जितः चतुस्सीमाधानपर्यन्तः आचन्द्रार्कक्षितितारकानिरोधम् मातापित्रोरात्मनश्च पुण्याभिवृद्धये शाण्डिल्यगोत्र वाजसनेयमाद्धयन्दिन नागस्वामिपुत्र भवस्वामिने प्रतिपादित इत्यवगम्य यथोचित भोगमुपनयद्भिः आज्ञाश्रवणविधेयैर्भूत्वा सुखं प्रतिवस्तव्यमिति स्वयमाज्ञापना । ये चास्मद्वंशे समुत्पत्स्यन्ते राजानस्तैरपीयं दत्तिरनुपालनीयनुमोदनीया च । यश्चेमां दत्तिं विलोपमापादयिष्यत् स पञ्चभिर्महापातकैः सह संयुक्तः स्यात् ॥

बहुभिर्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥३॥

षष्टिवर्षसहस्राणि स्वर्गे मोदति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥४॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
कपिलाशतघातीनामेनसा प्रतिपद्यते ॥५॥

खिलभग्ना तु या भूमिर्या च भुक्ता दशापरा ।
शतं यावत्तु या भुक्ता न राजा हर्तुमर्हति ॥६॥

आस्फोटयन्ति पितरः प्रवल्गन्ति पितामहाः ।
त्वमेकोस्मत्कुले जातः स नस्त्राता भविष्यति ॥७॥

प्राप्स्यसे विपुलान् भोगान् पूर्व्वदत्तस्य तत्फलम् ।
पुनर्देहीति दानाद्धि पुनर्भोगी भविष्यसि ॥८॥

इहलोककृतं कर्म तत्परत्रोपभुज्यते ।
तलसिक्तस्य वृक्षस्य फलं शाखासु दृश्यते ॥९॥

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लिखितंच राजपुत्रदेवेन उत्कीर्णं सुवर्णकारेश्वरपुत्रेण द्रोणाकेन समाप्तश्चेदम् शासनं ज्येष्ठ प्रथमपक्ष उत्तरभाद्रपदे अंगारवारे दिवसएकादशे । प्रवर्द्धमानविजयराज्यसंवत्सरः ।१०।

## Translation

**Verse 1** Accomplished[4] ! Well-being! There was Kshitipati who was equal to Indra (the lord of the celestials) on the earth, whom Śrīḥ (Goddess Laxmī, of wealth) with Her bright and blemishless face, always used to serve, impressed and attracted by his prowess, deeds and (excellent) qualities, on whom depended, the Gods, brāhmaṇas, sages, and scholars and who was eminent and lofty like the Śailēndra (Himālaya) which is high with golden peaks and accommodates the *Siddhas* (for doing penance).

**Verse 2** Then was born as his son, Indrarāja, the ruler of men who has a charming physique, which is capable of striking together the temples of elephants, who is always munificent, proud and agile and fierce in battle, whose fame has reached the ends of the quarters, who has appropriated the vast treasures of the host of his enemies after defeating them, who is an auspicious personage, the home of prosperity, and whose ideas and opinions are apt and splendid,[5]

**Prose** From Maṇḍaka.[6] *Sāmanta* - Indrarāja, a great devotee of Īśvara, who meditates on the feet of his parents, orders the (prominent) residents, the *grāmakūṭa* (village headman or member of the village council, Sircar, D.C. *IEG.*, p.120-121) *drōṇāgīka* (collector of king's share of the grains ?) *gaṇḍakānāyaka* (*daṇḍanāyaka* - police officers ?) and *dēvavārikas* (superintendents of temples ?)[7] of Sālagrāmāntamaraka, in the village Gulagrāmaka[8] in Ākāśa - rāshṭra attached to Chhēṇḍapa-raṅga - vishaya[9] (thus)

May it be known to you that, this village, as circumscribed by four boundaries along with *udraṅga* and *uparikara*[10], with the privilege of not being interfered with by the entry of *chāṭa and bhaṭa*, along with (the right to) *nidhi* (to appropriate buried treasures) and *upanidhi* (such minor

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treasures as might be revealed in the village), with the exemption from *chōra-daṇḍa* (the fines on thieves)[11] and with the right to enjoy without disturbance as long as moon and Sun, earth and stars last has been granted for the augmentation of merit to my parents and self, to Bhavasvāmin, son of Nāgasvāmin belonging to Śāṇḍilya - gōtra and an adherent of Vājasanēya - Mādhyandina (*śākhā* - the school known as white Yajurvēda). Now having come to know of this (all of you) after remitting to him (the above said the donee) what he has been authorised to enjoy and being obedient to (the donee's) orders should live happily - This is my order.

(The grant is followed by the usual appeal to future rulers of the area, cautioning them against disruption of this grant and seven of the usual verses in this regard without any attribution.)

This has been writtren by Rājaputra Dēva; inscribed by Drōṇāka, son of the goldsmith Īśvara.

This is the end of the charter.

The eleventh day of the first fortnight of the (month), Jyēshṭha coinciding with (the asterism) Uttara-bhādrapada, and Tuesday in the year (1)[12] of (our) ever prospering victorious reign.

## Notes

1. Though the owner of the plates of this charter is stated to be Thakur Ratansinghji of Malgā (P.O.Kotma) Shahdol District, they were found in the possession of Shri Badri Prasad Rai of Dhobahar in Bilaspur District, Madhya Pradesh. (*EI*, XXXIII, p.209).

2. This approximate date is assigned to this record on the basis of palaeography and other historical reasons (See *Ibid.*, p.210-211).

3. While verse 2 described a ruler (*narēndra*) named Indrarāja, the grant portion in prose is prefaced by the statement that it was issued by *sāmanta* Indra-rāja functioning from *Maṇḍaka*. Indrarāja is stated to have been the son of Kshitipati as described in verse 1. As ordinarily the word *kshitipati* means only 'ruler'. it is possible that his name was not mentioned due to oversight. However the dynasty to which these rulers belonged is not revealed (See *Ibid.*, *p.210*)

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4. The text of the inscription starts with a spiral which has been understood to represent *siddham* which has been translated here as "accomplished".

5. The phrase, *prati-mati - suchiraḥ* as written on the plate has been corrected to *prati-mati - ruchiraḥ* by the original editors. It has been translated tentatively as above.

6. It has been suggested that this place *Maṇḍaka*, might be represented by the modern Malgā, wherefrom this set of copper-plates has come forth. (*Ibid.*, p.211).

7. Of the officials to whom the ruler, Indrarāja addressed his order, *drōṇāgīka* and *gaṇḍakānāyaka* have been understood as offical designations (Sircar, D.C., *IEG*, p.101, 111 respectively). However, the same scholar has stated that *droṇāgīka* might be a mistake for *drōṇāgraka* which could have referred to the "officer in charge of a *drōnamukha* or an important city or one who collected the king's grain-share fixed per *drōṇa* measure (*Ibid.*, p.101). However he also surmised that it could have been a mistake for *drāṅgika* (*EI*, XXXIII, p.212 n.6 - *Drāṅgika*, they said, was probably an officer in charge of a city station or watch-tower for collection of customs duties - *IEG*, p.101). As for *gaṇḍakānāyaka*, he surmised, it could have been a mistake for *daṇḍanāyaka* (*EI*, XXXIII, p.212 n.6). *Daṇḍanāyaka* has been stated to refer to a military commander etc. (*IEG*, p.80-81). However in the context of the occurrence of the word in this charter this officer *gaṇḍakānāyaka* or *daṇḍanāyaka* might have been an armed police official stationed in the village. However it may be seen that in the Bamhāni plates of Pāṇḍava king Bharatabala assigned to about the 5th century A.D. (*EI*, XXVII, p.132 f) these same or similar officials *drōṇāgraka, nāyaka - dēvavārika, gaṇḍaka* are seen addressed (line 35). There also, there was an attempt to interpret these terms (*Ibid.*, p.139).

8. Sālagramāmantamaraka might have been two distinct localities (hamlets ?) it might have referred to Sālagrāma and Āmantamaraka in the village Gulagrāma (See *Ibid.*, p.211). It is debatable if the officials addressed were of Gulagrāma or of Sālāgrāmā Āmantamaraka. Even Gulagrāma has not been identified.

9. Ākāśa-rāshṭra and Chhēṇḍaparaṅga - vishaya have not been identified.

10. Actually the relevent text of the inscription reads as *sa-parikaraḥ*. This seems to be a mistake for *sa-uparikaraḥ*, which is uaually met with in similar charters and which referred to extra levies.

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11. The phrase *chōra-daṇḍa-yalitaḥ* as found in the text has been corrected to *chōra - daṇḍa - varjitaḥ*. From this it appears that fines collected from thieves under the authority of local village administration, were remittable to the king. This having been given here as an exemption, it is indicated that it was authorised to be appropriated by the grantee of the charter. Probably this exemption was the same as *sa - daś - āparādha* as found in the same context in other charters. (see Sircar, D.C., *IEG*, p.298).

12. It is stated that the year cited is capable of being read both as 1 and 11 (*Ibid.*, p.214 n.4). Whichever it was, as the period of rule of the chief who issued this charter is not otherwise known, all the details of date provided in the charter do not help in tracing the equivalent. (see *EI*, XXXIII, p.210).

## No.136

## PULIBUMBRA GRANT OF JAYASIMHA I

| | | |
|---|---|---|
| Location | : | Not ascertainable.[1] |
| Date | : | C.650 A.D. (R.Y.15 ? = 656 A.D. ?)[2] |
| Script | : | Early Kannaḍa |
| Language | : | Sanskrit |
| King | : | Jayasiṁha I |
| Dynasty | : | Eastern Chālukya |
| Reference | : | Rangacharya, V, *EI*, XIX, p.254 f. |

स्वस्ति । श्री विजयस्कन्धावारात् मातृगणपरिरक्षितानां मानव्यसगोत्राणां हारितिपुत्राणां अश्वमेधयाजिनां चलुक्यानां कुलजलनिधिसमुत्पन्नराजरत्नस्य सकलभुवनमण्डल मण्डितकीर्त्तेः श्रीकीर्त्तिवर्म्मणः पौत्रः अनेकसमरसंघट्टविजयिनः परनरपतिमकुट-मणिमयूखावदातचरणयुगलस्य श्रीविष्णुवर्द्धनमहाराजस्य प्रियतनयः प्रवर्द्धमानप्रतापोपनतसमस्तसामन्तमण्डलः स्वबाहुबलपराक्रमोपा - र्ज्जितसकलयशोविभासितदिगन्तरः स्वशक्तित्रयत्रिशूलावभिन्नपरनर - पतिसकलबलचेतनः बृहस्पतिरिव नयज्ञो मनुरिव विनयज्ञः युधिष्ठिर इव धर्म्मपरायणः अर्जुनवदपरनरपतिभिरनभिलंघितपौरुष्यः अनेकशास्त्रार्थतत्वज्ञः

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परमब्रह्मण्यो मातापितृपादानुध्यातः श्रीपृथिवी-जयसिङ्घवल्लभमहाराजः गुद्दवादिविषये विदितमस्तुवोयमस्माभिः । गुद्दवादिविषये विषयमहत्तरानधिकार पुरुषांश्चइममर्त्थं आज्ञापयति विदितमस्तु वोयमस्माभिः गुद्दवादिविषये पुलोबूंरन्नामग्रामः वेदवेदांगविदो दामशर्म्मणः पौत्राय स्वपितुरधिकगुणग णाधिवासस्य शिवशर्म्मणः पुत्राय तैत्तिरीयसब्रह्मचारिणे वेदद्वयालंकृत शरीराय गोतमसगोत्राय स्वकर्म्मानुष्ठानपराय पूर्व्वाग्रहारिक रुद्रशर्म्मणे असनपुरस्थान वास्तव्याय श्रीसर्व्वसिद्धिदत्या सर्व्वकरपरिहारे णाग्रहारीकृत्य सम्प्रत्तः । तथा भवद्भिरन्यैश्च धर्म्माधिगतबुद्धिभिः परिपालनीयः । न कैश्चिद्बाधा करणीया । आज्ञप्तिरत्र हस्तिकोश वीरकोशौ व्यासगीत।

बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता ।
यस्य यस्य यदा भुमिस्तस्य तस्य तदा फलम् ॥ इति

सं..... ॥

## Translation

Well being! From the auspicious victorious camp.[3]

There was śrī-Kīrttivarman, whose fame embellished the whole circle of the earth, who was born as a jewel in the ocean of the dynasty of Chalukyas, which family is being protected by the group of mothers, the members of which belonged to Mānavya-sagōtra, who are the descendants of Hāriti and who are those who had performed the *aśvamēdha* sacrifice.

His son was Vishṇuvarddhana-mahārāja, who had achieved victory in many battles, whose pair of feet were washed by the shaft of rays radiating from the jewels on the crowns of enemy kings (vanquished by him)

His son and the grandson of Kīrttivarman is Śrī-Pṛithvī-Jayasiṅgha-vallabha-mahārāja, who has subdued the whole circle of feudatories by his prowess which is seen still growing, by whose fame gained by the strength of his arms, the quarters have become illumined, who by his trident-like three-fold power[4] had pierced and shattered the forces and will (to fight) of the enemy kings, who like Bṛihaspati is very knowledgeable in state-craft, who like Manu is polite and correct in his dealings, like

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Yudhishṭhira practices *dharmma,*[5] (i.e.) dispenses justice and observes rectitude in his behaviour, like Arjuna, remains unsurpassed in virility and chivalry by other kings, who knows the meaning and essence of many sciences, who is pious and favours brahmins[6] and meditates on the feet of his parents, orders the elders and prominent citizens *(mahattara)* and officers in authority of Guddavādi-vishaya[7] to the following effect.- You may note - by us

the village Pulōṁbūra[8], in this Guddavādi-vishaya,has been granted with the status of an *agrahāra,* with entitlement to all the pertinent rights and with exemption from all taxes[9] as *sarvva-siddhi-datti*[10].

to Rudra-śarmma, who is already a constituent in or the possessor of an *agrahāra,*[11] who hails from Asanapura--sthāna[11] who is engrossed in the performance of his ordained duties, whose body is adorned with two *vēdas*), who is a student-adherent of Taittirīya-school (of the Yajurvēda), who belongs to Gōtama-sagōtra, who is the son of Śiva-śarmman, who excelled his father by being the abode of additional great qualities and is the grand-son of Dāma-śarmman, who was proficient in the *vēdas* and *vēdāṅgas* (auxiliary branches)

Thus (this grant) should be guarded by you and other scrupulous observers of proprieties. None should cause any trouble (and disturb this gift).

Here the *ājñapti* (executor) is Hastikōśa, Vīrakōśa[12]

(Here are) the verses composed by Vyāsa (one of the usual verses)[13]

Year.....[14]

## Notes

1. This set of copper-plates along with three other Eastern Chāḷukyan charters is stated to have been placed at the disposal of the Asst. Archeological Supdt. for Epigraphy, Southern Circle by Shri J. Ramayya Pantulu, Madras in the year 1913-14, having secured them from different parts of the Telugu districts *(A.R.Ep,* 1914, p.85). The plates had been returned to Shri Pantulu by the Epigraphist after taking estampages of the plates. No information is available on the findspot of the plates.

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2. Though Rangacharya did not read the date at the end of the charter, the epigraphist had read the year, as *Saṁ* (1)5 *(op.cit.)* Venkataramanayya, N, *(The Eastern Cāḷukyas of Vēṅgī*, p.64) had allotted the period A.D. 641-73 for the rule of Jayasiṁha I. On this basis the year 15 of his rule could have coincided with 656-657 A.D. However Rangacharyya himself discussed the view of J.F. Fleet on the dates of accession of Vishṇuvarddhana I and II the former having preceded Jayasiṁha I and the latter having succeeded him and suggested that Jayasiṁha I might have ascended the Eastern Chalukyan throne sometime after July 632 A.D. *(EI.* XIX, p.255-56). Thus as there is no definiteness on the day and year of accession of Jayasiṁha I (see note 14 below) the above approximate date has been assigned to this charter.

3. It appears that the writer of this charter had missed writing the name of the place, which was the victorious camp of the king wherefrom he issued this charter.

4. The three-fold power which a king is expected to possess are *"prabhutva"* personal pre-eminence, *mantra* - good counsel and *utsāha* - energy" (MW, *SED, p.1044.col.2).*

*5. Dharma* is the compendium of the codes and regulations laid down by the ancients, to discipline the life of a person (i.e.) who professes the Hindu faith.

6. *Parama-brahmaṇya,* given as an attribute of kings seems to have referred to his austerity, piety and partiality towards brahmins.

7. The name of the *vishaya* could have been also Guḍḍavāṭi - (the epigraphist read it as Guddavāṭi-vishaya - *A.R.Ep.*, 1914, p.85). Venkaṭaramaṇayya, N *(The Eastern Chāḷukyas of Vēggī*, p.65) said that this *vishaya* corresponded to the modern Rāmachandrapuram taluk in Eastern Godavari district of Andhra Pradesh. However, Hultzsch identified Guddavāḍi the headquarters of the *vishaya* bearing its name, with the modern Guḍivāda, the headquarters of the taluk of the same name in the Krishna District (*EI*, IV, p.34). Rangacharya, V. specifically stated that "this Gudivada ought not to be confounded with Guddavadi in the Ramachandrapura taluk (*EI*, XIX, p.255, n.3). However, from the identification of Pulibumra (Pulombura) as discussed below, it will be seen that Venkataramanayya's identification of Guddavādi-vishaya was probably correct.

8. The name of the village, as read on the plate is Pulobuṁraṁ. It is possible that the *anusvāra* placed on top of *bū* should

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have been placed on top of *lō* and the name was actually Pulōṁbūra. Rangacharya identified it with Polamūru in Bhīmavaram taluk (*EI*, XIX, p.255). But on verification with the *Alphabetical List of villages in the Taluks and Districts of the Madras Presidency*, it is seen that there is no Polamūru in Bhīmavaram taluk (This taluk is actually in West Godavari District). But there is a Polamūru in the above stated Rāmachandrapuram taluk. Possibly it was this Polamūru, which was known as Pulomḃūra during the ancient period.

9. It is a very noteworthy difference between the grants to brahmins made in the north of India and such grants made in the south of India. In the north more often than not, the grantee-brahmin was made the lord of the village and the landholders therein were ordered by the king to remit to the donee the *bhōga* and *bhāga* and taxes, as they had been paying to the king till then and live amicably (under the lordship of the grantee-brahmin). In the south such villages granted to brahmins were only freed from taxes. Though superficially it may seen that in both cases the effect was the same, on a closer look it will be seen that whereas in the north the land holders already there in the village were not disturbed, in the south, if in the village granted there were those already holding the land, they were not brought into the picture. The grantee brahmin in the south seems to have been made not only the lord of the village concerned but also the proprietory holder of all the land in the village. Possibly it was left to his discretion to retain the land-holders in the village as his tenants or settle in the land his own tenants after removing the erst-while landholders in the village. (Sometimes the grantors - kings themselves cleared the village by removing the erst-while landholders and giving full authority over the land to the grantee - The Tamil phrases, *kuḍi-nīkki, mun-peṟṟārai māṟṟi* and *kōvum poṉiyum tīrttu* as found referring to the procedural process of the grant of *brahmadēyam* in the charters issued by the kings in Tamilnādu seem to have had reference to this process). However when it is seen that, at least in the north the employment of the phrase *bhūmi-chhidra--nyāya* (the rule pertaining to concessions to one, who brought the land concerned under the plough for the first time) in the cases of grants, in South Indian grants, that clause is absent it may appear that in those cases the grantee-brahmin was expected to reclaim the land in the concerned village for reaping any benefit from the grants. But as it is inconceivable that the concerned grantee-brahmin, who was chosen for the grant on account of his scholastic qualifications and who was enjoined to engage

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himself fully in such brahminical activities was expected to don the role of an entreprenuer and spend his energies for bringing the land under the plough, it can be understood that even in those cases only such villages where the land had already been developed were granted and that the rule, *bhūmi-chchhidra-nyāya* as mentioned in there chartars grantung land that the grantee/grantees might not have been obliged to freshly bringland under cultivation.

10. The grant is stated to have been made as a *sarvvasiddhi-datti* It may be seen that though there is no information about the seal that might have been soldered on to the ends of the ring securing the three plates of this charter (See *EI*, XIX, p.254), the seals of the other charters issued by this king bear the legend *Śrī-Sarvvasiddhi* (See the seal of the Peddavēgi plates of Jayasimha I - *Ibid.*, p.259), thus indicating that the official transactions conducted by this king were carried on under this title. Jayasiṁha I seems to have adopted this title in emulation of his father, Kubja Vishṇuvarddhana I, who bore the title, *Vishamasiddhi* (See Venkataramanayya, N, *op.cit*, p.61). Both Jayasiṁha I, of this charter as well Jayasiṁha II who succeeded to the Eastern Chalukyan kingship later are known to have borne this title, *sarvvasiddhi (Ibid.*, p.64, 70). The concerned phrase might have also indicated that the donee was entitled to all *siddhis* or capabilities with record to the land.

11. Rudraśarman, who was granted the village Pulōṁbūru, under the tenure of *agrahāra*, with exemption from all taxes, is stated to have been a *pūrvva-agrahārika*, (i.e.) one who was already the holder of an *agrahāra*. He might have been holding a whole *agrahāra* in his own right or might have been a constituent, along with other brahmin-holders, in an *agrahāra*. The identity of that *agrahāra* has not been revealed, which however might have been Asanapurasthāna, wherefrom he seems to have hailed (Asanapurasthāna has not been identified, though Rangacharyya thought it possible, that it is represented by the modern Annavaram in the Bhimavaram taluk, West Godavari district - *EI*, XIX, p.255). *Agrahāra* is understood tole a quarter exclusively held by brāhmins, with exemption from taxes. (See *USVAE*, I, p.161). *sarvva-kara-parihārēṇa*, prefixed to *agrahārī-kṛitya* was an unnecessary emphasis on the status of the *agrahāra* granted. Rudraśarmman was possibly a very highly revered scholar, that in addition to an *agrahāra*, already held by him, another *agrahāram* was granted to him as per this charter.

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12. It has been interpreted that *hastikōśa* and *Vīrakōśa* were perhaps the commander of the elephant force and the infantry respectively (*A.R.Ep.*, 1914 p.85; also see Sircar, D.C., *IEG*, p.127, 375). Invariably both these terms occur together. This can be compared to the term *mahabalādhikṛita* (officer in charge of the military forces) given as the attribute of one Nāgasiṁha, who was nominated as the *dūtaka* of a charter *(USVAE*, III, No.193; also see Ibid., 195, 201 etc.) Possibly these military officials were given the charge of some branches of administration or some administrative divisions of the kingdom for governing and benefiting.

13. The drafter of this record seems to have had the intention of citing a string of verses, attributed to Vyāsa, which were meant to impress the merit accruing to a grantor of land or to the protector of the land-grants made by others and damnation resulting from the ravaging of grants made earlier. But in effect he restricted such citation to one verse (cf. *EI*, XIX, p.257 n.16).

14. This portion of the record giving the date was left unread by Rangacharya. The epigraphist has read this portion as *saṁ* 15, (in numerical symbols) *(śu) di.6*, (Sunday) (*A.R.Ep.*, 1913-14, A5 (p.10)

❋ ❋ ❋

## No.137

## MALLAR PLATES OF SIVAGUPTA

| | | |
|---|---|---|
| Location | : | Mallār, Bilasppur District |
| Date | : | C. 650 A.D[1] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Mahāśivagupta |
| Dynasty | : | Sōmavaṁśa |
| Reference | : | Shastri, Ajaya Mitra, *Inscriptions of the Sarabhapurīyas, Pāṇḍuvaṁśins and Sōmavamśins*, II p. 138-140; Jain, Bālachandra, *Prāchya Pratibhā*, V(i), p.48-51. |

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सिद्धम् । स्वस्त्यशेषक्षितीशविद्याभ्यासविशेषासादितमहनीय विनयसम्पत्सं पादितसकलविजिगीषुगुणोगुणवत्समाश्रयः प्रकृष्टतरशौर्य्यप्रज्ञा प्रभावसम्भा वितमहाभ्युदयः कार्त्तिकेय इव कृत्तिवाससो राज्ञः श्रीहर्षदेवस्य सूनुः सोमवंशसम्भवः परममाहेश्वरो मातृपितृपादानुध्यातः श्रीमहाशिवगुप्तराजः कुशली॥ ओणिभोगीय शुष्कसिरिल्लिकायां ब्राह्मणान् सम्पूज्य सप्रधानान् प्रतिवासिनोन्यांश्च समाहर्त्तृसन्निधातृप्रभृति यथाकालाध्यासिनस्सर्वराज पुरुषान्समाज्ञापयति । विदितमस्तु भवतां यथास्माभिरयं ग्रामस्सनिधिस्सोपनिधिर चाटभटप्रवेशस्सर्व्व करादानसमेतस्स र्वपीडावर्ज्जितः सदशापराधः कोसलानगरप्रतिष्ठित श्रीशिवनन्दि कारितकपाले श्वरभट्टारकयोः खण्डस्फुटितसंस्कार करणायबलिचरुप्रवर्त्तनाय उदकपूर्व्वमाचन्द्रार्क्कस मकालोप भोगाय मातापित्रोरात्मनश्च पुण्याभिवृद्धये श्रीशिवनन्दिविज्ञप्त्या ताम्रशासनेन प्रतिपादित इत्यवगम्य विधेयैर्भूत्वा यथोचितभोगभागमुपनयद्भिः भवद्भिः सुखं प्रतिवस्तव्यमिति ॥ भाविनश्च भूमिपालानुद्दि श्येदमभिधीयते -

भूमिप्रदा दिवि ललन्ति पतन्ति हन्त हृत्वा महीं नृपतयो नरके नृशंसाः।
एतद्द्वयं परिकलय्य चलाञ्च लक्ष्मीमायुस्तथा कुरुत यद्भवतामभीष्टम् ॥१॥

अपि च ।
रक्षपालनयोस्तावत्फलं सुगति दुर्गती ।
को नाम स्वर्ग्गमुत्सृज्य नरकं प्रतिपद्यते ॥२॥

व्यासगीतांश्चात्र श्लोकानुदाहरन्ति ।
अग्नेरपत्यं प्रथमं सुवर्ण्णं भूर्वैष्णवी सूर्य्यसुताश्च गावः ।
दत्तास्त्रयस्तेन भवन्ति लोका यः काञ्चनं गाञ्च महीञ्च दद्यात् ॥३॥

षष्टिवर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥४॥

बहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥५॥

स्वदत्ताम्परदत्तां वा यत्नाद्रक्ष युधिष्ठिर ।
महीं महीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥६॥ इति

राज्ञः श्रीहर्षगुप्तस्य सूनोः सद्गुणशालिनः ।
शासनं शिवगुप्तस्य स्थितमाभुवनस्थितेः ॥७॥

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## Summary

The preamble, describing the genealogical background of Mahāśivaguptarāja, the format and legend on the seal of this charter[2] are almost identical with that found in the other charters of this king dealt with above.

That śrī-Mahāśivaguptarāja addressed his order regarding this charter to the residents as headed by their headmen and other such (of the village), and the *samāhartṛi, sannidhātṛi* and such royal officials as would be in charge (of the village) from time to time, of the village Śushkasīrillikā[3] of Ōṇi - bhōga[3] after duly honouring the *brāhmaṇas* therein and informed them that he had granted that village along with the rights to *nidhi, upanidhi,* freedom from the entry and interference by *chāṭas* and *bhaṭas,* exemption from all troublesome things and the right to (receive) all taxes (*kara*) and *ādāna* (contributions usually exacted from the villagers) as also the right (pertaining to) the (receive) all taxes (*kara*) and *ādāna* (contributions usually exacted from the villagers by the king) as also the right (pertaining to) the ten (kinds of) offences, to (the deity) Kapālēśvara - bhaṭṭāraka[4] (whose temple) had been built and consecrated in Kōsalā - nagara[3] by Śivanandi,[5] for the repairs and upkeep (of the temple premises) and for the performance of the services *bali, charu* (in the name of the God in the temple). The grant was made by the king to be valid till the moon and sun last, for the increase in religious merit of his parents and his own self on the supplication of Śivanandi,[5] through a copper-plate charter.

## Notes

1. This charter is not dated. This approximate date has been given here in consideration of the ascription of the dates found in the other dated charters of Mahāśivagupta of Sōmavaṁśa.

2. It is noteworthy that on all the seals, affixed to the charters issued by Mahāśivagupta, son of Harshagupta belonging to Sōma-vaṁsa, there are three segments, the top one depicting a couchant bull facing a trident with a *kalaśa* as its rear, the stereotyped legend in the middle and a full-blown lotus flanked by a lotus-leaf on each side (See *Ibid.*, p.139 n. 14).

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3. The places mentioned in this charter, Śushka-sirillikā and Kōsalānagara have not been identified. The place, Ōṇi which lent its name to the *bhōga* in which it was the headquarters has not also been identified.

4. The text on the plate actually reads: *Kapālēśvara-bhaṭṭarakayōḥ* Though it appears that this reading should be costructed as honor for Jain speculated (*op.cit.*, p.52, n.1) that it is possible that two temples had been built. (But this conjecture does not seem to be warranted).

5. The identity of this Śiva-nandi has not been established. As the name indicates, he seems to have been a religious teacher of śaivite school, revered by the king rather than a son of Mahāśivagupta (Shastri, A.M., *op.cit.*, p.140 n.18).

## No.138

# KĀMA NALINĀKSHAPUR PLATES OF JAYAVARMAN

| | | |
|---|---|---|
| Location | : | Kāma-Nalinākshapur,[1] Ganjam District, |
| Date | : | C. 650 A.D.[2] |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Jayavarmadēva |
| Dynasty | : | Early Gaṅgas (Śvētaka branch) |
| Reference | : | Rājaguru, S.N., *Ins. of Orissa*, II, No.55 (p.253-257). |

ॐ स्वस्ति । विजयश्वेतकाधिष्ठानाद्भगवतश्चराचरगुरोः सकलशशाङ्क शेखरधरस्य स्थित्युत्पत्तिप्रलयहेतोर्महेन्द्राचलशिखरनिवासिनः श्रीगोकर्णेश्वर स्वामिनश्चरणकमलाराधनावाप्तपुण्यनिचयः गङ्गामलकुलाम्बरेन्दुः स्वभुजबल परक्रमाक्रान्तसकलकलिङ्गाधिराज्यः शक्तित्रयप्रकर्षानुरञ्जिताशेषसामन्तः परममाहेश्वरो मातापितृपादानुध्यातः महाराजश्रीजयवर्मा कुशली ॥ सामन्तभुक्तिविषयसम्बन्धभसण्डा ग्राम निवासि जनपदान् समाज्ञापयति विदितमस्तु वो भवतां स्वल्पकालञ्जर खण्डक्षेत्र पूर्वेण पुष्करिण्या पूर्व्वाल

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सीमा । उत्तरेण कर्मकारच्छेद सीमा । पश्चिमेन सर सीमा । दक्षिणेन स्कन्दशर्मण छेद सीमा । एतैश्चतुर्भिर्दिशैः परिच्छिन्न उदकपूर्व्वमाचन्द्रार्ककाल प्रतिष्ठं मातापित्रोरात्मनश्च पुण्याभिवृद्धये वाजसनेयचरण गौतमसगोत्र विष्णुशर्मणे संप्रदत्तः ताम्रपट्टदानश्च दशमुरजस्तदेवं विज्ञाय न केनचित् स्वल्पोपि बाधा कार्य्येति ॥ व्यासगीताश्चात्र श्लोकाः भवन्ति ।

बहुभिर्वसुधा दत्ता राजानैः सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥

माभूदफल शङ्का वः परदत्तेति पार्थिवाः ।
स्वदानात्फलमानन्त्यं परदत्तानुपालने ॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते ॥

षष्ठिं वर्षसहस्राणि स्वर्गे मोदति भूमिदः ।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥
लिखितं शुभवंदिना ॥ उत्कीर्णं च्चरम्पदेवेन ॥

## Translation

[The introductory portion of this record is almost identical with that found in the Indian Museum plates of this king (mahārāja Jayavarman) dealt with above]

The king orders the *janapadas*, resident in the village, Bhasaṇḍā,[3] attached to the Sāmanta-bhukti-vishaya[3] (thus) may it be known to you.

The plot (called or carved out of ?) Svalpakālañjara[4] (apparently situated in the above-said village Bhasaṇḍā) of which on the east there is the (eastern?) boundary of the *pushkariṇī* (tank); on the north, there is the boundary of the *chchhēda*[5] of the *karamakāra*[6]; on the west, there is the boundary of the lake/reservoir; on the south, there is the boundary of the *chchhēda*[5] of Skanda-śarmman; thus this land as defined by the said four boundaries has been granted through libation of water, to last till the moon and Sun last, for the augmentation of religious merit to my parents and self, to Vishṇu-śarman of Gautama-sagōtra and Vājasanēyacharaṇa.

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The grant (made) through (this) copper-plate is ten *muraja*[7]. Thus (having been) informed about this grant none should cause the least obstruction.

[Then follow four of the usual verses attributed to Vyāsa]

Written by Śubhavandi
Inscribed by Charampadēva

## Notes

1. It is stated that the above set of copper plates is one of the two found at the foot of a hill called Patharpāri near the village, Kamā-Nalinakshapur. These plates are stated to have been acquired for the Orissa State Museum. (*Ins.of Orissa*, II, p.256).

2. This undated record has been assigned this approximate date for the same reasons which guided the assignment of date to the Indian Museam plates of this same king.

3. It is not possible to say if the village Bhasaṇḍā as mentioned here was the same as Bhusuṇḍā which figures as the village granted in the Indian Museum plates of the same king mahārāja Jayavarmadēva dealt with above (*EI*, XXIII, p.261-263). But the village, Bhusuṇḍā is stated to have been situated in Andaḍā-vishaya whereas the village Bhasaṇḍā of this present record is stated to have been situated in Sāmantabhukti-vishaya. But this Bhasaṇḍā and Sāmanta-bhukti-vishaya have not been identified.

4. Svalpa-kālañjara was possibly a hamlet of the village Bhasaṇḍā. The character of the place seems to have been indicated by the prefix *svalpa* prefixed to this name (cf. *Ibid.*, p.257 n.2). *Khaṇḍa-kshētram* seems to have indicated a cognisible bloc of land.

5. *Chhēda* was a quarter or area or sub-division (Sircar,D.C., *IEG*, p.73). In the present charter it denoted an area of land carved out of the village land.

6. *Karmakāra* was the artisan attached for service in the village (MW, *SED*, p.258, col.1). It is interesting that in the village Bhasaṇḍā, there was an allotment of land for the artisan.

7. *Muraja* was the designation of a definite measured area of land in the Orissa region (cf. *Ins. of Orissa*, II, No.38, text-lines 28-34). The name of the measure is also spelt as *muraya*.

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# APPENDIX

## No.72a

## VIRDI PLATES OF KHARAGRAHA I

| | | |
|---|---|---|
| Location | : | Virdi [near Dhola, under Lathi][1] |
| Date | : | [Gupta] Saṁvat 297 = 616-17 A.D. |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Kharagraha I |
| Dynasty | : | Maitrakas of Valabhī |
| Reference | : | Gadre, A.S., *Proceedings and Transactions of the Seventh All India Oriental Conference,* Baroda, p.659-676. |

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ॐ स्वस्ति ॥ विजयस्कन्धावारदुज्जयनीवासकात्प्रसभप्रणतामित्रिणाम्मैत्र
काणामतुलबलसम्पन्नमण्डलाभोगसंसक्त प्रहारशतलब्ध प्रतापात्प्रतापोपनतदानमा
नार्ज्जवोपर्जितानुरागादनुरक्तौमौलभृत श्रेणीबलावाप्तराज्यश्रियः परममाहेश्वर
श्रीभटार्क्कादिव्यवच्छिन्नराजवंशान्मातापितृचरणारविन्दप्रणतिप्रविधौ ताशेषकल्मषः
शैशवात्प्रभृतिखड्गद्वितीयबाहुरेवसमदपरगजघटास्फोटनप्रकाशित
सत्वनिकषस्तत्प्रभावप्रणतारातिचूडारत्नप्रभासंसक्तपादनखरश्मिसंहतिः
सकलस्मृतिप्रणीतमार्ग्गसम्यक्परिपालनप्रजाहृदयरञ्जनान्वर्थराजशब्दो
रूपकान्तिस्थैर्य्य गाम्भीर्य्यबुद्धिसंपद्भिः स्मरशशाङ्काद्रिराजोदधित्रिदशगुरुधने
शानतिशायानश्शरणागताभयप्रदान परतया तृणवदापा स्ताशेषस्वकार्यफलः
प्रार्थनाधिकार्त्थप्रदानानन्दितविद्वत्सुहृदयः पादचारीव सकलभुवन
मण्डलाभोगप्रमोदः परममाहेश्वरः श्रीगुहसेनस्तस्य सुतस्तत्पादनखमयूख
सन्तानविसृतजाह्नवीजलौधप्रक्षालिताशेषकल्मषः प्रणयिशतसहस्रोपजीव्य
मानसम्पद्रूपलोभादिवाश्रितः सरभसमभिगमिकैर्गुणैस्सहजशक्तिशिक्षोविशेष
विस्मापिताखिलबलधनुर्द्धरः प्रथमनरपतिसमतिसृष्टाना मनुपालयिता
धर्म्मदायानामपाकर्त्ता प्रजोपधातकारि णामुपप्लवानां दर्शयिता श्रीसरस्वत्योर
काधिवासस्य संहताराति पक्षलक्ष्मीपरिभोगद क्षविक्रमो विक्रमोपसंप्राप्तवि
मलपार्थिवश्रीः परममाहेश्वरः श्रीधरसेनस्तस्य सुतस्तत्पादानुध्यातस्सक

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लजगदानन्द नात्यद्भुतगुणसमुदयस्थगितसमग्रदिङ्मण्डलः समरशतविजयशोभास नाथमण्डलाग्रद्युति भासुरतरांसपीठोदूढगुरुमनोरथमहाभारस्सर्व्वविद्यापरापरवि भागाधिगमविमलमतिरपि सर्व्वतस्सुभाषितलवेनापि सुखोपपादनीयपरितोषः समग्रलोकागाध गाम्भीर्य्य हृदयोपि सुचरितातिशयसुव्यक्त परमकल्याणस्वभावः खिलीभूतकृतयुगनृपतिपथविशोधनाधिगतोदग्रकीर्त्तिर्द्धर्म्मानु परोधोज्वलतरी कृतार्त्थसुखसम्पदुपसेवानिरूढ धर्म्मादित्यद्वितीयनामा परममाहेश्वरः श्रीशीलादित्यस्तस्यानुजस्तत्पादानुध्यातः स्वयमुपेन्द्रगुरुणेव गुरुणात्यादारवाता समभिलषणीयामपि राजलक्ष्मीं स्कन्धासक्तां परमभद्र इव धुर्य्यस्तदाज्ञासम्पादनै करसतयैवौद्वहन्खेदसुखरतिभ्या मनायासितसत्व सम्पत्तिः प्रभावसम्पद्वशीकृतनृपति शतशिरोरत्नच्छा योपगूढपादपीठोपि परावज्ञाभिमानरसा नालिङ्गितमनोवृत्तिः प्रणतिमेकां परित्यज्य प्रख्यातपौरुषाभिमा नैरप्यारातिभिरना सादितप्रतिक्रियोपायः कृतनिखिलभुवना मोदविमलगुणसंहतिः प्रसभविघटित सकलकलिविलसित गतिन्नौचजनाधि रोहिभिर शेषैर्द्वेषैरनामृष्टात्युन्नतहृदयः प्रख्यातपौरुषास्त्रकौशलो गुणतिथविपक्षक्षिति पतिलक्ष्मीस्वयंग्रह प्रकाशितप्रवीरपुरु षप्रथमसंख्याधिगमः परममाहेश्वरः श्रीखरग्रह कुशली सर्व्वनिव यथासम्बध्यमान कान्समाज्ञापयत्यस्तु वस्संविदितं यथा मया मातापित्रो पुण्याप्यायनाय पुण्याप्यायनाय चिञ्चानकवास्तव्य भागुरिसगोत्रमैत्रायणीयसब्रह्म चारिभद्रपुत्रब्राह्मणभवाय मण्डलिद्रङ्गे चिञ्चानकग्रामे पूर्व्वसीम्नि स्वयंप्रकृष्टद्वादशपादावर्त्तप्रमाणावापी यत्राघाटनान्यस्याः भोगादित्याच्चिञ्चानकग्रामं प्रति व्रजतिय पन्थास्तस्मात्पूर्व्वतः लूषातः दक्षिणतः गञ्छाकक्षेत्रादपरतोत्तरतष्य तथाष्टत्रिंशत्पादावर्त्तप्रमाणं गञ्छाकक्षेत्रमस्या धाटनानि भट्टिसत्कक्षेत्रात्पूर्व्वतो मद्धकक्षेत्रादुत्तरतः राहुवानकक्षेत्रादपरतः लूषातो दक्षिणतः एवमेतत्सर्व्वं चतुराघाटनविशुद्धं सोद्रङ्गं सोपरिकरं सवातभूतप्रत्यायं सधान्यहिरण्यादेयं सदशापराधं सोत्पद्यमानविष्टीकं सर्व्वराजकीयानामहस्त प्रक्षेपणीयं पूर्व्वप्रत्तब्रह्मदेयवर्ज्जं भूमिच्छिद्रन्यायेनाच न्द्रार्क्कार्ण्णवक्षिति सरित्पर्व्वतसमकालीनं पुत्रपौत्रान्वयभोग्यमुदकातिसर्गोण धर्म्मदायो निसृष्टो यतोस्योचितया ब्रह्मदेयस्थित्या भुञ्जतः कृषतः कर्षयतः प्रदिशतो वा न कैश्चिद्व्यासेधे वर्तितव्यमागा मिभद्रनृपतिभिरस्मद्वंशजैरन्यैर्व्वाऽ नित्यान्यैश्वर्य्याण्यस्थिरं मानुष्यं सामान्यञ्च भूमिदानफलमवगच्छद्भिरय मस्मद्दायोनुमन्तव्यः परिपालयितव्यश्चेत्युक्तञ्च

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ।
यानीह दारिद्र्यभयान्नरेन्द्रैर्द्धनानि धर्म्मायतनीकृतानि ।
निर्भुक्तमाल्यप्रतिमानि तानि को नाम साधु पुनराददीत ॥

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षष्टिं वर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥ इति

दूतकश्चात्र श्रीधरसेनः। लिखितं सन्धिविग्रहाधिकृत दिविरपतिवत्रभट्टिना ॥ सं २००+९०+७ वैशाख शु १२ स्वहस्तो मम ॥

## Translation

Ōṁ! Well-being! From the station Ujjayanī, the victorious camp[2]

[The introductory portion of this record containing the geneaological account upto the mention of Śīlāditya I is almost identical with the corresponding portion in the charters of Śīlāditya I dealt with above. The charter continues]

That Śīlāditya's younger brother, (Kharagraha) who meditates at his (Śīlāditya's) feet, who on the burden of the glory (good fortune) of kingship (*rāja-lakshmī*) (of the Maitrakas) , which is very much coveted, on its being placed on his shoulders by that revered elder (*guru* - Śīlāditya), just as Upendra was invested by his *guru* (elder brother - Indra, the lord of the celestials) was cowed down by that great responsibility thrown on his shoulders but, however devoted himself to fulfilling his (Śīlāditya's) orders (intentions), and did not allow his equanimity and good nature to be affected by exultation, happiness and pleasurable (indulgence), due to his accession to the kingship,[3] who, though his stool was engulfed by the glittering rays of the jewels adorning the heads of hundreds of rulers, who had been attracted to submit to him by his splendour and wealth, was not inclined to be proud and humiliating to the others, whose enemies, though well-known for their prowess and pride, could find no other way than submitting to him, being unable to counter him, who is a storehouse of all pure qualities, which gladden the whole world and as such who has set at naught the enveloping prowess of the powerful Kali (age), whose eminent heart was untainted by the faults to which lesser men are prone to, who gained the first place among the valiant heros on being explicably embraced by the fortune (Lakshmi) of the enemy kings on their being thwarted

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by his reputed valour and adeptness in wielding weapons, who is the great devotee of Iśvara (*parama-māhēśvara*) Śrī-Kharagraha. He is well and orders all those concerned thus: Let it be known to you that by me, for the augmentation of religious merit to my parents:

i) The *vāpī*(water-reservoir), tweleve *pādāvarttas* in extent, as had been constructed by myself (*svayam - prakṛishṭa*) at the eastern border of the village Chīčhānaka[4] in Maṇḍali-drańga,[5] for which *(vāpī)* the boundaries are: east of the pathway that leads to Chiñchānaka from Bhōgāditya, south of Lūshā[6] and west and north of the Gañchhāka-field.

ii) and further the Gañchhāka field thirtyeight *pādāvarttas* in extent, for which the boundaries are: east of the field, the *satka* of Bhaṭṭi; north of the maḍḍhaka-field, west of rāhauānaka-field; south of Lūshā[6]

Thus all this (the *vāpī* and the land as delimited clearly has been granted as *dharmmadāya*, with due oblation of water along with *udrańga, uparikara, vāta-bhūta pratyāya,* the paddy and gold and benevolences, *daś-āparādha, the vishṭika* (free labour) as falling due (to the size of the land holding) with a bar on the laying of their hands (making claims in respect of the land granted) by all the persons representing the royalty (and the officials of the royal administration), excepting *brahmadēyam / brahmadēyams* already granted, in accordance with the rule pertaining to *bhūmi - chchhidra*[7], with the guarantee of the grant lasting so long as the moon, sun, oceans, the earth, rivers and mountains exist and of the right to bequeath (the land) to be enjoyed hereditarily in the line of sons and grandsons, to *brāhmaṇa* Bhava, son of Bhadra, a *sabrahmachāri* of Maitrāyanīya school, belonging to Bhāguri-sagōtra,[8] who hails from Chiñchānaka.

Hence, while he (the donee) enjoys the land with the rights accruing to it on being granted as a *brahmadēyam* and as such, cultivates the land himself, (under his own management) or has it cultivated or gives it away, none should obstruct him [There follows the usual entreaty addressed to future rulers of the area whether they belonged to the lineage of the issuer-king of the charter or to

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any other dynasty, to endorse and honour the grant as made in this charter, bearing in mind the fleeting nature of wealth and prosperity. This is followed by three of the usual verses in this regard whose authorship is not cited].

Here the *dūtaka* is śrī-Dharasēna. This charter has been written by *sandhivigrahādhikṛita-divirapati* Vatra bhaṭṭi.

Saṁ 200 90 7 Vaiśākha śu.12 This is my hand.

## Notes

1. Regarding the place and manner of the finding of this charter, Gadre has stated that the second plate of charter (Each of the copper-plate charters issued by the Maitrakas of Valabhī is seen written on two plates) was first found in his own house in a box preserved by his father by the revenue Patel of Virdi near (Dhōla) under Lathi in Kathiawar, Gujarat. His father having died before this discovery, he could not ascertain as to how it came into his possession. The first plate is stated to have been found later in the same village but, the other details concerning its discovery have not been made available (See *Proc. and Trans. of the Seventh All India Oriental Conference*, p.659). There is no trace of the ring that must have originally held these two plates together and of the seal.

2. This statement indicates that the ruler Kharagraha, who issued this charter had gone on a campaign upto Ujjayini in Mālava (See Virjee, K.K., *op.cit.*, p.63). Śīlāditya (I)'s own rule is stated to have extended upto Ujjayinī (*Mañju - Śrī-Mūlakalpa* v. 586-587 as quoted by Garde in *Imp.Ins. From Baroda State*, I, p.9). It seems that this extension was achieved by him towards the close of his reign. As the present record states that Kharagraha I issued this charter from his victorious camp at Ujjayinī, it appears that Śīlāditya (I) had engaged his brother, Kharagraha (I) to lead this campign towards Mālwa. Probably Śīlāditya had accompanied his brother during this campaign and that while both Śīlāditya I and his brother were at Ujjayinī at the culmination of that campaign Śīlāditya I had died and that event facilitated Kharagraha I to assume the kingship announcing to all that his brother had conferred the kingship on him. It seems he hurried to Valabhī to establish himself on the throne within four months (the present charter is dated on Vaiśākha Śu.12 in the (Gupta year) 297 and the Amrēli charter issued by him is dated Śrāvaṇa śu.10 in the same year] to assume the throne before his nephew, Ḍēra-bhaṭa, could return to Valabhī from the region of the mountains Sahya and Vindhya in the east

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whereto he seems to have been sent on a campaign by his father, just before he himself started along with his brother on the campaign towards the north (Cf. Virjee. *op.cit.*, p.59-60.)

3. Why the succession to the Valabhī kingship was denied to his own son, Ḍērabhaṭa, by Śīlāditya I is subject to conjectures. The situation under which Kharagraha contested and forced Śīlāditya I, his elder brother to concede the succession to him has been discussed under note 2 above. However, in the eulogy of Kharagraha it is stated that Śīlāditya I very benignly conferred the kingship on him even as Indra (the lord of the celestials) had invested the kingship on his own brother Upēndra (Upendra is stated to have been anointed by Gods as the lord of the worlds and to have helped Indra, his elder brother in the administration of the kingdoms - *Bhāgavata*, VIII, 23, 23-25 - Kṛishṇa identified with God Vishṇu-Upēndra is stated to have been crowned Indra of cows urged by the speech of Gava- *Vishṇu Purāṇa*, V, 12, 2-15 - Dikshitar, VRR, *The Puraṇa Index*, I p.237. It is not known as to which of these episodes the poet of the present charter had in mind) and that Kharagraha felt the kingship as a burden thrust on his shoulder and that he felt it his duty to scrupulously carry out his brother's intentions and wishes. But that he was not such a sanguine and scrupulous person is evidenced in *Mañjusrī-Mūlākalpa* (verses 601-602) as per which Kharagraha (referred to as *chapala* therein) was killed by (his own) soldiers on account of women, within a short time (after his accession) (Gadre, A.S., *op.cit.*, p.9-10). Ḍēvabhaṭṭa is described as having been the ruler of the region of Sahya and Vindhya mountains, in the records of his son, Dhruvasēna III (See Kapadvanaj charter issued by that king dealt with below). and his successors. It seems possible that for some reason Śīlāditya I had partitioned his kingdom as between his younger brother and his own son, handing over the kingship in the main line to his brother and delegating his son to rule over the (newly conquered ?) region in the east dominated by the mountains (as mentioned above : See n.2 above).

4. The village Chiñchānaka as mentioned in this record is probably represented by the present-day Chinjhka, two miles to the south of Lusdī near Maṇḍal (Virjee, K.K., *op.cit.*, p.297).

5. *Draṅga* possibly indicated "a station for the collection of revenue" or "a town or watch station" (Sircar, D.C., IEG, p.100-101). Here the village Chiñchānaka is stated to have been situated in Maṇḍali-draṅga. Hence it appears that Maṇḍali-draṅga was a centre for the collection of revenue as was due to the king from the villages in a specified area around that station. Virjee K.K., says (*op.cit.*, p.306) that "about three miles to

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the west of the village Lusdi there is a place named Maṇḍal, which possibly represents Maṇḍali, the headquarters of the sthali."

6. Lushā is probably the modern village "Lunsadi in Mahuva district of Bhavnagar state and about 52 (?) miles from Duṇḍasa" (*Proc. & Trans. of the Seventh All Indian Oriental Conference*, p.665 n.13a - Gadre seems to have held that the village name, Dhūshā as read by Buhler in a grant of Śīlāditya II dated [Gupta] samvat 352 - *IA*, XI, p.305-309 dealt with below, must actually be read as Lūshā).

7. It can be again seen that the authorisations and the stipulations, which understandably could have pertained only to such cases where whole villages were granted with the privileged tenure of *dharmmadāya or brahmadēya*, are as a matter of routine, was applied here also where only a *vāpī* or reservoir and a plot of land were granted.

8. Bhāguri-gōtrins belonging to the clan of Kaśyapa come under one of the three groups - Nidhruva - Kāśyapas, Rēbhas or Śaṇḍilas, with a three *ṛishi-pravara*, of which the first two are Kāśyapa and Āvatsāra and the third is either Naidhruva, Raibha or Saṇḍila respectively. For the Bhāguri - gōtrins belonging to the group of Śāṇḍilas, the three *rishi* - pravara could also be either Kāśyapa, Āvatsāra, Śāṇḍila or Kāśyapa; Āvatsāra, Daivala; or Kāśyapa, Āvatsāra, Āsita; or Śāṇḍila, Āsita, Daivala (Brough, John, *op.cit.*, p.160-161).

As per Kātyāyana and Laugākshi, the Bhāgurayaḥ are Vasishṭhas by day and Kaśyapas by night. They have a three *ṛishi - pravara*, Kāśyapa, Āvatasāra, Vāsishtha, (*Ibid.*, p.167-168. Also see Ibid., p.170). As per *Mahāpravara*, the Bhāguris have the three-*ṛishi-pravara*, either Bhārgava, Vītahavya, Sāvēdasa, for the *hōtā* and Savadōvat, Vītahavyavat, Bhṛiguvat for *adhvaryyu (Gotra - pravara - nibandha - kadambaḥ*, p.24). It is stated that the group, who were *adhvaryyus*, among of the *ṛishis* as cited in the *pravara* in the case of the group who were *hōtṛis* of the same gōtra. add the suffix *vat* to the names of the *ṛishis* enumerated in that *pravara* and reverse the order of their mention. (Brough, John, *op.cit.*, p.49, 63, 65 etc.) *Adhvaryu* is a functionary who is meant to make the preparations for the conduct of a sacrifice (*adhvara - yajña*), at the same time reciting the (specified) hymns of the Yajurvēda and hence that Vēda itself is called Adhvaryyu (MW, *SED*, p.24). It follows that only those who had specialised or continue the specialisation in Yajur - vēda are engaged as *adhvaryyus*

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## 72b

# AMRELI PLATES OF KHARAGRAHA I

| | | |
|---|---|---|
| Location | : | Amreli, Amreli, [1] District, Gujarat |
| Date | : | [Gupta] Samvat 297 = 616-17 A.D. |
| Script | : | Early Nāgarī |
| Languge | : | Sanskrit |
| King | : | Kharagraha I |
| Dynasty | : | Maitrakas of Valabhī |
| Reference | : | Gadre, A.S., *Important Inscriptions from the Baroda State*, I, p7-15. |

स्वस्ति वलभीतः ..... परममाहेश्वरः श्रीखरग्रहः कुशली सव्वनिव यथासम्बध्यमानकान्समाज्ञापयत्यस्तु वस्संविदितं यथा मया मातापित्रो पुण्याप्यायनाय काशह्रदविनिर्ग्गतत्रमदीव वास्तव्यकौण्डिन्य सगोत्रवाजसनेयसब्रह्मचारिब्राह्मणाप्तपुत्रगुप्तायानुमञ्जीस्वतले राजकीयाङ्गिरशीतल क्षेत्रवापी । यमलवाप्याः अपरतः श्रावकवापीतः उत्तरतः दूषवाप्याः पूर्व्वतः भद्रवाप्याः दक्षिणतः । तथा आनुमञ्जील्या डंभपद्रकेबप्पभटवापी । तेम्लरुवकार्तहृण्डबरट कगमिकपथादपरतः सौराष्ट्रबारटकपथादुत्तरतः द्वितीय बप्पभटवाप्याः पूर्व्वतः सीडिकाक्षेत्राद्दक्षिणतः एवमेतद्वापीद्वयं सोद्रंगं सोपरिकरं सवातभूतप्रत्यायं सधान्यहिरण्यादेयं सदशापराधं सोत्पद्यमानविष्टीकं सर्व्वराजकीयानामहस्तप्रक्षेपणीयं पूर्व्वप्रत्तब्रह्मदेयवर्ज्जं भूमिच्छिद्रन्यायेनाचन्द्रार्क्कार्ण्णवक्षितिसरित्पर्व्वतसमकालीनं पुत्रपौत्रान्वयभोग्य मुदकातिसर्ग्गेण धर्म्मदायो निसृष्टः । .....
सं. २०० + ९० + ७ श्रावण शु १० स्वहस्तो ममः ॥

### Summary

The introductory and the concluding portions being identical with the Virdī plates of this same king dealt with above, the notable departures are; this charter was issued from Valabhī[2]; that this is dated [Gupta] saṁvat 297, Śrāvaṇa śu.10; of course, the purport of the charter as detailed below is different.

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It records the grant of two *vāpis* as noted below to Gupta, son *brāhmaṇa* Āpta, a *sabrahmachārī*[3] of the Vājasanēya, (branch of Yajurvēda (i.e.) the socalled white Yajurvēda), belonging to Kauṇḍinya - sagōtra, who hailed from (*vāstavya*) Tramadī,[4] having emigrated from Kāśahrada[5]

*vāpī* No.1 - the *vāpī* in the *rājakīya* Āṅgiraśītala - kshētraṁ, which was west of Yamala-vāpī, north of Śravakavāpī, east of dūsha-vāpī and south of bhadra-vāpī in Ānumañjī-svatala[6]

vāpī No.2 the bappa-bhaṭa-vāpī, which was west of the pathway leading to Temlaruva kārtahriṇḍa - varaṭaka, [7] north of the pathway of Saurāshṭra - vāraṭaka, [7] east of the second (the other) Bappabhaṭa - vāpi, south of Sīḍikā-kshētram in Ḍambara-paṭaka[8] in Ānumañji-sthalī [6]

The grant of the above two *vāpīs* is stated have been accompanied by *udraṅga, uparikara, vāta-bhūta-pratyāyam,* the levies in paddy and gold (as were payable to the king) the *daśāparādham, vishṭīka,* (free labour as fell due (in proportion to the size of the holding), after barring any laying of their hands by those connected with the royalty (those belonging to the houusehold of the king or the administrators of the royal adminstrative set up), with the exception of *brahmadēyam/brahmadēyams* already granted in accordance with the rule pertaining to *bhūmi-chchhidra*[9] with the guarantee of the grant lasting till the moon, Sun, oceans, earth, streams and mountains exist and with the authorisation for the enjoyment (of what has been granted) hereditarily in the line of sons and grandsons.[10].

## Notes

1. The two plates containing the charter dealt with above were found in the *wāḍi* of an individual in Amrēli. That *wāḍi* is stated to be situated among the ruins of ancient Amrēli which lies to the north west of the present town wherein Kshatrapa coins were also found. The two plates were found held together by a copper ring, the ends of which had been soldered to a seal, depicting a couchant bull and bearing the usual legend "*srī-Bhaṭārkaḥ*" (*Important Inscriptions from the Baroda State*, I, p.7).

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2. The present charter is stated to have been issued by śrī-Kharagraha I from Valabhī. As such it becomes evident that between Vaisākha śu.12 in the [Gupta] year 297 (the date cited in the Virdī plates of the same Kharagraha I, dealt with above which is stated to have been issued from Ujjayanī) and Śrāvaṇa śu.10 in the same year (the date of the present charter) Kharagraha I had returned to Vālabhī, his capital, from Ujjayinī, upto where he seems to have campaigned.

3. This word *sa-brahmachāri* occurs before the mention of the name of the father Āpta, of the donee. If it is understood that the word qualified the father, then this instance of the use of the word seems to make it clear that the word as used in inscriptions did not refer to a celebate student but to an orthodox brahmin constantly engaged in the study of the Vēdas.

4. The name of the place wherefrom the donee Gupta hailed has been doubtfully read as Tramadī by Gadre. It has been understood to be a different form of Trāmaḍia, or Trāvaḍa, ten miles south-west of Amrēli (Virjee, *op.cit.*, p.310).

5. Kāsahrada, the place to which the donee originally belonged has been identified with Kāsandrā, 25 miles to the south of Ahmadābād (Gadre, A.S., *Imp. Ins. From the Baroda State*, I, p.13; also see *IA*, LIV, p.18-19).

6. Ānumañji, the place after which the *svatala*, and a *sthalī* was named has been conjectured to have been the ancient name of modern Amrēli (Gadre, *op.cit.*, p.13; Virjee op. cit., p.294).

7. Probably the *varaṭaka* with prefix, *temlaruva - kārta - hṛiṇḍa* and vāraṭaka with the prefix, Saurāshṭra, referred to the same locality or village. Gadre understood it to be the same as Bāraṭakam which "probably refers to the modern Barda hills in the south-west of Sorath or to a village at the foot of the hills." (*Ibid.*,). It is to be seen that in the case of *varaṭaka* as well as in the case of *vāraṭaka*, they are followed by the suffix *pathād* meaning pathway. Hence it has to be understood that in the former case the reference was to the pathway leading to Varaṭaka from Tēmlaruvakārta - hṛiṇḍa and in the latter case, the reference was to the pathway leading to Vāraṭaka from Saurāshṭra. Gadre was not satisfied with the reading of the name Tēmlaruvakārttahṛiṇḍa, However, Saurāshṭra as mentioned in the latter case seems to have referred to the modern village Sōrāṭh rather than to the country known as Saurāshṭra. (*Ibid.*,, Virjee, K.K., refers to Varabōṭaka east of Navagrāma - *op.cit.*, p.313).

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8. Ḍaṁbhara-paṭaka or as amended by Gadre, Ḍaṁbhara-padraka could not be identified (Ibid.,) Virjee has surmised that Ḍambhara might be represented by the modern Dabhala, 24 miles distant from Amrēli and seven miles south east of Dhāri (*Op.cit.*, p.298).

9. It can be seen how the list of privileges/exceptions as also the qualification, that the grant was governed by the rule of *bhūmichchindra* and exception of brahmadāyam already granted are incongruous in this case also where only two *vāpīs* were granted. However it is possible that the grant was of not the two *vāpīs* but was also of the land irrigated with the help of the two *vāpīs*. Even then the use of the above stated terms is incongruous. The significance of all these terms in this context has already been discussed.

10. These latter guarantees can very well apply in the case of the grant of the two *vāpīs*, if it is understood that they conferred the right of control over the irrigation system as based on those two *vāpīs* or of the possession of the land irrigated by those two *vāpīs* as also of the *vāpīs* themselves to the donee of their charter.

## No. 73A

## NIDHANPUR PLATES OF BHASKARAVARMAN

| | | |
|---|---|---|
| Location | : | Nidhanpur[1], Sylhet District |
| Date | : | C.625 A.D. |
| Script | : | Early Bengāli |
| Language | : | Sanskrit |
| King | : | Bhāskaravarman |
| Dynasty | : | Rulers of Prāgjyōtisha |
| Reference | : | Bhattacharya, Vidyavinoda Padmanatha, *EI*, XI X, p.115-125; p.245-250 |

लिङ्गनप्रकटिताभिगामिकगुणानुरागवृत्तिः कलियुगपराक्रमाकलितविग्रहस्य समुच्छ्वास इव भगवतो धर्म्मस्य नयस्याधिष्ठानमास्पदं गुणानां निधिः प्रणयिनामुपघ्नः सन्त्रस्तानां श्रीसम्पदामायतनं वसुमतीसुतक्रमाधिग

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पदसमुत्कर्षादर्शितप्रभावशक्तिर्म्महाराजाधिराजः श्री भास्करवर्म्मदेवः कुशली ॥ चन्द्रपुरिविषये वर्त्तमानभाविनो विषयपतीनधिकरणानि च समाज्ञापयति । विदितमस्तु भवतामेतद्विषयान्तःपातिमयूरशाल्मलाग्रहारक्षेत्रं राज्ञ श्री भूतिवर्म्मणा ताम्रपट्टीकृतं यत्तत्ताम्रपट्टाभावात्करदमिति महाराज ज्येष्ठभद्र विज्ञाप्या पुनरस्माभिःताम्रपट्टकरणाय शासनं दत्त्वा चन्द्रार्क्कक्षितिसमकाल मकिञ्चित्प्रग्राह्यतया भूमिच्छिद्रन्यायेन पूर्वभोक्तृब्राह्मणेभ्यः प्रतिपादितं यत्र ब्राह्मणनामानि प्राचेतसो वाजसनेयिपट्टकपतिः अङ्गद्वयभोक्ता साधारणस्वा ॥ श्रीवसुभ्रातृत्रयेण एकाङ्श ॥ सोमवसुभ्रातृसहितोङ्र्द्धाङ्शः ॥ कात्यायनश्छान्दोगो मनोरथस्वा चतुर्थाङ्शहीनोद्विरङ्शः पट्टकपतिः ॥ अर्द्धांशो विष्णुघोषः ॥ वेदघोषस्वा एकांशः यास्को बाहूवृच्चो दामदेवस्वा अंश ॥ घोषदेवस्वा अर्द्धांश ॥ नन्नदेवस्वा अर्द्धांश ॥ भारद्वाजच्छान्दोगोर्कदत्तो गोत्रसहिताध्यर्द्धंश ॥ तुष्टिदत्तस्वा अर्द्धांश ॥ काश्यपसगोत्रवाजसने यिऋषिदा मस्वा अंश ॥ शुभदामस्वा अंश ॥ कौत्सो वाजसनेयि शनैश्चरभूतिर्गोत्रांश ॥ बाह्वृच्यो गौरात्रेयसंकर्षणस्वा द्विरंश ॥ नरस्वा अंश ॥ नारायणस्वा अर्द्धांश ॥ विष्णुस्वा अंश ॥ सुदर्शनस्वा अंशः ॥ गोपेन्द्रस्वा अंशः ॥ अर्क्कस्वा अंशश्चतुर्थो भागः ॥ भानुस्वा अर्धांशः ॥ भूयस्करिस्वा अर्धांशः ॥ कृष्णात्रेयो वाजसनेयि यशोभूतिस्वा गोत्रांशः ॥ भारद्वाजश्छान्दोगो वरुणस्वा अंशः ॥ कौण्डिन्यो वाजसनेयि मधुसेनस्वा अंशः ॥ गौतमश्छान्दोगो ध्रुवसोमस्वा अंशः ॥ विष्णुसोमस्वा अंशः ॥ भारद्वाजो वाजसनेयिविष्णुपालितस्वा अध्यर्द्धांशः ॥ शुचिपालितस्वा अंशः ॥ मित्रपालितार्त्यपालितयोः अर्द्धांशः ॥ प्रजापतिपालितस्वा अंशाश्चतुर्थभागः ॥ गौतमो वाज-सनेयि मधुस्वा अंशः ॥ चक्रदेवस्वा अर्धांशः ॥ वात्सश्चारक्याः कूष्माण्डपत्रस्वा चतुर्थांशहीनपादः ॥ ईश्वरदत्तस्वा द्विरंशः ॥ मौद्गल्यवाजसनेयि सुदर्शनदिनकरस्वामिभ्याम् अंशः ॥ शौनको वाजसनेयि यज्ञकुण्डस्वा अध्यर्द्धांशः ॥ यशः कुण्डस्वा पादाधिकोंशः ॥ श्राद्धकुण्डस्वा अंशः ॥ नारायणकुण्डस्वा अङ्शः ॥ ईश्वरकुण्डस्वा अर्द्धपादाभ्यधिकोंशः ॥ शक्तिकुण्डस्वां अंशा शाच्चतुर्थभागः ॥ तोषकुण्डस्वा अर्द्धपादाभ्यधिकोंशः ॥ पाराशर्य्यचारकः साधुस्वा अंशः ॥ आश्वलायनश्छान्दोगो गङ्गस्वा अंशः ॥ बाराह बाह्वृच्यो नरस्वा अंशः ॥

शालंकायनो वाजसनेयि सूर्यस्वा अंशः ॥ भारद्वाजो वाजसनेयि भवदेवस्वा अङ्शः सर्वदेवस्वा अङ्शः गोमिदेवस्वा अर्द्धांशः ॥ सावित्रदेवस्वा द्विरंशः ॥ अर्कदेवस्वा अर्द्धांशः ॥ साधारणस्वा अंश्चतुर्भागः ॥ गार्ग्यो वाजसनेयि शामरातस्वा अंशः ॥ भारद्वाजो वाजसनेयि वसुदत्तस्वा द्विरंशः ॥ आलम्बायनो वाजसनेयि यागेश्वरस्वा द्विरंशः ॥ विश्वेश्वरस्वा अंशः ॥ दिव्येश्वरस्वा अंशः ॥ गणेश्वरस्वा अंशः ॥ बुद्धेश्वरस्वा अंशः ॥ जटेश्वराङ्गेश्वराभ्याम् अंशः ॥

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धौतेश्वरस्वा अंशाच्चतुर्भागः ॥ माघेश्वरस्वा अंशाच्चतुर्भागः ॥ जाह्नवीश्वरस्वा अर्द्धांशः ॥ नन्देश्वरस्वा अंशः ॥ आङ्गीरसो वाजसनेयि दामभूतिस्वा अंशः ॥ काश्यपो बाह्वृच्यो प्रकाशवरस्वा भ्रातृसहितोंशः । यास्को वाजसनेयि गायत्रीपालस्वा अंशः ॥ पाराशर्यो बह्वृच्यः शान्तशर्मस्वा अंशः ॥ कौशिको बह्वृच्यः ॥ पद्मदासस्वा गोत्रांशः ॥ गोवर्द्धनयज्ञपालपणु सुदर्शनस्वामिभ्याम् अर्धांशः ॥ पाङ्कल्यश्छान्दोगो गोपालस्वा अंशः ॥ काश्यपस्तैत्तिरीय उग्रदत्तस्वा अंशः ॥ बार्हस्पत्यो बाह्वृच्यो भट्टिनन्दस्वा अंशः ॥ साधुस्वा अंशः ॥ देवकुलस्वा अंशः ॥ जनार्दनस्वा अर्द्धांशः ॥ सुनयननारायणवृद्धिस्वामिभ्योर्द्धांशः ॥ गौतमो बाह्वृच्य ईश्वरभट्टस्वा अंशः ॥ भृगुस्वा अर्द्धांशः ॥ भारद्वाजो बाह्वृच्यो रुद्रघोषस्वा अंशः ॥ कात्यायनश्चारकः कौशिसोमस्वा अंशः ॥ गौतमो वाजसनेयि प्रभाकरकीर्तिस्वा अंशः ॥ शाण्डिल्यो वाजसनेयि अनन्तस्वा अंशः ॥ शौनको बाह्वृच्यो गतिभट्टिस्वा अंशः ॥ तेजभट्टिस्वा अंशः ॥ मन्त्रघोषतेजभट्टिनन्द भूतिस्वामिभ्यामर्द्धांशः ॥ दामभट्टिस्वा अंशः ॥ मेधभट्टिस्वा अंशः सुमतिभट्टिस्वा अंशः ॥ सुयोगभट्टिस्वा अंशः ॥ वात्स्यबह्वृच्यश्शाश्वतदामस्वा अंशः ॥ गौतमच्छान्दोगो तोषस्वा अंशः ॥ वाराहो बाह्वृच्मो भट्टिहरस्वा अंशः ॥ भारद्वाजो वाजसनेयि गदत्तस्वा अर्द्धांशः ॥ आलम्बायनो दूर्वेश्वरस्वा भ्रात्रा सहार्द्धांशः ॥ भारद्वाजो रुपाढमस्वा अर्द्धांशः ॥ कौशिकबाह्वृच्यचन्द्र दासविमर्द्दनदास स्वामिनोरेकोंशः ॥ काश्यपो वाजसनेयि सुप्रतिष्ठितस्वा अंशः ॥ गौतमो नन्दनस्वा अंशः ॥ शाकटायनस्तोषस्वा अर्द्धांशः ॥ गौतमकाश्यपयोस्सार सवकुलस्वामिनोरेकाङ्शः ॥ भारद्वाज विदूषस्वामिनोरर्द्धांशश्चेति ॥ बलिचरुसत्रोपयोगाय सप्तांशाः ॥ यदेतत्कौशिकोपचितकक्षेत्रं तत्फलम् प्रतिग्राहकब्राहमणानामेव यत्तु गङ्गिण्युपचितकक्षेत्रम् तद्यथालिखितकब्राह्मणैस्समं विभज्यतामिति ॥ सीमानो यत्र पूर्वेण शुष्ककौशिका ॥ पूर्वदक्षिणेन सैव शुष्ककौशिका डुम्बरीच्छेदसंवेद्या दक्षिणेनापि डुम्वरीच्छेदः ॥ दक्षिण -

प्रवरनागस्वा चतुर्थभागहीनोंशः ॥ आपनागस्वा अंशः ॥ तोषनागहम्पिनागस्वामिभ्याम् अंशाच्चतुर्थो भागः ॥ काश्यपो वाजसनेयि मनघोषस्वा अंशः ॥ वैष्णवृद्धिश्छान्दोगो सर्घिणिस्वा अंशः ॥ जनार्दनस्वा अंशः ॥ कौशिको बाह्वृच्य अर्कस्वा अध्यर्द्धांशः ॥ श्रद्धदासस्वा अर्द्धांशः ॥ गौतमो वाजसनेयी सनातनस्वा अंशः ॥ हर्षप्रभो गोत्रेण सह अर्द्धांशः ॥ कौटिल्यो वाजसनेयी खण्डसोमस्वा अध्यर्द्धांशः ॥ श्रेयस्करगतिगौरिसोमेभ्यः अंशः ॥ वकुलसोमस्वा अर्द्धांशः ॥ धृतिसोमसिंहसोमस्वामिभ्यामर्द्धांशः ॥ कृष्णात्त्रेयो बाजसनेयी भायशःस्वा अध्यर्द्धांशः ॥ यज्ञस्वा पादाभ्यधिकोंशः ॥ दैवस्वा पादाभ्यधिकोंशः ॥ दर्द्दिस्वा अर्द्धांशः ॥ प्रद्युम्नस्वा अध्यर्द्धांशः ॥ वृद्धिस्वा द्विरंशः ॥ दिवाकरहरिअद्भुतत्वष्ट्रतोषनागेभ्यो अंशः ॥ कवेस्तरो

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वाजसनेयी मेधस्वा अंशः ॥ माण्डव्यो वाजसनेयी धृतिस्वामि गोत्रेण सह अंशश्चतुर्थ भागः ॥ काश्यपो वाजसनेयी केशवस्वा अंशः ॥ भारद्वाजो वाजसनेयी गौरिस्वा अंशः ॥ सुचरितस्वा अर्द्धांशः ॥ भारद्वाजो वाजसनेयी वप्पस्वा अंशः ॥ कौण्डिन्यो बाह्वृच्य : कर्क्क दत्तस्वा अंशः ॥ भारद्वाजो बाह्वृच्य उदयनस्वा अंशः ॥ वासिष्ठो बाह्वृच्यः मेरुदत्तस्वा अंशः ॥ अग्निवेश्यो वाजसनेयी नरेन्द्ररेणुभूतिस्वामिभ्याम् अंशः ॥ मेधभूतिस्वा अर्द्धांशः ॥ सांकृत्यायनश्चारक्यश्चन्द्रपक्षस्वा अंशः ॥ यास्को बाह्वृच्यः कालिस्वा श्चारकयश्चन्द्रपक्षस्वा अंशः ॥ यास्को बाह्वृच्यः कालिस्वा अंशः ॥

स्वा अध्यर्द्धांशः ॥ भट्टिमहेश्वरस्वा अर्द्धांशः ॥ पारशर्यो बाह्वृच्यो गोपालनन्दिस्वा अंशः ॥ भार्गवो विश्वभूतिस्वा अंशः ॥ सुरक्षितसुचरिताभ्यामर्द्धांशः ॥ भारद्वाजस्तौत्तिरीयश्शिवगणस्वा अंशः ॥ बाह्वृच्यः कात्यायनो भ्रातृत्रयेण वसुक्षीस्वा अंशः ॥ कौशिको वाजसनेयी वीरभूतिस्वा अंशः ॥ विष्णुभूतिस्वा अर्द्धांशः ॥ प्रमोदभूतिस्वा अंशः ॥ भारद्वाजो वाजसनेयी विष्णुदत्तस्वा अंशः ॥ कौण्डिन्यो वाजसनेयी बृहस्पतिस्वा अंशः ॥ याल्को बाह्वृच्यो हर्षदेवस्वा अंशः ॥ जातूकर्ण्यो वाजसनेयी मेधस्वा अंशः ॥ कृष्णस्वा अंशः ॥ माधवहरिभ्याम् अंशः ॥ भारद्वाजश्छान्दोगो जनार्दनदेवस्वा अंशः ॥ मौद्गल्यो वाजसनेयी विष्णुसोमस्वा अर्द्धांशः ॥ गार्ग्यस्चारक्यो धनसेनस्वा अंशः ॥ प्रमोदसेनघोषसेनाभ्याम् अंशः ॥ सोमसेनस्वा अंशः ॥ गोतमो बाह्वृच्यो भास्करमित्रस्वा अंशः ॥ मधुमित्रस्वा अंशः ॥ साधारणमित्रसाधुमित्राभ्याम् अंशः ॥ धृतिमित्रस्वा अर्द्धांशः ॥ भारद्वाजो बाह्वृच्यश्शुक्रभवस्वा अंशः ॥ पौत्रिमाष्यो बाह्वृच्यस्सुदर्शनधनेश्वरस्वामियाम् अर्द्धांशः ॥ शाण्डिल्यो वाजसनेयी रविस्वा अंशः ॥ मधुस्वा अंशः ॥ महीधरस्वा अंशः ॥ पौर्ण्यो बाह्वृच्यो भट्टिमहेश्वरस्वा अंशः ॥ भट्टिमातृस्वा अर्द्धांशः ॥ रुद्रभट्टिस्वा अर्द्धांशः ॥ कौशिकश्छान्दोगो अद्रिविलेपनस्वा अंशः ॥ सावर्ण्किसगोत्रो वाजसनेयी गोमिनागस्वा अंशः ॥

*III plate (in continuation of II plate already edited and dealt with under No.73).*

*Mahārājādhirāja*[1] Bhāskaravarmmadēva who has the coveted lovable qualities attached to him by which the wealth of the kingdom or kingship of Kāmārupa has embraced him, who has breathed new life into Bhagavān Dharmma who had been tied up and sullied by the powerful hold of Kaliyuga, who is the authoritative abode of the science of statecraft, a storehouse of all desirable qualities, the treasure-house for supplicants, the refuge for those

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who are in terror, the abode of wealth and whose exemplary power was evident in his gloriously occupying his present position in regular succession in the line descended from Vasumatī-suta (the son of Bhūmādēvī, the earth, i.e. Naraka) is well and orders, the existing and future *vishayapatis* and other officials in Chandrapurī-vishaya,[2] (thus) : May it be known to you:

The land in (the village) Mayūraśālmal-āgrahāra[2] had been granted through a copper-plate charter by King Bhūtivarmman. As that copper-plate charter became unavailable later, that land came to be liable to be taxed. (Now,) having been supplicated by *mahārāja* Jyēshṭhabhadra[3] to issue a fresh copper-plate, (this charter) guaranteed to last as long as, moon, Sun and earth would last and to be such as from which nothing will be levied, has been granted in accordance with the rule *bhūmi-chchhidra*[4] to the brāhmins who had been enjoying (that land) before (it was brought under tax assessment).[5]

Whatever increase in land (under cultivation) is obtained by the use of the (river) Kauśikā, the fruit of the same will go to the brahmin - recipients (*pratigrāhaka)* (of the grant ?) Whatever increase in land (under cultivation is obtained by the use of the river Gangiṇī, will be equally apportioned among the *brāhmaṇas* (the recipients of the shares in the village granted as per the charter - *yathā-likhita-brāhmaṇaiah).*[39]

The boundaries (of these lands) are : to the east the dry Kauśikā; to the south also the same uḍmbarīchchhēda. (Possibly the source which fed these rivers had itself gone dry sometime after the issue of this present charter.) Now about the disposal of the land which was brought under cultivation with the help of these rivers, there is a difference. In the case of the land that had benefitted from the river Kauśikā that fruit was for appropriation among the *pratigrāhaka brāhmanas*. However in the case of such land that had benefited from the river Gaṅgiṇī, it had to be apportioned by *yathā-likhita-brāhmaṇas*. Thus it is seen that a differentiation was made among the brahmins who were listed as the recipients of shares in the village granted. The record does not help us to identify these two groups.

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Here are the names of the brahmins.

| | Name | Gōtra | Branch of the Veda to which he is an adherent | No. of shares |
|---|---|---|---|---|
| 1. | Sādhāraṇa-svāmi, *paṭṭakapati* [6] | Prāchētasa[7] | Vājasanēya (white yajurvēda) | 2 |
| 2. | Srī-Vāsu and his three brothers | .. | ..8 | 1 |
| 3. | Sōmavasu and his brother | .. | .. | 1/2 |
| 4. | Manōrathasvāmi, *paṭṭakapati*[6] | Kātyāna[9] | Chhandōga | 1 3/4 |
| 5. | Vishṇughōshasvāmi | .. | .. | 1/2 |
| 6. | Vēdaghōshasvāmi | .. | .. | 1 |
| 7. | Dāmadēvasvāmi | Yāska[10] | Bahvṛicha (Ṛig) | 1 |
| 8. | Ghōshadēvasvāmi | .. | .. | 1/2 |
| 9. | Nandadēvasvāmi | .. | .. | 1/2 |

| | Name | Gōtra | Branch of the Veda to which he is an adherent | No. of shares |
|---|---|---|---|---|
| 10. | Arkkadatta | Bhāradvāja | Chhāndōga | 1 1/2 along with *gōtra*[11] |
| 11. | Tushṭidattasvāmi | .. | .. | 1/2 |
| 12. | Ṛishidāmasvāmi | Kāśyapa | Vājasanēya | 1 |
| 13. | Śubhadāmasvāmi | .. | .. | 1 |
| 14. | Śanaiścharavthūti | Kautsa[12] | Vājasaneya gōtrāṁsa[11] | (1 ?) |
| 15. | Saṅkarshanasvāmi | Gaurātrēya[13] | Bahvṛicha | 2 |
| 16. | Narasvāmi | .. | .. | 1 |
| 17. | Nārāyaṇasvāmi | .. | .. | 1/2 |
| 18. | Vishṇusvāmi | .. | .. | 1 |
| 19. | Sudarśanasvāmi | .. | .. | 1 |
| 20. | Gōpēndrasvāmi | .. | .. | 1 |
| 21. | Arkkasvāmi | .. | .. | 1/4 |



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| | Name | Gōtra | Branch of the Veda to which he is an adherent | No. of shares |
|---|---|---|---|---|
| 22. | Bhānusvāmi | .. | .. | 1/2 |
| 23. | Bhūyaskarisvāmi | .. | .. | 1/2 |
| 24. | Yaśōbhūtisvāmi | Kṛishnātrēya[13] | Vājasanēya | gōtrāṁśa[11] |
| 25. | Varuṇasvāmi | Bhāradvāja | Chhāndōga | 1 |
| 26. | Madhuśōnasvāmi[8] | Kauṇḍinya | Vājasanēya | 1 |
| 27. | Dhruvasōmasvāmi | Gautama | Chhāndōga | 1 |
| 28. | Vishṇusómasvāmi | .. | .. | 1 |
| 29. | Vishṇupālitasvāmi | Bhāradvāja | Vājasanēya | 1 1/2 |
| 30. | Śuchipālitasvāmi | .. | .. | 1 |
| 31. | Mitrapalita and Arthapālita | .. | .. | 1/2 |
| 32. | Prajāpatipālita | .. | .. | 1/4 |
| 33. | Madhusvāmi | Gautama | Vājasanēya | 1 |

| | Name | Gōtra | Branch of the Veda to which he is an adherent | No. of shares |
|---|---|---|---|---|
| 33. | Madhusvāmi | Gautama | Vājasanēya | 1 |
| 34. | Chakradēva | .. | .. | 1/2 |
| 35. | Kūshmāṇḍapattrasvāṁi | Vātsa | Charaka14 | 3/16 |
| 36. | Iśvaradattasvami | .. | .. | 2 |
| 37-38. | Sudarśana and Dinakara | Maudgalya[15] | Vājasanēya | 1 |
| 39. | Yajñakuṇḍasvāmi | .. | .. | 1 1/2 |
| 40. | Yaśaḥkuṇḍasvāmi | .. | .. | 1 1/4 |
| 41. | Śrāddhakuṇḍasvāmi | .. | .. | 1 |
| 42. | Nārāyaṇakuṇḍasvāmi | .. | .. | 1 |
| 43. | Īśvarakuṇḍasvāmi | .. | .. | 1 1/8 |
| 44. | Śaktikuṇḍasvāmi | .. | .. | 1/4 |
| 45. | Tōshakuṇḍasvāmi | .. | .. | 1 1/8 |
| 46. | Sādhusvami | Parāsara[17] | Charaka | 1 |
| 47. | Gaṅgasvāmi | Āśvalāyana[18] | Chhāndōga | 1 |
| 48. | Narasvāmi | Vārāha[19] | Bahvṛicha | 1 |

The fourth or fifth plate.

Bhattacharya was not sure as to which side of this plate was the obverse but its contents are given here as done by him.



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| | Name | Gōtra | Branch of the Veda to which he is an adherent | No. of shares |
|---|---|---|---|---|
| 22. | Bhānusvāmi | .. | .. | 1/2 |
| 23. | Bhūyaskarisvāmi | .. | .. | 1/2 |
| 24. | Yaśōbhūtisvāmi | Kṛishnātrēya[13] | Vājasanēya | gōtrāṁśa[11] |
| 25. | Varuṇasvāmi | Bhāradvāja | Chhāndōga | 1 |
| 26. | Madhuśēnasvāmi[8] | Kauṇḍinya | Vājasanēya | 1 |
| 27. | Dhruvasōmasvāmi | Gautama | Chhāndōga | 1 |
| 28. | Vishṇusómasvāmi | .. | .. | 1 |
| 29. | Vishṇupālitasvāmi | Bhāradvāja | Vājasanēya | 1 1/2 |
| 30. | Śuchipālitasvāmi | .. | .. | 1 |
| 31. | Mitrapalita and Arthapālita | .. | .. | 1/2 |
| 32. | Prajāpatipālita | .. | .. | 1/4 |
| 33. | Madhusvāmi | Gautama | Vājasanēya | 1 |

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| | Name | Gōtra | Branch of the Veda to which he is an adherent | No. of shares |
|---|---|---|---|---|
| 33. | Madhusvāmi | Gautama | Vājasanēya | 1 |
| 34. | Chakradēva | .. | .. | 1/2 |
| 35. | Kūshmāṇḍapattrasvāṁi | Vātsa | Charaka14 | 3/16 |
| 36. | Iśvaradattasvami | .. | .. | 2 |
| 37-38. | Sudarśana and Dinakara | Maudgalya[15] | Vājasanēya | 1 |
| 39. | Yajñakuṇḍasvāmi | .. | .. | 1 1/2 |
| 40. | Yaśaḥkuṇḍasvāmi | .. | .. | 1 1/4 |
| 41. | Śrāddhakuṇḍasvāmi | .. | .. | 1 |
| 42. | Nārāyaṇakuṇḍasvāmi | .. | .. | 1 |
| 43. | Īśvarakuṇḍasvāmi | .. | .. | 1 1/8 |
| 44. | Śaktikuṇḍasvāmi | .. | .. | 1/4 |
| 45. | Tōshakuṇḍasvāmi | .. | .. | 1 1/8 |
| 46. | Sādhusvami | Parāsara[17] | Charaka | 1 |
| 47. | Gaṅgasvāmi | Āśvalāyana[18] | Chhāndōga | 1 |
| 48. | Narasvāmi | Vārāha[19] | Bahvṛicha | 1 |

The fourth or fifth plate.

Bhattacharya was not sure as to which side of this plate was the obverse but its contents are given here as done by him.

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| | Name | Gōtra | Branch of the Veda to which he is an adherent | No. of shares |
|---|---|---|---|---|
| 1. | Pravarabhāgasvāmi | .. | .. | 3/4 |
| 2. | Āpanāgasvāmi | .. | .. | 1 |
| 3. | Toshanāga, and Hampināga | .. | .. | 1/4 |
| 4. | Managhōshasvāmi | Kāśyapa | Vājasanēya | 1 |
| 5. | Sarppiṇi-svāmi | Vaishṇavṛiddhi[20] | Chhāndōga | 1 |
| 6. | Janārddanasvāmi | .. | .. | 1 |
| 7. | Arkasvāmi | Kāuśika | Vājasanēya | 1 1/2 |
| 8. | Śrāddhadāsasvāmi | .. | .. | 1/2 |
| 9. | Sanātanasvāmi | Gautama | Vājasanēya | 1 |
| 10. | Harshaprabha | .. | .. | 1/2 along with *gōtra* |

| | Name | Gōtra | Branch of the Veda to which he is an adherent | No. of shares |
|---|---|---|---|---|
| 11. | Khaṇḍasomasvāmi | Kauṭilya[21] | Vājasanēya | 1 1/2 |
| 12. | Śreyaskaragati and Gauri-sōma | .. | .. | 1 |
| 13. | Vakulasōmasvāmi | .. | .. | 1/2 |
| 14. | Dhṛitisōmasvāmi Siṁhasōmasvāmi | .. | .. | 1/2 |
| 15. | Bhāyaśaḥsvāmi | Kṛishṇatrēya | Vājasanēya | 1 1/2 |
| 16. | Yajñasvāmi | .. | .. | 1 1/4 |
| 17. | Daivasvāmi | .. | .. | 1 1/4 |
| 18. | Darddisvāmi | .. | .. | 1/2 |
| 19. | Pradyumnasvāmi | .. | .. | 1 1/2 |
| 20. | Vṛiddhisvāmi | .. | .. | 2 |
| 21. | Divākara, Hari, Adbhuta, Tvashṭṛi, Tōsha, nāga | .. | .. | 1 |
| 22. | Mēdhasvāmi | Kavēstara[22] | Vājasanēya | 1 |

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| | Name | Gōtra | Branch of the Veda to which he is an adherent | No. of shares |
|---|---|---|---|---|
| 23. | Dhṛitisvāmi | Māṇḍavya[23] | Do | 1/4 along with *gōtra* |
| 24. | Kēśavasvāmi | Kāśyapa | Do | 1 |
| 25. | Caurisvāmi | Bhāradvāja | Do | 1 |
| 26. | Sucharitasvāmi | (24?) | ? | 1/2 |
| 27. | Vappasvāmi | Bhāradvāja | Vājasanēya | 1 |
| 29. | Karkadattasvāmi | Kauṇḍinya | Bahvṛicha | 1 |
| 30. | Udayanavani | Bhāradvaja | Bahvṛicha | 1 |
| 30A. | Mērudattasvāmi | Vāsishṭha[25] | Do | 1 |
| 31. | Narendrasvāmi and Reṇubhūtisvāmi | Agnivēśya26 | Vājasanēya | 1 |
| 32. | Mēdhabhūtisvāmi | .. | .. | 1/2 |
| 33. | Chandrapakashasvāmi | Sānkrityāyana[27] | Chāraka | 1 |
| 34. | Kālisvāmi | Yāska | Bahvṛicha | 1 |
| 35. | ...svāmi | .. | .. | 1/2 |
| 36. | Bhaṭṭimahēśvarasvāmi | .. | .. | 1/2 |

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| | Name | Gōtra | Branch of the Veda to which he is an adherent | No. of shares |
|---|---|---|---|---|
| 35. | ...svāmi | .. | .. | 1/2 |
| 36. | Bhaṭṭimahēśvarasvāmi | .. | .. | 1/2 |
| 37. | Gopālanandisvāmi | Parāśara | Bahvṛicha | 1 |
| 38. | Viśvabhutisvāmi | Bhārggava | -Do- | 1 |
| 39. | Surakshita and Sucharita | .. | .. | 1/2 |
| 40. | Śivagaṇasvāmi | Bhāradvāja | Taittirīya | 1 |
| 41. | Vasuśriśvāmi along with his three brothers | Kātyāyana | Bahvṛicha | 1 |
| 42. | Vīrabhūtisvāmi | Kauśika | Vājasanēya | 1 |
| 43. | Vishṇubhūtisvāmi | .. | .. | 1/2 |
| 44. | Pramōdabhūtisvāmi | Bhāradvāja | Vājasanēya | 1 |
| 46. | Bṛihaspatisvāmi | Kaundinya | Do | 1 |
| 47. | Harshadēvasvāmi | Yāska | Bahvṛicha | 1 |
| 48. | Mēdhasvāmi | Jātukarṇṇa[25] | Vājasanēya | 1 |
| 49. | Kṛishṇasvāmi | .. | .. | 1 |

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| | Name | Gōtra | Branch of the Veda to which he is an adherent | No. of shares |
|---|---|---|---|---|
| 50. | Mādhava and Hari | .. | .. | 1 |
| 51. | Jañārddana dēvasvami | Bhāradvāja | Chhāndōga | 1 |
| 52. | Vishṇusōmasvāmi | Mandgalya | Vājasanēya | 1/2 |
| 53. | Dhanasēnasvāmi | Gārgya | Chāraka | 1 |
| 54. | Pramodasēna and Ghōshasēna | .. | .. | 1 |
| 55. | Sōmasēnasvāmi | .. | .. | 1 |
| 56. | Bhāskaramittrasvāmi | Gautama | Bahvṛicha | 1 |
| 57. | Madhumitrasvami | .. | .. | 1 |
| 58. | Sādhāraṇa-mitra and Sādhumitra | .. | .. | 1 |
| 59. | Dhṛitimitrasvāmi | .. | .. | 1/2 |
| 60. | Śukrabhavasvāmi | .. | .. | 1/2 |
| 61. | Sudarśanasvāmi and Dhanēśvara | Pautrimāshya[29] | Do | 1/2 |

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| | Name | Gōtra | Branch of the Veda to which he is an adherent | No. of shares |
|---|---|---|---|---|
| 61. | Sudarśanasvāmi and Dhanēśvara | Pautrimāshya[29] | Do | 1/2 |
| 62. | Ravisvāmi | Śāḍnḍilya | Vājasanēya | 1 |
| 63. | Madhusvāmi | .. | .. | 1 |
| 64. | Mahīdharasvāmi | .. | .. | 1 |
| 65. | Bhaṭṭi-Mahēśvarasvāmi | Paurṇṇa[30] | Bāhvṛicha | 1 |
| 66. | Bhaṭṭi-Mātṛsvāmi | .. | .. | 1/2 |
| 67. | Rudrabhaṭṭisvāmi | .. | .. | 1/2 |
| 68, | Adrivilēpanasvāmi[9] | Kausika | Chhāndōga | 1 |
| 69. | Gōminagasvāmi | Sāvarṇṇika[31] | Vājasanēya | 1 |

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The penultimate plate

| | Name | Gōtra | Branch of the Veda to which he is an adherent | No. of shares |
|---|---|---|---|---|
| 1. | Sūryasvāmi | Śālaṅkāyana | Vājasanēya | 1 |
| 2. | Bhavadēvasvāmi | Bhāradvāja | Vājasanēya | 1 |
| 3. | Sarvadēvasvāmi | .. | .. | 1 |
| 4. | Gōmidēvasvāmi | .. | .. | 1/2 |
| 5. | Sāvitradēvasvāmi | .. | .. | 2 |
| 6. | Arkadēvasvāmi | .. | .. | 1/2 |
| 7. | Sādhāraṇasvāmi | Garga | Vājasanēya | 1 |
| 9. | Vasudattasvāmi | Bhāradvāja | Vājasanēya | 2 |
| 10. | Yāgēśvarasvāmi | Ālambhāyana[32] | Vājasanēya | 2 |
| 11. | Viśvēśvarasvāmi | .. | .. | 1 |
| 12. | Divyēśvarasvāmi | .. | .. | 1 |
| 13. | Gaṇēśvarasvāmi | .. | .. | 1 |
| 14. | Budhēśvarasvāmi | .. | .. | 1 |

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| | Name | Gōtra | Branch of the Veda to which he is an adherent | No. of shares |
|---|---|---|---|---|
| 14. | Budhēśvarasvāmi | .. | .. | 1 |
| 15. | Jaṭēśvara and Aṅgēśvara | .. | .. | 1 |
| 16. | Dautēśvarasvāmi | .. | .. | 1/4 |
| 17. | Māghēśvarasvāmi | .. | .. | 1/4 |
| 18. | Jāhnavīśvarasvāmi | .. | .. | 1/2 |
| 19. | Nandēśvarasvāmi | .. | .. | 1 |
| 20. | Dāmabhūtisvāmi | Aṅgirasa[33] | Vājasanēya | 1 |
| 21. | Prakēśvarasvāmi along with his brother | Kāsyapa | Bahvṛicha | 1 |
| 22. | Gāyatrīpālasvāmi | Yāska | Vājasanēya | 1 |
| 23. | Śāntaśarmasvāmi | Parāśara | Baḥvṛicha | 1 |
| 24. | Padmadāsasvāmi | Kauśika | Do | 1 gōtrāṁsa |
| 25. | Gōvarddhana, Jajñapāla, Panu, Sudarśanasvāmi | .. | .. | 1/2 |

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| | Name | Gōtra | Branch of the Veda to which he is an adherent | No. of shares |
|---|---|---|---|---|
| 26. | Gōpālasvāmi | Pānkalya[34] | Chhāndōga | 1 |
| 27. | Ugradattasvāmi | Kāśyapa | Taittirīya | 1 |
| 28. | Baṭṭinandasvāmi | Bārhaspatya[35] | Baḥvṛicha | 1 |
| 29. | Sādhusvāmi | .. | .. | 1 |
| 30. | Dēvakulasvāmi | .. | .. | 1 |
| 31. | Janārdanasvami | .. | .. | 1/2 |
| 32. | Sunayaṇa-Nārāyaṇa -Vṛiddhim Swamin | .. | .. | 1/2 |
| 33. | Iśvarabhaṭṭasvāmi | Gautama | Bahvṛicha | 1 |
| 34. | Bhṛigusvāmi | .. | .. | 1/2 |
| 35. | Rudraghōsha | Bhāradvāja | Bahvṛicha | 1 |
| 36. | Kauśisōmasvāmi | Kātyāyana | Charaka | 1 |
| 37. | Prabhākarakīrtisvāmi | Gautama | Vājasanēya | 1 |
| 38. | Anantasvāmi | Śāṇḍilya[36] | Do | 1 |

| | | | | |
|---|---|---|---|---|
| 37. | Prabhākarakīrtisvāmi | Gautama | Vājasanēya | 1 |
| 38. | Anantasvāmi | Śāṇḍilya[36] | Do | 1 |

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| | Name | Gōtra | Branch of the Veda to which he is an adherent | No. of shares |
|---|---|---|---|---|
| 39. | Gatibhaṭṭisvāmi | Śaunaka | Bahvṛicha | 1 |
| 40. | Teja-bhaṭṭisvāmi | .. | .. | |
| 41. | Mantraghōsha, Tējabhaṭṭi, Nandabhūti-svāmi | .. | .. | 1/2 |
| 42. | Dāmabhaṭṭi-svāmi | .. | .. | 1 |
| 43. | Mēdhabhaṭṭi-svāmi | .. | .. | 1 |
| 44. | Sumatibhaṭṭisvāmi | .. | .. | 1 |
| 45. | Suyōgabhaṭṭisvāmi | .. | .. | 1 |
| 46. | Śāśvatadāmasvāmi | Vātsya | Bahvṛichaya | 1 |
| 47. | Tōshasvāmi | Gautamaḥ | Chhandoga | 1 |
| 48. | Baṭṭiharasvāmi | Vārāha | Bahvṛcha | 1 |
| 49. | Nāgadattasvāmi | Bhāradvāja | Vājasanēya | 1/2 |
| 50. | Dūrvēśvarasvāmi along with his brother | Ālambāyana, .. | .. | 1/2 |

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| | Name | Gōtra | Branch of the Veda to which he is an adherent | No. of shares |
|---|---|---|---|---|
| 51. | Rūpāḍhya svāmi | Bhāradvāja | ? | 1/2 |
| 52. | Chandradāsa, Vimarddanadāsa swamins | Kauśika | Vājasanēya | 1 |
| 54. | Nandanasvāmi | Gautama | ? | 1 |
| 55. | Tōshasvāmi | Śākaṭāyana[37] | ? | 1/2 |
| 56. | (i) Sārasa | Gautama | | |
| | (ii) Vakulasvāmis | Kāśyapa | ? | 1 |
| 57. | Vidūshasvāmi | Bhāradvāja | ? | 1/2 |
| | for being used in bali-charu-sattra[38] | | | 7 |

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## Notes

('Padmanatha Bhattāchāryya had learnt that "seven plates (apparently of this charter), stringed together with a ring attached to the seal were found about 2 1/2 feet below the surface of the plinth of a whilom house and that the discoverer (Masharraf) sold the plates to different persons". (*EI*, XIX, P.245). Of these the first two and the last, first came into the possession of Bhattacharya and he edited them in *EI*, XII (dealt with here as No.73. Subsequently he secured two more plates, which were found to be the third and sixth (termed penultimate by Bhattacharya). Even then two more plates (i.e.) the fourth and fifth were still missing. Of these two missing plates Bhattacharya could secure one more plate later. He edited the third and "penultimate" plates in pages 115-125 of *EI*, XIX, and the last discovered plate between pages 245 to 250 in the same volume. The contents of these three plates, later discovered are given below.)

1a. It is noteworthy that only Bhāskaravarman the latest in the dynasty of these rulers of Prāgjyōtisha, and the issuer of the present charter is invested with the title *"mahārājādhirāja"*. It may be seen that even the king's ancestor, Bhūtivarman, the charter issued by whom earlier had to be reissued as per the present charter is referred to only as *rājā* Probably he was an usurper.

2. Chandrapurī-vishaya and Mayūraśālmal-āgrahāra have not been identified. However Bhaṭṭāchārya had made some suggestions (*EI*, XIX, p.116 and 117 and n.2).

3. Mahārāja Jyēshṭhabhadra has not been identified.

4. The very fact that the village, Mayūraśālmal-āgrahara had been granted four generations before, was under the enjoyment of the beneficiaries of that grant and due to the loss of the relevant record it had become liable to be taxed, established that the land concerned was already under cultivation. Hence, as *bhūmi-chchhidra-nyāya* is understood as referring to the privilege pertaining to bringing land under cultivation *ad novo*, the stipulation that the present grant was governed by that rule can be seen to be incongruous. Bhaṭṭāchārya has pointed out how *chhidra* means "land not fit for cultivation" (*Ibid.*, p.121 n.3). Hence it seems possible that the application of this principle with reference to grants of land meant that it should be deemed that the grant covered not only the cultivated and cultivable land but also all

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other types of land existing in the village granted, like ups and downs, waste-land and such. (cf. *mē-nōkkiya maramum kīḷ-nōkkiya-kiṇaṛum uḍumbōḍi āmai-tavaḷndadu ellām*", - the phrase occurring in grants of land of the Tamil country).

5. Apparently the brahmin-recipients of shares in the granted village, as listed in this charter were the successors-inheritors of the original grantees. Obviously their claims must have been duly investigated and verified (cf.'Vēlvikkuḍi grant of Neḍuñjaḍai-yan" *EI* XVII, p.291-309).

6. Bhaṭṭāchārya had understood that the two beneficiaries who have been referred to as *paṭṭakapatis* were the joint holders of the copper plates containing the grant as was made originally and that their heirs or successors must have come into the possession of those copper plates. (*Ibid.*, p.117). But as the present charter was issued in consequence of the absence of the original charter this above surmise is inadmissible. Hence the term *paṭṭakapati* as used here might have indicated that these two persons were the successors of those two, who originally had been given the charge of the plates of the charter when it was issued by Bhūtivarmman and consequently were again given the charge of the present plates containing the renewal of that original charter. That the persons who were named as recipients of shares in the village as per the present charter were the host of the successors of the original grantees is also indicated by the fractio. of the shares, many of whom had been given.

7. Prāchētasa does not figure among the *gōtras* listed in the available texts. Possibly it was the same as the Vālmīki-gōtra, which beloings to the Vātsa group and has the five *ṛishi* - *pravara* Bhārgava, Chyāvana, Āpnavāna, Aurva and Jāmadagnya. (Brough, John, *op.cit.*, p.80,, 86). According to *Gōtra-pravara-nibandha-kadambaḥ* Vālmiki-gōtra belongs to the Bhṛigu clan *(op.cit.* p.22) But no change in the five-*ṛishi pravara* is there.

8. Where the *gōtra* and the branch of the *Vēda* to which the brahmin-recipient of the share, belonged are not specified, as Bhattācharya had surmised *(op.cit*, p.121, n.7), it is to be presumed that these details as given for the previous brahmin in the list applied in his/their cases also.

9. Kātyāyana was a *ṛishi* of the Viśvāmitra group and those belonging to his *gōtra* cite a three *ṛishi pravara* viz. Vaiśvāmitra, Kātya, Atkīla (Brough, John., *op.cit*, p.153, 157).

10. Those that belong to the Yaska-gōtra cite a three-*ṛishi*

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pravara Bhārgava, Vaitahavya, Sāvētasa (the *hōtṛis)* or "like Savētas, Vitahavya, Bhṛigu (the *adhvaryyus) (Ibid.*, p.82-93, 91-92. Also see *Ibid.*, p.84, 91,. 94, 98. The name of the *gōtra* is spelt as yāska in some places and the name of the *ṛishi* Sāvētasa in the *pravara* is also spelt as Sāvēdasa and Sāvēdhasa in some different places. As per *Gotra-pravara-nibandha-kadambaḥ* both the *yaska-gōtriṅs* (p.113) and *yāska-gōtrins* (p.25) have the three *ṛishi-pravara* to Bhārgava, Vaitahavya, sāvēdasa.

11. What is given here as *gōtra-sahita, is probably the same as gōtrāṃśa* as given in some other places. Bhattacharya had translated *gōtrāṁśa* as 'clan-share'. This translation seems to be inappropriate. *gōtra* also means "cow-pen". It seems that those selected brahmins were also granted a *gōśāla*, apparently with a cow or some cows in addition to the land.

12. *Kausta-gōtrins* come under the Kēvala-Aṅgirasa group and have the three - *ṛishi-pravara*, Āṅgirasa, Ambarīsha and Yauvanāśva. According to Kātyāyana and Laugākshi, some Kautsa-gōtrins substitute Māndhāta for Āngirasa in the *pravara* (*Ibid.*,, p.121-122, 127-128, 133).

13. It is noteworthy that among the Atris, there are those belonging to Kṛishṇātreya, Gaurātreya, Aruṇātreya, Nīlātreya, Śvētātrēya, Syāmātrēya and Mahātreya gōtras. All of these have the common three - *ṛishi - pravara*, Ātrēya, Ārchanānasa, Śyāvāśa (Brough, John, *op.cit.*, p.139-141).

14. Charaka is the name of a branch of the black (Taittīrīya) Yujurvēda (the practices and rites enjoined by which are different in some respects from those laid down in *Śatapatha brāhmaṇa* (MW, *SED*, p.389, col.2). Obviously this Charaka is not to be confused with the sage Charaka who composed a new book on medicines based on Agni-vēsa and other pupils of Ātrēya and the other Charaka who was a Lexicographer (*Ibid.*)

15. Those belonging to Maudgala-gōtra cite the three *ṛishi-pravara*, Āṅgirasa, Bhārm. aśva, Maudgalya, (*Ibid.*, p.129, 137).

16. As per Brough, there is no Śunaka-gōtra as such but there is one Śunakāyana-gōtra which has a five *ṛishi-pravara* Bhārgava Chyāvana, Āpnavāna, Aurva, Jāmadagnya (*Ibid.*, p.79-81, also *Ibid.*, p.85-89, 94-97). They belong to the Bhṛigu clan. There is also one Vaikarṇi-Śaunakarṇi of the Bhṛigu clan with the same *pravara* as of the Śaunakāyanas (Ibid., p.87-89) and these have three - *ṛishi-pravara*, Śyāvāśva, Atri, Archanānasa, as per *Matsyapurāṇa* (*Ibid.*, p.144) Both of them belong to Atri clan.

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17. Just as in the case of Ātreyas there are Kṛishna, Gaura, Aruṇa, Nila, Śvēta and Śyāma Parāsaras all of whom have a three - *ṛishi-pravara*, Vāsishṭa, Śāktya, Pārāśarya and belong to the Vasishṭa clan (See Brough, J., *op.cit.*,, p.174-76, 180-182, 185, 186).

18. There is an Āsvalāyana-gōtra both under the Bhāradvaja and Vasishṭha clans. The former (as per Kātyāyana and Laugākshi and *Matsyapurāṇa*) have the three - *ṛishi-pravara* Āṅgirasa, Bārhapatya, Bhārasvāja (*Ibid.*, p.113, 115-116, 119-20). and the latter a one *ṛishi-pravara*, Vāsishṭha (*Ibid.*, p.172-173, 177-178).

19. Vārāha-gōtra belongs to the Bhāradvāja clan. It has the three - *ṛishi-pravara* Āṅgirasa, Bārhaspatya, Bhāradvāja, (*Ibid.*, p.112-113, 115-11, 119-120).

20. Vaishṇa-vṛiddhi finds mention as a *gōtra- pravarttaka - ṛishi* under the Kēvala-Aṅgirasa clan. His *gōtrins* have a three *ṛishi pravara*, Āṅgirasa, Paurukutsa, Trāsadasyava (*Ibid.*, p.123, 128). According to *Matsya-Purāṇa* Vishnuvṛiddhas have the three *ṛishi-pravara*,, Anigiras, Virūpa, Pārshadaśva, *Ibid.*, p.134).

21. One Kauṭilya, the gōtra-pravarttaka *ṛishi* figures in the Bhṛigu clan, whose *gōtrins* have the *pravara*,, Bhārgava Vaitahavya and Sāvētasa (*Ibid.*, p.82-83). Another Kauṭilya gōtra with a five-*ṛishi* pravara, Bhārgava, Chyāvana, Āpnavana, Aurva and Jāmadagnya, under the same Bhṛigu clan is also mentioned. (Ibid., 88-89, 96-97). Another Kauṭilya, whose *gōtrins* have a three-*ṛishi pravara*, Āṅgirasa, Auchatya, Gautama (*Ibid.*, p.107) and another whose *gōtrins* have the three *ṛishi* pravara, Aṅgiras, Uchathya and Usija, the great *ṛishi*, are also mentioned under the Gautama clan (*Ibid.*, p.109-10).

22. Kavēstara-gōtra is not found in the available texts.

23. The *ṛishi* Māṇḍavya, belonged to the Bhṛigu clan. His *gōtrins* cite a five *ṛishi-pravara*, Bhārgava, Chyāvana, Āpnavāna, Aurva, Jāmadagnya *Ibid.*, p.79-81, 86-89, 95-97).

24. If Sucharitasvāmi is understood to have belonged to Bhāradvāja-gōtra and Vājasanēya charaṇa, just as Gaurisvāmi preceding him it is puzzling why Vappasvāmi, succeeding him is specifically stated to have belonged Bhāradvājagōtra and Vajasanēya-charaṇa.

25. Vasishṭha-gōtra, obviously belongs to the Vasishṭha clan and those *gōtrins* have one-*ṛishi pravara* Vasishṭha *(Ibid.*, p.173).

26. The *ṛishi*, Agnivēśya belonged to the Bharadvāja clan and his *gōtrins* have the three *ṛishi* pravara, Āṇgirasa, Bārhaspatya, Bhāradvāja (*Ibid.*, p.111-13, 114, 15-17, 19-120).

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27. The *gōtra*, Sāṅkṛityāyana, as such is not found in available texts. However, the *ṛishi* Samkṛitya, is mentioned in the Bhṛigu clan and his *gotrins* have the five *ṛishi pravara*, Bhārgava, Chayāvana, Āpnavāna, Aurva, Jāmadagnya (Ibid., p.87-89, 95-97). There was also a Sāṁkritya in the Viśvāmitra clan, whose *gōtrins* have a three *ṛishi-pravara*, Vaiśvāmitra, Daivarāta, Audala (*Ibid.*, p.150-151, 156). There was also a ṛishi, Sāṁkṛiti whose *gotrin* have a three *rishi pravara*, Āṅgirasa, Sāṁskṛitya, Gaurivīta *(Ibid.*, p.124, 126, 131, 132-133).

28. Jātūkarṇya was a *ṛishi* in the Vasishṭha clan and his *gōtrins* have a single *ṛishi pravara*, Vāsishṭha *Ibid.*, p.172-73, 177-178). According to Kātyāyana and Laugākshi, Jātūkarṇyas have a three *ṛishi pravara*, Vāsishṭha, Ātri, Jātūkarṇya *(Ibid*, p.180, *Matsyapurāṇa* more or less agrees with this) (*Ibid.*, p.185).

29. The *ṛishi*, Pūtimāsha or Pautimāshi belonged to the Kēvala-Aṅgirasa clan and his *gōtrins* cite the three *ṛishi-pravara*, Āṅgirasa, Sāṁkṛitya, Gaurivīta (*Ibid.*, p.126-127).

30. No Paurṇṇa-gōtra is found in the available texts. It is possible that it is the same as Pārṇi-gōtra having the three *ṛishi pravara*, Vaiśvāmitra, Daivarāta, Audala which is mentioned in Kātyāyana and Laugākshi, under the Viśvamitra clan *(Ibid.*, p.151) or Paurṇānyāntāni-gōtra, figuring under the Kāvala-Aṅgirasas, having the splendid three *ṛishi pravara*, Aṅgirasa, Bhārmyaśva and the great Maudgala *(Ibid.*, p.134).

31. Apparently Sāvarṇṇika-gōtra is the same as Sāvarṇṇi-gōtra, having the five *ṛishi-pravara* Bhārgava, Chyāvana, Āpnavāna, Aurva, Jāmadagnya, figuring under the Bhṛigu clan *(Ibid.*, p.80-81, 86-89, 94-96) or the Sāvarṇi-gōtra having the five *ṛishi pravara*, Bhārgava, Chyāvana, Āpnavāna, Ārshṭishēṇa, Anūpa (*Ibid.*, p.84).

32. Ālambhāyana was a *ṛishi* in the Vasishṭha group and his *gōtrins* cite a single *ṛishi-pravara*, Vāsishṭha *(Ibid.*, p.172-173).

33. No Āṅgīrasa-gōtra is mentioned in the available texts, though the *ṛishi*, Āṅgīrasa figures in the *pravara* of the *gōtrins* of the Bhāradvāja clan.

34. No Pāṅkalya-gōta is listed in the available texts. It is possible it is the same as the *gōtra* that claims descent from the *ṛishi* Pāñchāla, found in the Kaśyapa group. These *gōtrins* have a three *ṛishi pravara*, Kāśyapa, Avatsāra, Naidhruva *(Ibid.*, p.159-160).

35. No Barhaspatya-gōtra is found in the available texts. The *ṛishi* Bārhaspatya figures in the *pravara* of the *gōtrins* of the Bhāradvāja clan.

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36. No Śāṇḍilya-gōtra as such figures in the available texts. However one *ṛishi* Śaṇḍila is stated to have been a *gōtra-pravarttaka* with his *gōtrins* having a three *ṛishi pravara*, Kāśyapa, Āvatsara, Śāṇḍila or Kāśyapa, Āvatsāra, Daivala or Kāsyapa, Āvatsāra, Āsita or Śaṇḍila, Āsita, Daivala. They belong to the Kaśyapa clan (*Ibid.*, p.171).

37. One Śākaṭāyana is mentioned as a *gōtra-pravarttaka ṛishi* in the Bhṛigu clan and his *gōtrins* are stated to have a five *ṛishi pravara*, Bhārgava, Chyāvana, Āpnavāna, Aurva, Jāmadagnya (*Ibid.*, p.89). One *tritīya* (third) Śakaṭāyana figures under the Kēvala Aṅgirasa, whose *gotrins* are stated to have a three-*ṛishi pravara*, Āṅgirasa, Ājamīḍha, Kāṇva (*Ibid.*, p.129-30, 134-135).

38. The record does not state as to where and by whom, these rituals, *bali, charu, sattra* were to be performed and maintained. It seems possible that the grantees-brahmins in the charter were to cooperate and organise and maintain these rituals. Bhaṭṭāchārya has stated that these rituals were to be performed in the temple (*op.cit*, p.116 n.3).

39. These two clauses are puzzling. On the one hand, here the reference is to the increase in land under cultivation with the help of the irrigation from river Kauśikā, and on the other among the boundaries (of the village granted), there is mention of śushka-Kaúsikā (i.e.) dry Kauśika. This suggests that the stream Kauśikā had branched off into two distributaries and one of them had gone dry. (See *EI*, XIX, p.121 n.5. The statement that in the time of King Bhūtivarman these rivers had been streams with current of water is not reasonable). In the case of the stream Gaṅgiṇī there is no such reference to its having been dry. At the time of the issue of this charter this river seems to have had sufficient current of water flowing through it though in due course this also seems to have had sufficient current of water flowing through it though in due course this also seems to have gone dry inducing the people to refer to a dried river bed as *gāṅginā* or *gaṅgiṇikā or gāṅginā* which even today is used to denote a dried river bed (*EI*, XII, p.66 n.3; p.78 n.5. Also see No.13 above).

40. Uḍumbarīchchhēda has been understood to have been "a (piece of) hewn fig tree (*EI*, XIX, p.121). It could as well have been a plot distinguished by a fig tree.

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## No. 74

# NALANDA STONE INSCRIPTION OF THE REIGN OF YASOVARMMADEVA

| | | |
|---|---|---|
| Location | : | Nalanda, Nalanda District |
| Date | : | C.550 A.D. |
| Script | : | Early Nāgarī |
| Language | : | Sanskrit |
| King | : | Yaśōvarmmadēva |
| Dynasty | : | ... |
| Reference | : | Sastri, Hirananda, *Ep.Ind.*, XX, 37-46 |

## *Text*

संसारस्थिरबन्धनात्कृतभतिभौक्षाय यो देहिनां
कारुण्यात्प्रसभं शरीरभपि यो दत्वा वुतोषार्थिने ।
सेन्दैर्यः स्वशिरः किरीट मकरोघृष्टांघ्रि पद्मं सुरैः
तस्मै सर्वपदार्थ तत्वविदुषे बुद्धाय नित्यं नमः ॥ १

सर्वेषां मूर्थि दत्वा-पदभवनिभृताभुद्गतो भूरिघामा
निस्त्रिंशांशुप्रताप्रदलितनिखिलारातिघोरान्धकारः।
ख्यातो यो लोकपालः सकलसुमतो पद्मिनीबोधहेतुः
श्रीमान्मास्वानिवोच्चैस्तपति दिशिदिशि श्रीयशोवर्मदेवः ॥ २

तस्यासौ परमप्रसादमहितः श्रीमानुदाराशयः
प्रत्रोमार्गपतेः प्रतीततिकिनोदीचीपतेर्मन्त्रिणः ।
मालादो भुवि नन्दनोरिदमनो यो बन्धुमत्यास्सुधीः
दीनाशापरिपूरणैकचतुरो धीरो विशुद्धान्वयः ॥ ३

यासावूर्जितवैरिभूग्रविगलद्दानाम्बु पानोल्लयत्
माद्यद्भङ्ग करीन्द्रकुम्भलनप्राप्ति श्रियाम्भूभुजाम् ।
नालन्दा हसतीव सर्वनगरीः शुभ्राभ्रगौरस्फुर-
च्चैत्यांशुर्पकटेस्पदागमकलाविख्यातविद्वज्जना ॥ ४

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यस्यगग्बु धरावलेहिशिखरश्रेणी विहारावली
मालेवोर्ध्वविराजिनी विरचिता धात्रा मनोज्ञा भुवः ।
नानारत्नम.ख जालखचितप्रसाददेवालया
सद्विद्याधर सङ्घरम्यवसतिर्धत्ते सुमेरोःश्रियम् ॥ ५

अत्रासह्यपराक्रमप्रणयिना जित्वाखिलान्विद्विषो
बालदित्य सहानृपेण सकलन्मुक्त्वा च भूमण्डलम् ।
प्रासादः सुमहानयम्भगवतः शौद्वोदनेरद्भुतः
कैलासाभिभवेच्छयेव धवलो मन्ये समुत्थापितः ॥ अपि च ॥ ६

न्युक्कुर्वन्निन्दुकान्तिः तुहिनगिरिशिरः श्रेणिशोभान्विरस्यन्
शुभ्रामाकाशगङ्गान्तदनु मलिनयन्मूकयन्वादि सिन्धून् ।
मन्ये जेतव्य शन्ये भुवन इह वृथा भ्रान्तिरित्याकलय्य
भ्रान्त्वा क्षोणिमशेषाञ्जितविपुलयशस्तभ्भ उच्चैस्थितो वा ॥ ७

अत्रादायि निवेद्यमान्यदधिमद्धीपस्तथा भासुरः
चातुर्जातकरेणु मिश्रममलन्तोयं सुधाशीतलं ।
साध्वी चाक्षयनीविका भगवते बुद्धाय शुद्धात्मने
मालादेन यथोक्मवंशयशासा तेनातिभक्त्या स्वयम् ॥ ८

आदेशसात्स्फीतशीलश्रुतधवलधियो भिक्षुसह्घस्य भूयो
दत्तन्तेनैव सम्यक्बहुधृतदधिभिर्व्यञ्जनैर्युक्तर्मन्नं ।
भिक्षुभ्यस्तच्चतुर्ग्यो बहुसुरभि चतुर्जातकमोदिनित्यं
तोयं स विभक्तं पुनरपि विनलं शिक्षुमङ्घा. दत्तम् ॥ ९

दानं यदेतदमलङ्गुणशालिभिक्षु
पूर्णेन्द्रुसेनवचनप्रतिवोधितोन ।
तेन प्रतीत यशसा भुवि निर्मालाय
भ्रात्रा व्यशरुदिन्दुनिभाननाया) ॥ १०

तेनैवाद्भुतकर्मणा निजमिह क्रीत्वार्य सह्घान्तिकान्
भुक्त्वा चीवरिकां प्रदाय विधिना सामान्यमेकन्तथा ।
कालं प्रेरयितुं सुखेन लयनन्दन्तं स्वदेशान्विना
तेभ्योनर्द्धीरकाविधेश्च परतः शाक्यात्मजेभ्यः पुनः ॥ ११

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पित्रो भ्रात्रुः कलत्रसवसृसुतसुहृद्भ्रान्तस्यधर्म्मैकथा-
दत्तं दानं यदेतत्सकलमतिरसेनायुरोरोग्य हेतोः ।
सर्वेषां जन्मभाजा भवभयजलधेः पारसंतारणार्थं
श्रीमत्संबीधिकल्पद्रुमविपुलफल प्राप्तये चानुमोद्यम् ॥ १२

चन्द्रोयावच्चकास्ति रुफुरदुरुकिरणो लोकदीपश्च भास्वान्
एषा यवच्च धात्री सजलधिवलया द्यौश्च दत्तावराशा ।
यावच्चैते महान्तो भुवनभरदुरान्धारयन्तो महीध्राः
तावच्चन्द्रावदाता धवलयतु दिशग्मण्डलं कीर्तिशेषा ॥ १३

यो दानयास्य कश्चित्कृतजगदवधेरन्तरायं विदध्यात्मा
साक्षाघज्रामनस्थो जिन इह भगवानन्तरस्थः सदास्तो ।
बालादित्येन राज्ञा प्रदलितरिपुणा स्थापितश्चैष शास्ता
पश्चानन्तर्य कर्तुर्ग्गतिमतिविषमान्धर्महीनः स यायात् ॥ १४

इत्येवं शीलचन्द्रप्रथितकरणिकस्वमिदत्तावलङ्गयां
संङ्गाज्ञां मूर्ध्नि कृत्वा श्रुतलव विभवावप्यनालोच्य भारं ।
इद्यामेतामुदारां त्वरितमकुरुतामग्रपश्चांप्रशस्तिं
वाञ्छेतां किन्न पंङ्गू शिखरितरुफलावाप्तिमुच्चैः करेण ॥

## Translation

**Verse 1** To that Buddha who knows the intricate meaning of all things, who, making up his mind to free those having a body from the clutches of the worldly life, gave up his own body to please a supplicant,[1] and whose feet are being rubbed by the crocodile shaped crowns of all *dēvas* along with Indra, obeisance

**Verse 2** Here is the king, Śrī-Yasōvarmmadēva[2] who has placed his foot on the head of all kings, who has the fame of having crushed and destroyed the deep darkness that was all his enemies through the sparkle of the edge of his sword, who is famed as a *lōkapāla*[3] and as the rising Sun who could cause the lotuses in the whole world bloom (i.e.) Who has by his rising to power has made people happy, who is prosperous and shines with scorching heat in all directions.

**Verse 3** The son of his mantrī[4] the *mārgapati*,[4] the lord of Tikini, and the *Udichīpati* is śrī-Mālada. He is

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magnaminous but has destroyed his enemies. He has pleased the world, and is courageous. He knows how to fulfill the desires of the oppressed. He is of pure descent having been born of Bandhumati.

**Verse 4** The city, Nālandā their laughs at the cities of enemy kings, who has acquired wealth after smashing the temples of choice elephants which has been resorted to by beetles which were attracted thereto by the ichor oozing from those temples, after drinking which they were dancing, as this city glitters with the spires of towering *chaityas*, white in the clear sky and as it is peopled by great scholars of arts, and sciences and sacred scriptures.

**Verse 5** With a garland that is the rows of *vihāras* whose spires touch the clouds and the mansions and temples studded with different jewels and being the residence of scholars (Vidyādhara's-scholars) (this model city) is vying with Sumeru mountain which is also the residence of Vidyādharas (a class of semi divine beings).[5] It looks as if this unique city was specially fashioned by Vidhātā (creater) to be pre-eminent.

**Verse 6** Here (in Nālandā) by the great ruler, Bālāditya[6] who after defeating all the enemies and thus after having enjoyed everything this, wounderful great, this world has to offer, this white, mansion for the son of Śyddhōdana (Buddha)[7] which competes with Kailāsa has been built.

**Verse 7** Rivakkubg the moonlight in splendour, and surpassing the grandeur of the summits of the snow-mountain, and overshadowing the white and pure Ākāśa-gaṅgā, and in grandeur dumbfolding the ocean of other cities, this mansion, having come to the conclusion that there is nothing on this earth to beat, stands loftily having garnered all glory on this earth.

**Verse 8** Here Mālāda the pious gave with great devotion (arranged for) food offerings, ghee, curd, and lamp and pure water scented by the four ingradients and cool like nectar, and an *akshaya* nīvī[8] for the worshipful, and exacted Buddha who is pure of heart.

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**Verse 9** By his order it was arranged to supply *anna* (food) along with good amounts of ghee, curd and condiments *(vyañjana)* and water (well scented with the four ingrediants)[8] everyday to four *bhikshus* of good character and who are well and read (daily ?) in a sattras.

**Verse 10** By that one of wondrous deeds (Mālāda), after purchasing from the *bhikshu sangha, a layana*[9] upto and beyond Naddarikā and excepting a place for himself[10] and excepting the *chīvarikā* (dress)[10] was given to the sons of Śākya to enable them to spend their days peacefully.

**Verse 11** This spotless gift has been given by the brother of Nirmmalā, whose face is like the moon of *śarad* (Autumn) season (when the rains have ceased and the sky is clear of clouds), and who is well-known in the world, on the direction of the meritorious *bhikshu* (mendicant) Purṇṇēndra-sēna

**Verse 12** This gift is made for the sake of (the prolongation of) life and health of my parents, brother, wife, mother-in-law, children and friends and generally for the sake of the fearfull ocean of birth and death and for their securing the blessings of the Kalpadru, that is the Enlightened one (Buddha)[6], who is the refuge of all Dharmma (Buddha) *(Dharma-aika-dhāma)*[6].

**Verse 13** So long as the moon, the Sun *(uru-kiraṇa-lōka--dīpa)*[11] shines, the earth bounded by the oceans, and heavens, and mountains which bear the weight of the earth, last let this *kīrtti* (monument light all directions)

**Verse 14** He, the one devoid of Dharmma who disturbs this monument, where the worshipful Jina is seated on the *Vajrāsana* (Diamond throne)[6], and which is designed to last uptil the world exists and which is set up by Balāditya, who has suppressed his enemies, will reap the poisonous fruit, of the one who has committed the five great sins.

Bearing on their heads order of the *saṅgha,* this beautiful and sublime *praśastī* (record) was speedily done by

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Śīlachandra and Svāmidatta the renowned *karaika* (writer-accountant-secretary) without giving any thought to the risks involved though it is like a lame-man raising his hands to reach the fruits on the high growing trees.[12]

## Notes

1. The context in which Buddha gave up his life for satisfying a supplicant cannot be traced.

2. As it is, the name of the king can also be read as Yaśōdharmmadēva. It is not possible to say if he was the same as that Yaśōdharmmadēva, who defeated Mihīrakula (*USVAE*, III, 224 C; *EI*, XX, p.40). His name is first mentioned here at the beginning, probably because he was the overlord, just as Gauḍa Saśāṅka was cited in the Gañjam inscription of Śilodbhava Mādhavarāja (above No.61).

3. The reference to the king as a *lōkapāla* might have been intended to praise the king as the protector of the world or to his having been the guardian of the world just as the four *lōkapālas*, that is the four famed guardians of the directions of the compass.

4. This title Mārgapati seens to have indicated that the minister was in charge of the pathway from the north-west India. He was probably a warden of the marches.

5. If mount Mēru could boast of being peopled by *Vidyādharas* (a semi-divine people) Nālanda could boast of being peopled by people well-versed Vidyā-dharas.

6. Though Bālāditya is referred as a great king (*mahā-nṛipa*) he seems to have been only a commander-in-chief of the forces serving under Yaśōvarmman.

7. This is a unique reference, to Buddhā as the son of Śuddhōdana, as 'the *kalpa-dru* (the celestial tree) that bestows everything wished for to his followers, as "the refuge of all dharma" and as "the one who sits on the Vajrāsana (diamond throne)" are probabilty met with only here.

8. The *skshaya-nīvī* (undiminishing capital) that was given must have been of a capital to yield sufficient interest to provide the where withal for giving food to the four *bhikshus* as described. What was endowed as an "*akshaya-nīvī*" is not stated.

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9. The four ingredients that provide fragrance to water are (i.e.) tvak that is Bamboo manna, ēlā (cardamon), patraka (i.e.) Lauris cassia and nāgekēsara[4] (i.e. or Mesua Roxburghi's (*EI*, XX, p.39 n.2)

10. This inscription clarifies that *layana* referred to a resting place or monastery of the Buddhist monks.

11. Whereas this reservation concerning *chivarikā* can be understood as having meant that there was no provision to supply dress to the *bhikshus*, the reservation of a place for himself (the donor) cannot be easily explained. Nārddarika has not also been identified (*Ep.Ind.*, XX, p.39 and n.3). (See *USVAE*, II, No.114, 130, 134, 137 also *Ibid.*, No.166, 167).

12. This manner of reference to the Sun (in the context this phrase word cannot be taken to have has any other meaning) is also unique.

13. This recalls to mind the famous introductory śloka of Kālidāsa in *Raghuvaṁśam, Kva-Raghuvaṁśa-prabhavō kv-ālpavishayā-matiḥ praṁśu-labhyē phaḷe-mōhāt udbahu-riva-vāmanaḥ.*

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